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An EXTRACT *from Dr.* WHITBY'S DISCOURSES *on the* FIVE POINTS.

CHAP. II.

Concerning the Perseverance of Saints.

[*Continued from Vol.* XI. *page* 622.]

THIS* may be strongly argued from these words of the Apostle *Peter*, *They allure through the lusts of the flesh, through much wantonness*, (or to lasciviousness) *those who were clean escaped from those that live in error: for if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning: for it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered to them. But it is hap-*

* That true believers may fall totally and finally.

pened to them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire. Where note,

1st. That the Apostle speaks in the beginning of this chapter of some who should *bring in damnable heresies.* And these men, saith he, *shall make merchandize of* (or gain over to these damnable heresies) *some of you*, who have received *like precious faith* with us. And here he proceeds to shew how they should do it, viz. by tempting them to filthy lusts; they therefore who were thus allured, must have once had *like precious faith* with the Apostles, and therefore must have been true Christians. Note,

2dly. That these persons whom they thus allured to uncleanness, had once, ὄντως, truly and really escaped from those who lived, ἐν πλάνῃ, *in error*, not of judgment, but of deceitful lusts; for so this, πλάνη, *error* is expounded in this Epistle by St. *Peter*, when he saith, *Beware lest being led away by the deceit of men*, practising these unnatural lusts, *ye fall from your own stedfastness*; plainly supposing that even stedfast Christians might thus fall.

3dly. The Apostle adds, That *they had escaped the pollutions which are in the world through lust*, ἐν ἐπιγνώσει, *by the acknowledgment of our Lord and Saviour Jesus Christ*, i. e. by the acknowledgment of *that truth which is after godliness*, by such an acknowledgment of Christ, as only true Christians have, and which is joined with *the faith of the elect*, Titus i. 1. Moreover, by virtue of this acknowledgment, they had so far escaped the pollutions of the world, as to be disentangled from them, as is plain from those words, *If after they have thus escaped, they be again entangled and overcome*, they also had turned to, i. e. obeyed the holy *commandment delivered to them*; for otherwise they could not afterwards have turned from it. Now evident it is that neither all, nor any of these things can truly be affirmed of *hypocritical professors*,

profeſſors, who only are in outward ſhew, turned from ſin, or obedient to the holy commandment.

4thly. That theſe men after fell away totally and finally, we learn from theſe words, *That they were again allured to wantonneſs*; again *entangled and overcome by their polluting luſts*; and ſo again *in bondage to them*, ver. 19. *That they turned from the holy commandment delivered to them* to their *former vomit*, and *wallowing in the mire*; and that ſo fatally, *that it had been better for them not to have known the way of righteouſneſs*.

Arg. 6. All the forementioned texts directly aſſert that this *may* be done. I proceed, ſecondly, to thoſe Scriptures which plainly aſſert it *hath* been done. Now of this we have an inſtance,

1ſt. In *Hymenæus* and *Alexander*, and their aſſociates; which St. *Paul* introduceth with a charge to *Timothy to hold* (i. e. retain) *faith and a good conſcience, which ſome having put away concerning faith have made ſhipwreck*; *of whom is* Hymenæus *and* Philetus. Now to *put away a good conſcience*, belongs to them alone who once had it; and *to make ſhipwreck of the faith*, ſo as to *blaſpheme* that doctrine which they once profeſſed, is ſurely to fall off from the profeſſion of it. Laſtly, The faith and that good conſcience he charges *Timothy to retain*, is doubtleſs a ſincere faith, and a good conſcience, that *unfeigned faith*, and that good conſcience he then had, by ſaying therefore that others had laid aſide both theſe, he in effect declares that they were totally fallen away.

A ſecond inſtance is that of *Hymenæus* and *Philetus*, who, ſaith the Apoſtle, *have erred from the truth* (περὶ τὴν ἀλήθειαν ἠστόχησαν, *have fallen off from the truth*,) *and overthrown the faith of ſome*, (ſo, περὶ πίστιν ἀσοχεῖν, 1 Tim. vi. 21. is to fall away from the faith, and is another inſtance of this nature;) for ſeeing Chriſtians believe *to the ſalvation of their ſouls*,

Heb.

Heb. x. 39. and the end of their faith is the *salvation of their souls*, 1 Pet. i. 9. they who overthrow their faith, must overthrow That in them which had it continued, would have ended in their salvation.

[*To be continued.*]

SERMON XLVIII.

On ISAIAH V. 4.

What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?

THE *vineyard of the Lord*, taking the word in its widest sense, may include the whole world. All the inhabitants of the earth, may in some sense be called *the vineyard of the Lord*, who *hath made all nations of men, to dwell on all the face of the earth, that they might seek the Lord, if haply they might feel after him, and find him.* But in a narrower sense the vineyard of the Lord may mean, the Christian World: that is, all that name the name of Christ, and profess to obey his word. In a still narrower sense, it may be understood of what is termed, The Reformed part of the Christian Church. In the narrowest of all one may, by that phrase, The vineyard of the Lord, mean, the body of people commonly called Methodists. In this sense I understand it now, meaning thereby that Society only, which began at *Oxford*, in the year 1729, and remain united at this day. Understanding the word in this sense, I repeat the question which God proposes by the Prophet, *What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?*

What

What could God have done more in this his vineyard, (ſuppoſe he had deſigned it ſhould put forth great branches, and ſpread over the earth) which he hath not done in it?

Firſt, With regard to Doctrine:

Secondly, With regard to Spiritual Helps:

Thirdly, With regard to Diſcipline, and

Fourthly, With regard to Outward Protection.

Theſe things being conſidered, I would then briefly enquire, *Wherefore, when he looked it ſhould bring forth grapes, brought it forth wild grapes?*

I. 1. Firſt, What could have been done in this his vineyard, which God hath not done in it? What could have been done more, with regard to *Doctrine?* From the very beginning, from the time that four young men united together, each of them was *homo unius libri*: a man of one book: God taught them all, to make his *word a lanthorn unto their feet, and a light in all* their *paths.* They had one, and only one Rule of Judgment, with regard to all their tempers, words, and actions, namely, the oracles of God. They were one and all determined to be *Bible-Chriſtians.* They were continually reproached for this very thing: ſome terming them in deriſion, *Bible-bigots*; others *Bible-moths*: feeding they ſaid, upon the Bible, as moths do upon cloth. And indeed unto this day, it is their conſtant endeavour to think and ſpeak as the oracles of God.

2. It is true, a learned man, Dr. *Trap*, ſoon after their ſetting out gave a very different account of them. "When I ſaw, ſaid the Doctor, theſe two books, *The Treatiſe on Chriſtian Perfection*, and the *Serious Call to a Holy Life*, I thought theſe books will certainly do miſchief. And ſo it proved: for preſently after, up ſprung the Methodiſts. So he [Mr. *Law*] was their parent." Although this was not entirely true, yet there was ſome truth in it. All the Methodiſts carefully read theſe books, and were greatly profited thereby. Yet they

they did by no means ſpring from them, but from the Holy Scriptures: being *born again*, as St. *Peter* ſpeaks, *by the word of God, which liveth and abideth for ever.*

3. Another learned man, the late Biſhop *Warburton*, roundly affirms, that "They were the offſpring of Mr. *Law*, and Count *Zinzendorf* together." But this was a greater miſtake ſtill. For they had met together ſeveral years before they had the leaſt acquaintance with Count *Zinzendorf*, or even knew there was ſuch a perſon in the world. And when they did know him, although they eſteemed him very highly in love, yet they did not dare to follow him one ſtep farther than they were warranted by the Scripture.

4. The book which, next to the Holy Scripture, was of the greateſt uſe to them, in ſettling their judgment as to the grand point of Juſtification by Faith, was the Book of Homilies. They were never clearly convinced, that we are juſtified by faith alone, till they carefully conſulted theſe, and compared them with the Sacred Writings, particularly St. *Paul's* Epiſtle to the *Romans*. And no Miniſter of the Church, can with any decency oppoſe theſe, ſeeing at his Ordination he ſubſcribed to them, in ſubſcribing the thirty-ſixth Article of the Church.

5. It has been frequently obſerved, that very few were clear in their judgment both with regard to Juſtification and Sanctification. Many who have ſpoke and written admirably well, concerning Juſtification, had no clear conception, nay were totally ignorant of the doctrine of Sanctification. Who has wrote more ably than *Martin Luther*, on Juſtification by faith alone? And who was more ignorant of the doctrine of Sanctification, or more confuſed in his conceptions of it? In order to be thoroughly convinced of this, of his total ignorance with regard to Sanctification, there needs no more than to read over without prejudice, his celebrated Comment on the Epiſtle to the *Galatians*. On the other hand, how many writers of the *Romiſh* Church, (as *Francis Sales* and

Juan

Juan de Caſtaniza in particular) have wrote ſtrongly and ſcripturally on Sanctification: who nevertheleſs were entirely unacquainted with the nature of Juſtification. Inſomuch that the whole body of their Divines at the Council of *Trent*, in their *Catechiſmus ad Parochos* [Catechiſm which every pariſh Prieſt is to teach his people] totally confound Sanctification and Juſtification together. But it has pleaſed God to give the Methodiſts a full and clear knowledge of each, and of the wide difference between them.

6. They know indeed, that at the ſame time a man is juſtified, Sanctification properly begins. For when he is juſtified, he is *born again*, *born from above*, *born of the Spirit*: which although it is not, (as ſome ſuppoſe) the whole proceſs of Sanctification, is doubtleſs the gate of it. Of this likewiſe God has given them a full view. They know the New-Birth implies as great a change in the ſoul, in him that is *born of the Spirit*, as was wrought in his body, when he was born of a woman: not an outward change only, as from Drunkenneſs to Sobriety, from Robbery or Theft to Honeſty: (this is the poor, dry, miſerable conceit of thoſe that know nothing of real Religion) but an inward change, from all unholy, to all holy tempers: from pride to humility, from paſſionateneſs to meekneſs; from peeviſhneſs and diſcontent to patience and reſignation: in a word, from an earthly, ſenſual, deviliſh mind, to the mind that was in Chriſt Jeſus.

7. It is true, a late very eminent Author, in his ſtrange treatiſe on Regeneration, proceeds entirely on the ſuppoſition, That it is the whole, gradual progreſs of Sanctification. No: it is only the threſhold of Sanctification: the firſt entrance upon it. And as in the Natural Birth, a man is born at once, and then grows larger and ſtronger by degrees; ſo in the Spiritual Birth, a man is born at once, and then gradually increaſes in ſpiritual ſtature and ſtrength. The New-Birth therefore is the firſt point of Sanctification, which may increaſe more and more unto the perfect day.

8. It is then a great bleſſing given to this people, that as they do not think or ſpeak of Juſtification, ſo as to ſuperſede Sanctification, ſo neither do they think or ſpeak of Sanctification, ſo as to ſuperſede Juſtification. They take care to keep each in its own place, laying equal ſtreſs on one and the other. They know God has joined theſe together, and it is not for man to put them aſunder. Therefore they maintain with equal zeal and diligence, the doctrine of free, full, preſent Juſtification on the one hand, and of entire Sanctification both of heart and life on the other. Being as tenacious of Inward Holineſs, as any Myſtic, and of Outward, as any Phariſee.

9. Who then is a Chriſtian, according to the light which God hath vouchſafed to this people? He that being juſtified by faith, hath peace with God, through our Lord Jeſus Chriſt: and at the ſame time, is *born again, born from above, born of the Spirit*: inwardly changed from the image of the devil, to that *image of God wherein he was created.* He that finds the love of God ſhed abroad in his heart, by the Holy Ghoſt which is given unto him; and whom this love ſweetly conſtrains to *love his neighbour*, every man, *as himſelf.* He that has learned of his Lord to be meek and lowly in heart, and in every ſtate to be content. He in whom is that whole mind, all thoſe tempers, which were alſo in Chriſt Jeſus. He that abſtains from all appearance of evil in his actions, and that *offends not* with *his tongue.* He that walks in all the commandments of God, and in all his ordinances blameleſs. He that in all his intercourſe with men does to others as he would they ſhould do to him: and in his whole life and converſation, whether he eats or drinks, or whatſoever he doth, doth all to the glory of God.

Now what could God have done more for this his vineyard, which he hath not done in it, with regard to *Doctrine?* We are to enquire,

II. Secondly,

II. Secondly, What could have been done which He hath not done in it, with regard to *Spiritual Helps?*

1. Let us conſider this matter from the very beginning. Two young Clergymen, not very remarkable any way, of middle age, having a tolerable meaſure of health, though rather weak than ſtrong, began about fifty years ago, to call ſinners to repentance. This they did for a time, in many of the Churches in and about *London*. But two difficulties aroſe; firſt, The Churches were ſo crouded, that many of the pariſhioners could not get in: ſecondly, They preached New Doctrines; That we are ſaved by Faith, and, That *without Holineſs no man could ſee the Lord*. For one or other of theſe reaſons, they were not long ſuffered to preach in the Churches. They then preached in Moorfields, in Kennington-Common, and in many other public places. The fruit of their preaching quickly appeared. Many ſinners were changed both in heart and life. But it ſeemed, this could not continue long: for every one clearly ſaw, theſe Preachers would quickly wear themſelves out: and no Clergyman dared to aſſiſt them. But ſoon one and another, though not ordained offered to aſſiſt them. God gave a ſignal bleſſing to their word. Many ſinners were thoroughly convinced of ſin, and many truly converted to God. Their aſſiſtants increaſed both in number and in the ſucceſs of their labours. Some of them were learned, ſome unlearned: moſt of them were young; a few middle-aged: ſome of them were weak: ſome, on the contrary, of remarkably ſtrong underſtanding. But it pleaſed God to own them all, ſo that more and more brands were plucked out of the burning.

2. It may be obſerved, that theſe Clergymen all this time, had no plan at all. They only went hither and thither, wherever they had a proſpect of ſaving ſouls from death. But when more and more aſked, "What muſt I do to be ſaved?" They were deſired to meet all together. Twelve came the firſt Thurſday night; forty, the next: ſoon after, a

hundred. And they continued to increaſe, till three or four and twenty years ago, the *London* Society amounted to about 2,800.

3. But how ſhould this multitude of people be kept together? And how ſhould it be known, Whether they walked worthy of their profeſſion? They were providentially led, when they were thinking on another thing (namely, paying the public debt) to divide all the people into little Companies, or Claſſes, according to their places of abode, and appoint one perſon in each Claſs, to ſee all the reſt weekly. By this means it was quickly diſcovered, if any of them lived in any known ſin. If they did, they were firſt admoniſhed; and when judged incorrigible, excluded from the Society.

4. This diviſion of the people, and excluſion of thoſe that walked diſorderly, without any reſpect of perſons, were Helps which few other Communities had. To theſe, as the Societies increaſed, was ſoon added another. The Stewards of the Societies in each diſtrict, were deſired to meet the Preachers once a quarter in ſome central place, to give an account of the ſpiritual and temporal ſtate of their ſeveral Societies. The uſe of theſe Quarterly-Meetings was ſoon found to be exceeding great: in conſideration of which they were gradually ſpread to all the Societies in the kingdom.

5. In order to increaſe the union between the Preachers, (as well as that of the people) they were deſired to meet all together in *London*, and ſometime after, a ſelect number of them. Afterwards for more convenience, they met at *London*, *Briſtol* and *Leeds* alternately. They ſpent a few days together in this General Conference: in conſidering, what might moſt conduce to the general good. The reſult was immediately ſignified to all their Brethren. And they ſoon found, that what St. *Paul* obſerves of the whole Church, may be, in a meaſure applied to every part of it, *The whole body being fitly framed together, and compacted by that which every joint*

ſupplieth

supplieth, maketh increaſe of the body, to the edifying of itſelf in love, Eph. iv. 16.

6. That this may be the more effectually done, they have another excellent Help in the conſtant change of Preachers: it being their rule, that no Preacher ſhall remain in the ſame Circuit more than two years together: and few of them more than one year. Some indeed have imagined, that this was a hinderance to the work of God. But long experience in every part of the kingdom proves the contrary. This has always ſhewn, that the people profit leſs by any one perſon, than by a variety of Preachers: while they

> "Uſed the gifts on each beſtowèd,
> Tempèrèd by the art of God."

7. Together with theſe Helps, which are peculiar to their own Society, they have all thoſe which are enjoyed in common by the other members of the Church of *England*. Indeed they have been long preſſed to ſeparate from it, to which they have had temptations of every kind. But they cannot, they dare not, they will not ſeparate from it, while they can remain therein with a clear conſcience. It is true, if any ſinful terms of communion were impoſed upon them, then they would be conſtrained to ſeparate: but as this is not the caſe at preſent, we rejoice to continue therein.

8. What then could God have done more for this his vineyard, which he hath not done in it, without regard to Spiritual Helps? He has hardly dealt ſo with any other people in the Chriſtian world! If it be ſaid, He could have made them a ſeparate people, like the *Moravian* Brethren, I anſwer, This would have been a direct contradiction to his whole deſign in raiſing them up: namely, to ſpread Scriptural Religion throughout the land, among people of every denomination, leaving every one to hold his own opinions, and to follow his

his own mode of worſhip. This could only be done effectually, by leaving theſe things as they were, and endeavouring to leaven the whole nation with that *faith that worketh by love.*

[*To be concluded in our next.*]

An Account of Mr. JOHN PRICKARD.

[Written by Himſelf.]

[*Continued from Vol.* XI. *page* 628.]

ABOUT this time Mr. *Church* began to preach. I then thought, God was making my way clear to go into the work. But a thought ſtruck me (and followed me for many days) that God had raiſed many preachers in *England* and *America*; but few, if any, in the *Weſt-Indies*. It was therefore ſtrongly impreſſed on my mind that I ought to offer myſelf to go thither. Accordingly I mentioned it to Mr. *J. Brittle*, who ſaid he would go with me if I was approved of. I then wrote to Mr. *Weſley* upon the ſubject; but he not approving of it, adviſed me to go to *Kingswood* till Conference, and told me he would then appoint me a Circuit. But my friends were loath to part with me; and, at that time, I was dubious of my call to travel in *England*; ſuppoſing there were plenty of travelling preachers there; and therefore I declined taking his advice, reſpecting *Kingswood:* and waited to ſee if God would reveal his mind to me more fully between that and the Conference. And though I laid it before him with great earneſtneſs, I was rather in ſuſpenſe till a few days before the Conference ſat; when I came to a determination to write to him, and to deſire him to decide it for me. Soon after the Conference I received a letter from him informing me that he had appointed me to the *Glamorganſhire*

ganſhire Circuit. I then prepared for my journey, and went off as ſoon as poſſible. At my firſt ſetting off the Lord gave me great encouragement; for the people were loving and kind, and Mr. *Boon*, (my fellow-labourer) watched over me in *tender* love. He ſaw my weakneſs and defects, and ſtudied my improvement in all things.

The next year I was appointed to the *Pembrokeſhire* Circuit. Mr. *Bradburn* was exceeding kind to me; he took as much pains with me as if I had been his brother. That year we had ſome fruit of our labours, eſpecially at *Carmarthen*; but we had many trials alſo. However, I can bleſs the time that I was appointed there, if it was only for the ſake of being a year with Mr. *Bradburn*. Mr. *Dixon* was my other partner, whoſe ſteadineſs, and meekneſs, was of great uſe to me.

The next year I was appointed for *Glamorganſhire* again, to labour with plain, *honeſt* Mr. *Aſhman*. We ſpent a happy year together. It is remarkable that the two years I was in that Circuit, there was very little good or harm done among us. The congregations, in ſeveral places, were tolerably large and lively; but yet few were convinced or converted.

At the next Conference I was ſent to *Londonderry*, to labour with Mr. *Watkinſon*. We had many trying circumſtances to encounter here; but we lived and acted in perfect harmony, and had ſome fruit of our labours, which made our trials much eaſier. That year the Lord was pleaſed to carry on a great work at *Coleraine*, which has continued ever ſince. Two Clergymen of the eſtabliſhed Church, Mr. *B.* and another whoſe name I have forgot, were favourable to the cauſe, and kind to us.

While I was in this Circuit, I received a circular letter reſpecting an *African* miſſion. As ſoon as I read it, I felt a ſtrong deſire to offer myſelf to go; yet my nature ſhuddered at the thought of leaving father and mother, brothers and ſiſters, friends and country: but eſpecially my dear brethren in Chriſt. I alſo dreaded the intenſe heat of the ſun by day, and

the

the damps of the night; which I had heard were in general *fatal* to an *European* conſtitution. In this deep diſtreſs I prayed to the Lord that he would give me direction and ſtrength. The next morning I went to Church, when one of the Pſalms for the day was the 121ſt. In reading it I viewed it as an anſwer to my prayer. But when we came to the 5th verſe my ſoul was ſo *overwhelmed* with *divine love*, that I could no longer doubt of the will of God concerning me. As we read on, I reſolved to offer myſelf to go, on which *all* my *fear* and *dread* vaniſhed away.

I think I ſhould not do juſtice to this narrative, if I did not inſert the 5th and following verſes. "The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand; ſo that the *ſun* ſhall not burn thee by *day*: neither the *moon* by *night*. The Lord ſhall preſerve thee from all evil: yea, it is he that ſhall keep thy ſoul. The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore." Having received this *clear* anſwer to my prayer, I heſitated no longer; but offered myſelf freely and fully if approved of by my brethren in Conference. But they did not approve of the miſſion itſelf, on account of the war: ſo the matter was for that time laid aſide.

I have often thought ſince, that they were too cautious; and ſometimes I have thought, that becauſe they would not give me up *at all hazards* to the Lord, he has ſhown them what he can do in my native country; for I have had two violent fevers ſince, and by the laſt have been rendered incapable of doing much for near two years. I know it was tenderneſs in my dear brethren; but I have always been of opinion that we ought to have gone; and if the Lord ever reſtores me to tolerable health, and it is judged right to ſend out a miſſion into thoſe dark regions, I hope I ſhall be as ready to go as ever.

While the matter was in ſuſpenſe, I wrote to Mr. L. of *Pembroke*, to acquaint my parents of my intention. In a ſhort time

time he wrote me word, that when he told them they ſaid, they had given me up to the Lord when I firſt ſet out to travel, and were determined never to recal me. This gave me great comfort; for as they are *tender*, *loving* parents, it would have added much to my affliction, if they had oppoſed my going.

[*To be continued.*]

A ſhort Account of the Death of Mr. CHARLES SPEAR.

IN 1776, he was deeply convinced of ſin; but after ſome time he grievouſly fell away.

While he was in this ſtate, he dreamt one night that he ſaw the great and terrible Judge looking down upon him with eyes of indignation. On this he ſtrove to find a place to hide himſelf in, but ſtrove in vain; for wherever he ran the ſame ſight appeared full in his view, until he awoke as in the torments of hell. In this deplorable ſtate he went to a Miniſter to aſk his counſel, who ſmiling at him gave him good advice; but it was not able to remove his diſtreſs. Soon after his wife died; which he believed was a juſt judgment, inflicted on him, becauſe he had ſinned againſt God with ſo high a hand.

In the year 1778, he married again, and to one who knew a little of ſpiritual religion: who adviſed him to hear the Methodiſts, and then perſuaded him to join in Society with them. Taking her advice he ſoon got a clear view of his condition, and found ſome encouragement in hearing the word. Continuing to uſe the ordinances, he was ſoon enabled to believe that God, for Chriſt's ſake, had pardoned all his ſins. But he did not long retain his firſt love: for entering as an Enſign among the Volunteers, he was again led aſtray from the paths of peace.

But Mr. *A.* (whoſe word had formerly been bleſſed to him) returning to *Kilkenny*, perſuaded him to return to God again: and told him of the young man that St. *John* was inſtrumental of reclaiming: who (like him) had forſaken the Lord. By theſe means he was once more reſtored to the favour of God, on which he entered into a ſolemn covenant with him, to devote his all to him as long as he lived.

In December 1785, a cancer, which had been ſome months before taking root in the inſide of his thigh, made its appearance; and kept increaſing until it removed him into eternity.

About five months before his death, the Lord, in anſwer to many prayers, gave him a lot among thoſe who are ſanctified. After this he bore a great degree of pain; and with ſuch patience, fortitude, and reſignation, as cannot be eaſily expreſſed. So far was he from complaining, that he often comforted his comforters! and poured out many tears of gratitude and love, when ſpeaking of his preſent heaven, and of the proſpect he had of a bliſsful immortality.

He prayed often for his wife and three children, and committed them to the care of a faithful Creator; in hope that He would ſupply all their wants in time, and bring them to reſt with him for ever.

The night before his death, he was ſpeechleſs for ſome time. After he recovered a little, his wife aſked him, Is Chriſt precious to your ſoul? to which he anſwered, "Chriſt is precious! Chriſt is preſent! God is love! God is everlaſting love!"

His mother coming in he ſaid, "Farewel mother! Prepare to follow me. Remember this is the end!" One of his brothers aſking his pardon and bleſſing, he liſted up his hands and ſaid, "O that God may give you repentance unto life; and ſhed a ſenſe of his pardoning love abroad in your heart!"

December

December the 24th, about twelve o'clock at night, as he was moved in the bed, a large artery burſt wide open. As he lay bleeding his wife read part of the 7th chapter of the *Revelations*, and repeated ſeveral verſes of his favourite hymns: while he repeated after her, "Monſter! where's thy ſting! And where's thy victory boaſting grave!" adding, "I ſhall ſoon enjoy that reſt which God has prepared for his people. I ſee the land! And I hear the ſound of joy, and bells ringing! O the joyful ſound!" While he ſpoke theſe words, the place was full of the preſence and glory of God. His wife kneeling down and aſking his bleſſing, he put his hand on her ſhoulder and ſaid, "May Abraham's God and *mine* bleſs, and be with you my dear!"

About two o'clock in the morning he ſaid, "Be reſigned my dear;" on which ſhe ſaid, I am reſigned.

A little after he ſaid, "My Lord's will is now done in me. Give my love to all friends that love Him; and give my bleſſing to the little ones!" meaning two of his children that were abſent.

As his wife was reading, he deſired her to be ſilent, that he might contemplate a little: then looking up with triumphant joy he ſaid, "The hour is come! the hour is come! the hour is come!" On his wife's adding, The happy hour, he anſwered, "The happy hour!" On her crying, Glory be to God! he anſwered, "Glory be to God in the higheſt, on earth peace, good-will towards men!" On her ſaying, Chriſt is King, he anſwered, "Chriſt is King! Chriſt is my rock! Chriſt is mine, and I am his for ever!" and a few moments after took his flight to the mount of God.

Kilkenny, Jan. 18, 1787.

A ſhort Account of the Death of CHARLES STEWARD, *who died on Saturday, the 9th of June* 1787 : *aged* 18 *Years.*

[Written by Mr. *S. W.* in *Wainfleet, Lincolnſhire.*]

CHARLES STEWARD, born in ſin continued ſo, till two days before he died: when it pleaſed God to ſhew him his condition and danger. He had been afflicted for ſome weeks before; but expecting he ſhould recover, put death off at a diſtance.

On Thurſday the 7th, coming into the ſhop where he uſed to work, I looked on him with an eye of pity, and ſaid, Dear boy, do cry to God to have mercy on you for the ſake of Chriſt; for He alone can do you good. For the preſent he ſeemed to take but little notice; but went into the houſe, ſat down, and remained ſilent a conſiderable time. He then went out of doors and laid him down upon ſome ſtraw with his face to the earth. Preſently my mother went out (thinking him long) to ſee where he was, and found him weeping. On her aſking him why he lay there? he ſaid, "It is good enough for me." She then aſked him what was the matter? To which he anſwered, "I know I am not fit to die." On his going to bed he wept bitterly. The next morning when I went to ſpeak to him, he cried out, "Do, pray for me; for my heart is ſo hard I cannot pray." On this I kneeled down, but I had not uttered many words before we were both in a flood of tears.

When I went to ſee him again at night, my mother told me he had been praying aloud. I then aſked him if he could believe the Lord would have mercy on him? He ſaid, "Some times I feel a hope. Do, let us pray again." Accordingly I beſought God to pardon him, and to give him a full aſſurance thereof, for the ſake of Chriſt, to which he heartily ſaid, "Amen." He was now reſigned to the will of God, and clapping his hands, and exulting in the favour of God, we praiſed him

him from the ground of our hearts. From that time his ſoul was happy till he died.

On Saturday morning, June 9, he ſaid, "I ſhall not be long here. To-morrow morning I ſhall be ſinging praiſes to God above." He then broke out into raptures of joy, and clapping his hands, bleſſed the Lord that he was going to heaven; and ſaid, "I am fully reſigned to go this moment! I love all! I forgive all from my heart!"

On wiſhing a certain friend would come and ſee him, I ſaid, he can do you no good. To which he replied, "No, none but Chriſt who died for me." As his affliction was very heavy he ſaid, "I fear, I offend my God in wanting to be gone. It is hard work to die; but my dear Lord died for me!"

In the forenoon he deſired to ſee two of his companions that he might talk with them. When they came, he begged of them to cry to God for mercy, and to forſake their evil ways. He ſaid, "I ſet to my ſeal that God is true. Bleſſed be my Saviour he hath died for me; and hath forgiven me all my ſins. If you are not ſo bad as me; yet you are not in the way to heaven. You ſhould not ſpend the Lord's-day in gaming: but go to Church and Meeting if you think of getting to heaven." He then held out his hands, and begged of them to take warning by him.

In the afternoon he ſaid, "I am going! Praiſe the Lord!" A little before he died I ſaid to him, Give God the glory: on which he lifted up his hands twice. When I took my leave of him, I ſaid, I hope we ſhall meet at the right-hand of God to part no more for ever, to which he anſwered, "I truſt we ſhall." A few minutes before he died, my mother aſked him how he was? to which he replied, "Happy!" and then breathed out his ſoul into the hands of his dear Redeemer, June 9, 1787.

S. W.

A ſhort Account of Mr. MATTHEW ERRINGTON, *who died in* Newcaſtle-upon-Tyne, *Feb.* 5, 1788: *in a Letter to the Rev.* J. WESLEY.

[Written by Mr. James Wood.]

Rev. Sir,

MATTHEW ERRINGTON was born in *Howton le Spring*, 1711, where he was brought up with his parents.

From his childhood he was reſtrained from open prophaneneſs, and had ſomething of the form of godlineſs, which he miſtook for the power thereof.

When he was young he removed to *London* on account of his buſineſs, which was graciouſly over-ruled for the good of his ſoul. For on the 4th of March, 1740, (a national faſt-day) being aſked to go to the Foundry at five o'clock in the morning, he conſented. He had not been there long before he ſaw the evil of his heart in a manner he had never done before. At ten o'clock he went to another place of worſhip, but found nothing there ſuited to his caſe. At one o'clock he returned to the Foundry, where you, Sir, had appointed a meeting for prayer; but when you ſaw the houſe filled with people, you altered your plan, and preached on the barren fig-tree.

Under that ſermon, he was ſtripped of all his ſuppoſed righteouſneſs, and deeply convinced that he had cumbered the ground; not only for three, but for near thirty years. On this his mouth being ſtopped, and finding himſelf a guilty, helpleſs ſinner, he cried out for mercy: and ſo earneſt was he in the purſuit of it, that when it was publiſhed for you to preach at *Deptford* in the evening, he ſet off for that place, without breaking his faſt, praying all the way as he went along. While he ſat under the word that evening, all his guilt was removed, and he was filled with peace and joy: and

went

went home rejoicing in God his Saviour. And so great was his joy on this occasion, that he scarcely felt any want of food for his body, although he had fasted all that day.

From that time forward he walked in the fear of the Lord, and in the comforts of the Holy Ghost; evidencing to all around the sincerity of his heart, and the reality of the great change which God had wrought in him.

Having joined the Society, he constantly attended the preaching, and all the other means of grace; by which means he found his confidence in a pardoning God continually strengthened.

As he was a single man and had good wages, he was quite easy as to temporal things. And being of a soft, easy, natural temper, which was assisted and refined by grace, his way in spiritual things, was much more even than what many pious persons experience.

And thus he continued, till (at your request) he gave up his place, where his wages and perquisites were very considerable, and removed to the Foundry, to rise at four in the morning, ring the bell, call the Preachers, clean their shoes, and mend their cloaths, for a little plain food and raiment. And as he thought this an honourable office, he performed it with great pleasure; and gave you and others an opportunity of seeing the manner of his conversation, and also what spirit he was of.

When your brother *Charles* came first to *Newcastle*, *Matthew* came with him, and rejoiced in the success of the truth in these parts; as many were awakened to a sense of their condition and danger, and turned from the error of their ways: some of whom are still living, and ripening apace for glory.

From this place he set off on foot with Mr. *Thomas Meyrick*, for *Cornwall*, in which journey he suffered much; partly from weariness, and partly from hunger and thirst. Sometimes he was in imminent danger of his life, from violent

lent mobs. One time in particular, ſome of the mob were for killing him at once; but as others would not conſent, after wading through water breaſt high, he juſt eſcaped with his life.

After ſome time, having ſpent all his money, worn out his clothes, and ſuffered much in his body, he returned to *London*. And having got work, he clothed himſelf again, and got a little money, with which he returned to this place in the year 1749; and from that time lived in the Orphan-Houſe, till the day of his death.

For a few years after his coming to *Newcaſtle*, there was ſome oppoſition to the Methodiſts, in which he had his ſhare; but bore it all with invincible patience. Indeed ſeveral perſons here, who have been well acquainted with him for the whole ſpace of thirty-nine years declare, they never ſaw him out of temper in all that time!

As a true lover of peace he always acted as a peace-maker, labouring to heal every breach, and to promote brotherly-love to the utmoſt of his power. And yet he could not be ſilent when others ſinned in his ſight, but would faithfully reprove them without reſpect of perſons.

One day as he was walking on the *Sand-hill*, a few gentlemen were walking together, one of whom was ſwearing very freely: *Matthew* went up to him, and mildly reproved him for ſwearing. The gentleman turned ſhort upon him and ſaid, You ſhould have called me aſide, and not have ſpoken to me thus before company. "Sir, ſaid *Matthew*, you did not ſtep aſide to ſwear."

About five months before his death, going to viſit the ſick after taking phyſic, he caught a cold, and was taken ill. This complaint brought on the jaundice to a very great degree. From the nature of the diſorder, his ſpirits were at times a little depreſſed, and his body inactive. But he never felt any fear of death; and when the Phyſician told him, he was ſorry he could not help him, *Matthew* replied, "I am

not

not ſorry: but rather glad:" and often talked of his departure with as much cheerfulneſs, as a weary man would of going to reſt; indeed at times he was almoſt impatient to be gone, that he might be with Chriſt which he knew was much better.

For two or three days before his death, though his pain was exquiſite, he never complained. On the day of his death, he was much drawn out in prayer; and while a friend was praying with him he added many a hearty "Amen!" A little after this he was heard to ſay, "Finiſh! Finiſh! Finiſh! Lord Jeſus, finiſh thy work!" He then raiſed his voice, and ſaid, "He is precious! He is precious! Come, Lord Jeſus, come quickly! Glory be to God! Glory be to the Lamb of God!" and ſaid no more.

A little before his death, he made his will, in which he left twenty pounds for the poor of the Society, and twenty pounds to the Stewards thereof, towards defraying any extraordinary expences in carrying on the work of God: and the reſt of his little ſubſtance he left to be diſtributed among any others who were in diſtreſs.

Thus lived and died *Matthew Errington*, who was one of the original Methodiſts; being near forty years a member of this Society, and was well known, and much eſteemed, both by Preachers and people, in the North of *England*.

JAMES WOOD.

Newcaſtle upon Tyne,
Feb. 19, 1788.

Bleſſed are they who are thus wiſe unto ſalvation: who remember their Creator in the days of their youth; who make it their great concern, to enter in at the ſtrait gate, and ever after to walk cloſely with God in the way he has laid down before them. Theſe may now be deſpiſed by the world; but the day is at hand when all will wiſh that they had been like-minded.

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

[*Continued from Vol.* XI. *page* 640.]

SECT. II.

The Laws of Nature ſufficient for the Production of Animals and Vegetables.

WILL you ſuppoſe that it derogates from the glory of divine Providence, to repreſent the great engine of this viſible world, as moving onward in its appointed courſe, without the continual interpoſure of his hand? It is granted, indeed, that his hand is ever active in preſerving all the parts of matter in all their motions according to theſe uniform laws: but I think it is rather derogatory to his infinite wiſdom, to imagine that he would not make the vegetable and animal, as well as the inanimate world, of ſuch ſort of workmanſhip, as might regularly move onward in this manner for five or ſix thouſand years, without putting a new hand to it ten thouſand times every hour: I ſay *ten thouſand times* every hour; for there is not an hour nor a moment paſſes, wherein there are not many millions of plants and animals actually forming in the Southern or Northern climates.

He that can make a clock, with a great variety of beauties and motions, to go regularly a twelvemonth together, is certainly a ſkilful artiſt; but if he muſt put his own hand to aſſiſt thoſe motions every hour, or elſe the engine will ſtand ſtill, or the wheels move at random, we conceive a much meaner opinion of his performance and his ſkill. On the other hand, how glorious and divine an artificer would he be called that ſhould have made two of theſe pieces of clock-work above five thouſand years ago, and contrived ſuch hidden

ſprings

ſprings and motions within them, that they ſhould have joined together, to perpetuate the ſpecies, and thus continue the ſame ſort of clocks in more than a hundred ſucceſſions down to this day? Though each of theſe ſprings might fail in forty years time, and their motions ceaſe, or their materials decay, yet that by the means of theſe two original engines, there ſhould be engines of the ſame kind multiplied upon the face of the earth, by the ſame rules of motion which the artiſt had eſtabliſhed in the day he firſt formed them?

Such is the workmanſhip of God; for *nature* is nothing but his *art*. Such is the amazing penetration of divine ſkill, ſuch the long reach of his foreſight, who has long ago ſet his inſtruments at work, and guarded againſt all their poſſible deficiencies; who has provided to repleniſh the world with plants and animals to the end of time, by the wondrous contrivance of his firſt creation, and the laws he then ordained.

Thus every whale, eagle and apple-tree, every lion and roſe, fly and worm in our age, are as really the work of God, as the firſt which he made of the kind. It is ſo far from being a derogation to his honour, to perpetuate all the ſpecies by ſuch inſtruments of his agency for many ages, that it rather aggrandizes the character of the Creator, and gives new luſtre to Divine Wiſdom: for if any thing can be ſaid to be eaſier or harder in this ſort of almighty work, we may ſuppoſe it a more glorious difficulty for a God to employ a ſparrow or an oyſter, to make a ſparrow or an oyſter, than to make one immediately with his own hand. Perhaps there is not a waſp or a butterfly now in the world, but has gone through almoſt ſix thouſand anceſtors, and yet the work of the laſt parent is exquiſitely perfect in ſhape, in colour, and in every perfection of beauty, but it is all owing to the firſt cauſe.

This is wiſdom becoming a God, and demands an eternal tribute of wonder and worſhip.

[*To be continued.*]

An extract from a treatise called, The REFINED COURTIER.

[*Continued from Vol.* XI. *page* 645.]

Of CEREMONIES *and* COMPLIMENTS.

CEREMONIES, as we call them (a word borrowed from another language, for we have none in our own to express them by; an evident argument that they were not known to our forefathers, since they were not able to give them a name) for their vanity, come not far behind either dreams, or lies, or flattery; and therefore I conceived it not amiss to join them together in this treatise, and to deliver my sense of them, now that a fit occasion is offered. It is certain that those solemnities which Priests use in performing the sacred offices of Religion, are properly stiled Ceremonies. But afterwards when men began to salute one another with great appellations of dignity and dominion, and by several artificial gestures to exhibit mutually more reverence than perhaps was convenient, to bow the head, and kiss the hand, as if they were officiating at an altar; it is probable this word was translated from its native, to a more profane signification, and either because of the near resemblance, or else by way of contempt and scorn, these phantastic mockeries of veneration were termed, Ceremonies; just as banquets, by a like impropriety of speech, were in derision nick-named triumphs.

This custom then without doubt derives its original not from us, but is of foreign extraction, and by insensible degrees, stole in and planted itself amongst us, and is now become so predominant, that it has almost rooted out all ingenuous simplicity, honest faithfulness, and true generosity of spirit, and corrupted these noble and useful virtues into empty formalities, and

and ſuperfluous words, and ſpecious pageantry and pretences. Not that I in the leaſt condemn thoſe external uſages and decent applications, which civilized people have ever practiſed in all countries, and ages of the world, to procure and reciprocally to demonſtrate inward affection and reſpect; for no man is obliged to be a ſloven, or a clown: but if we conſider that now a-days they are made to conſiſt in nothing but trifling forms, and counterfeited addreſſes, and are terminated in a bare outſide; and that they who delight to uſe them moſt, are perſons of an exceeding light and airy humour, the very froth of the nation where they live; and (which diſparages them not a little) that they are commonly employed to unworthy purpoſes; we ſhall be forced to conclude, that they are expreſſions, not ſo much of honour and reverence, as of deceit and baſeneſs, contrived to abuſe, and ſometimes to deſtroy with the leſs ſuſpicion. But that I may not ſeem to paſs ſentence raſhly, and to be rude in my determination, I ſhall range all Ceremonies and Compliments in three ranks, according to the various ends whereunto they are deſigned. They either aim at profit, or are the iſſue of vanity and oſtentation, or proceed from courteſy and a due eſteem of thoſe towards whom they are directed.

Some are intended merely to deceive and undermine; and ſuch are ſo infamous, ſo unbeſeeming men of worth and bravery, that they are infinitely to be abhorred. In this kind flatterers (of whom I have ſpoken in the preceding chapter) chiefly offend, who, like the *Parthian* horſemen, ride one way and ſhoot the clean contrary.

> Or not unlike to barge-men when they row,
> They look another way than that they go.

Theſe put on the ſhow and guiſe of friendſhip, and conform in every inſtance to the appetites of great perſonages, and truckle under all their commands, not to do them real ſervice, nor

nor that they may compaſs their good opinion, but only that they may inſinuate into their purſes; not to gratify, but to delude them. And notwithſtanding that this vice may happily be delightful for a time, yet the ſweetneſs of it is deadly poiſon; it is abominable and deſtructive, and not at all becoming good-natured and well-mannered men: for it is neither lawful nor genteel under the colour of pleaſing to hurt another for our own benefit, and as often as we do ſo, we call ourſelves perfidious villains. What are ſuch Ceremonies and Compliments but pernicious lies, gilded and varniſhed over with the gloſs of truth, and moſt deteſtable treacheries? And tell me, can there be any thing more diſhonourable and vile than to careſs and fawn when inwardly you reſolve to worry; to uſher in deſtruction with ſoft language, and to ſtroke him gently whom you deſign to ſmite under the fifth rib never to riſe again? to bring a man a preſent, that you may get a fair opportunity to ſtab him? And yet it is ordinary (for courtiers too, they ſay, who ſhould be patterns of heroic actions) like the ſerpent, to crouch and bend in all the flexures of a ſweet compliance, and inſtantly to hiſs, and turn tail, and ſting to death; to cut one's throat with a knife, or a keen raſor ſet with oil; like the Surgeon who wrapped up his lance in a ſponge, with which while he ſmoothed his patient's ſide he made a deep inciſion: to cry, your moſt devoted humble ſervant, and claſp him in their arms? as if they meant to admit him into a full poſſeſſion of their heart) whom they revile and curſe behind his back, and ſtudy by all arts and ſtratagems they can deviſe irrecoverably to miſchief. But theſe juſtly merit to be reckoned in the number of the very worſt ſort of men, being the moſt ignoble and dangerous kind of enemies; for to be a profeſſed open adverſary has ſomething of gallantry and favour in it (ſuch, like the lightning before the thunders, give us warning to arm and prepare for the aſſault) but to betray with a kiſs, and to preface ruin with an appearance of civility and kindneſs, is the moſt wretched

wretched and barbarous inhumanity imaginable. That *Brutus*, *Cæſar's* great confident, ſhould have a hand in the conſpiracy againſt him, wounded him deeper than the fatal dagger: What thou, my ſon? were the words with which he breathed out his life. In all your civil addreſſes then be ſure you obſerve this caution, Let not the courtier in you ſupplant the friend.

[*To be continued.*]

An extract from a volume entitled, A Review of Dr. PRIESTLEY'S *Doctrine of Philoſophical Neceſſity.*

[*Continued from Vol.* XI. *page* 647.]

Of the ſuppoſed Conſciouſneſs of Liberty, and the Uſe of the term Agent.

I Shall paſs over Dr. Prieſtley's quotations from Dr. Price, and alſo what he ſays of our being certainly influenced by our deſires, to chooſe out of two kinds of fruit, that which appears the moſt deſirable; as I have conſidered the nature of our deſires and averſions in the laſt ſection. I therefore proceed to what Dr. Prieſtley ſays (pages 47, 48) about conſciouſneſs: "All (ſays he) that a man can poſſibly be conſcious of, is, that nothing hinders his chooſing or taking whichſoever of the fruits appears to him more deſirable, or his not making any choice at all, according as the one or the other ſhall appear to him preferable upon the whole. But there is always ſome reaſon for any object, or any conduct appearing deſirable or preferable; a reaſon exiſting either in a man's own previous diſpoſition of mind, or in his idea of the things propoſed to him. In things of ſmall conſequence, or in a very quick ſucceſſion of ideas, the reaſon may be forgotten, or even not to be explicitly attended to; but it did exiſt, and actually

actually contributed to make the thing or the conduct appear desirable at the time." It is very true, that our consciousness and experience shews no more as to power of choice than what Dr. Priestley has in the first lines enumerated: and it is also true, that there is always some reason for any thing appearing desirable or the contrary. But yet, neither that desirableness, nor the reason thereof, so necessarily impels a man to choose what is desirable, but his self-determining power can enable him to make another choice, or not to choose at all. But the Doctor says (page 48, 49.) "Whenever we reflect upon our own conduct, or speculate concerning that of others, we never fail to consider, or ask, what could be the motive of such or such a choice; always taking for granted, that there must have been some motive or other for it; and we never suppose, in such cases, that any choice could be made without some motive, some apparent reason or other. When it is said that a man acts from mere will (though this is not common language) the word is never used in a strict metaphysical sense, or for will under the influence of no motive; but the meaning is, that in such a case a man acts from wilfulness or obstinacy, i. e. to resist the control of others, the motive being to shew his liberty and independence, which is far from being a case in which a man is supposed to act without any motive at all." It is certain, that men do frequently enquire for the motive or cause, why another man acted so or so, in order to know from what principle he acted, whether from a principle of desire, aversion, &c. or merely from his will or power of self-determination. And though it be urged, that when a man is said to act from mere will, this is not common language; yet, I beg leave to observe the contrary. I myself making the enquiry, why a person would do such or such an action, have been frequently answered, because I will do it: and when I have gone further, and said, but for what reason will you do it? I have been commonly answered, *I will, because I will.* I believe this to be common language,

and

and I believe upon enquiry it will be found no uncommon anſwer. Here the only motive aſſigned, is the ſelf-determining power acting by the will; and as in ſuch a caſe, it is the ſole cauſe of action, as a power of the mind; it is no matter by what other names it be called, whether wilfulneſs, obſtinacy, or any other, ſo long as the meaning is the ſame. "If (ſays Dr. Prieſtley, pages 49, 50,) what has been ſtated be the fact, and the whole fact, (and for the truth of the repreſentation, I appeal to every man's own feeling and perſuaſion) it muſt be quite arbitrary, and can have no ſort of conſequence, except what is merely verbal: whether I ſay that the cauſe of the choice was the motive for it (which Dr. Price very properly defines to be the judgment or deſire) or the mind in which that choice takes place, that is, myſelf or ſome other perſon; and to this cauſe it is that we aſcribe agency or determining power. In the former caſe, it is the power or force of the motive, and in the latter, that of the perſon." I entirely agree with Dr. Prieſtley in referring the whole to every man's own feeling and perſuaſion, or to his conſciouſneſs and experience, ſince we have nothing elſe in this caſe to argue from. But when Dr. Prieſtley allows the *cauſe of choice* to be either the motive for it, or the *mind* in which that choice takes place; he ſeems to give up the doctrine he has been all along endeavouring to eſtabliſh, viz. That motives certainly and neceſſarily influence us in the determination of our choice, as gravity influences a ſtone to fall.

[*To be continued.*]

The ſureſt and ſafeſt WAY *of* THRIVING.

[Extracted from a late Author.]

[*Continued from Vol.* XI. *page* 651.]

IV. LET all your ſtreams of love flow into the ocean. My meaning is, *Let all be done to the glory of God.* This muſt be your laſt end, 1 Cor. x. 31, *Whether you eat or drink,*

drink, I may add, whether you give to eat, or to drink, *or whatſoever ye do, do all to the glory of God.* Let this be in your eye and your heart, *that God may be glorified.*

Take heed your end be not to glorify yourſelves. As worms breed in the faireſt fruit; ſo pride and vain-glory are apt to creep out of the beſt duties.

V. Let all your works of charity be done in humility, giving unto God the honour of them, by acknowledging that as what you have beſtowed on the poor, you firſt received from him: ſo it was his goodneſs to give you a heart to give any thing out of your abundance. Yea, you ought to be very jealous over yourſelves, leſt there hath been ſome hypocriſy in your works of charity; acknowledging that you are ſo far from meriting heaven by your good works, that, if God ſhould deal with you according to the rigour of his juſtice, he might caſt you into hell, for that pride and hypocriſy which cleaves to your beſt works.

VI. Let your works of charity to men be accompanied with prayers and thankſgivings to God. Thank God that he hath put you amongſt the givers, and not amongſt the receivers, it being *a more bleſſed thing to give than to receive:* that he hath put you amongſt the givers, and not the with-holders: that he hath given you an eſtate to give, and a heart to give. Thank God, that he will accept a gift at your hands; that he, whoſe is all you have, and to whom it is owing, will count that a gift, which is but the payment of ſo ſmall a part of your debt. Say with *David*, in 1 Chron. xxix. 11, 13, 14, *Thine, O Lord, is the greatneſs: both riches and honour come from thee; now, therefore, our God, we thank thee, and praiſe thy glorious name. But who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort? For all things come of thee, and of thine own have we given thee.*

VII. Give out proportionably to what God hath given unto you. The Apoſtle adviſed the *Corinthians* to give, *as God had proſpered them*, 1 Epiſt. xxi. 2.

Rich

Rich men therefore ought to be rich in good works; for God expecteth fruit anſwerable to the ſeed which he ſoweth. Hath he abounded to you in this world's goods? You ought thereupon to be abundant in good works towards others. Your pounds are expected, where the widow's mites are accepted.

Having given you ſome Directions for the manner of beſtowing your alms, I ſhall briefly ſhew you the means how to attain this grace of Chriſtian Charity.

Now the means I ſhall preſcribe ſhall be,

1. Such as tend to diſpoſe your hearts to this duty.

2. Such as may by God's bleſſing help you in the better management of it.

1. For means to bring your hearts to be willing to ſet upon this duty, take theſe,

(1) Oft call to mind and imprint on your memories, the manifold precepts in the ſcriptures, requiring this duty at your hands. As alſo the many gracious promiſes God hath there made for the encouragement of the people to it; and then reaſon thus with thyſelf, *What? Hath God* commanded me (Deut. xv. 10.) *to give unto my brother according to his neceſſity? To caſt my bread upon the water?* Eccleſ. xi. 1. And hath our bleſſed Saviour commanded me, Luke vi. 38, *To give unto the poor?*

And hath the Lord for my encouragement thereunto promiſed, *that he will bleſs me in all my works, and all that I put my hand unto, and proſper me in my trade and calling? That my barns ſhall be filled with plenty? That what we ſhall give or lend unto the poor, he will pay us again with intereſt? That though I caſt my bread upon the waters*, where it may ſeem to be loſt, *yet I ſhall find it after many days*, it ſhall certainly be returned into my boſom with increaſe? And hath my Saviour for my encouragement promiſed, Luke vi. 38, *That if I give unto the poor, it ſhall be given to me again, good meaſure, preſſed down, ſhaken together, and running over?* Then certainly,

there is no ſuch compendious way to thrive and proſper in the world as by my liberality to the poor.

(2.) Prefer heaven and the things thereof before earth, and earthly things. Though the temporal reward which I have ſo much inſiſted on, be a great encouragement, yet the greateſt encouragement is the eternal reward that the Lord hath promiſed. And that this may be the more prevailing encouragement, learn to prize things ſpiritual and eternal above all things that are but temporal. Suppoſe it ſhould ſo fall out, that you ſhould never receive in kind what you beſtow, yet count thoſe temporal things put off at the beſt, which you receive in things ſpiritual and eternal. Value grace and glory above all the treaſures of the earth, and count yourſelves to grow rich men according to your abounding in grace, and your evidences for glory. And eſteem it an unthrifty ſaving and holding in, where you have an opportunity to improve in your inner man, by expending your outward ſubſtance.

Till heaven be valued above earth, this great argument encouraging to acts of bounty and mercy will loſe its efficacy. When God ſays, *Caſt thy bread upon the waters, for thou ſhalt find it again after many days*, the worldling will be ready to demand, But how ſhall I find it? In what way ſhall it be returned me? Shall I have bread for bread, or money for my bread, or houſes or lands for my money? Probably thou mayeſt. But ſuppoſe not ſo, yet it ſhall be better than ſo; thou ſhalt have in grace what thou parteſt with in bread or money. Thou ſhalt reap in heaven, what thou ſoweſt on the waters.

But the worldling will reply, I do not mean to part with my bread or my money ſo. No, I know thou doſt not: but the reaſon is, becauſe thou loveſt earth more than heaven. Thou ſayeſt, Will grace feed me? Will grace clothe me? Can I keep myſelf and family? Can we live and be maintained from beggary here, by hopes of glory hereafter?

Go,

Go, fool, and learn better what God is, and what his everlasting mercy is; let the lasting treasures, be more prized and valued by thee; and this will stop thy mouth, and silence thine heart from such vain reasonings. Thou wilt never again say, I cannot spare my bread, or my money, when by spending it for God thou seest thou makest him thy debtor, who will pay it thee again in eternal good things, if once thou account these to be better than thy bread, or thy money.

But, till thou art come to be settled in this judgment and belief, both that the good things of God are infinitely better than the good things of this earth, and that what thou soweſt in the earth, thou shalt certainly reap in heaven; till thou comest in good earnest to be of this mind, God's poor are like to be but little the better for thee.

This, my brethren, will effectually do it, this will open your hearts and hands in bounty and liberality for God, when you come to be rooted in the practical belief of this principle, upon which the practice of all Religion stands, and is upheld in the world, That heaven is better than earth: if this other be added to it, that what is sincerely laid out for God in the earth, shall certainly be repayed in heaven; besides that return which the Lord in this world oftentimes makes to the charitable.

[*To be continued.*]

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *Explained and Vindicated.*

[By Thomas Taylor, A. M.]

CHAP. I.

St. Paul's parallel of Adam and Jesus Christ.

[*Continued from Vol.* XI, *page* 654.]

NOW this prejudice will of itself fall to the ground, if it be shewn to be grounded upon a preposterous way of reasoning. For it supposes the salvation of men to be the principal

principal design of God, and the humiliation of his Son only an expedient to accomplish it: whereas the perspective ought to be turned, and Christ shewn to be the principal end in God's design; and all other things subservient to that.

I say then that God made the world for his Church, and his Church for Christ its head: that *he is the first born of every creature*, the *beginning* of the ways of God, and that all things were not only made *by* him, but *for* him. That Adam was created as to his body, as well as soul, by this divine pattern: insomuch that the incarnation is so far from being the precarious consequence of Adam's sin, that I believe it was the first thing in the intention of God, and that without that view he would never have made the world.

However perfect we suppose the world, yet it must retain the character of a creature. Nor can I see how it should ever become a worthy object of the Divine complacency, were it not intimately united to the Son of his Love, in whom *alone he is well-pleased*. But though it is possible to conceive that God might have found some other bond of union betwixt the Creator and his works, besides man; yet if we consider that he includes the whole world in epitome, as being compounded of both its essential parts, body and spirit, (both which need to be raised and ennobled) we shall conclude it was most suitable to the Divine Wisdom to be done, what the scriptures assures us has been done, viz. *That the word should be made flesh.*

So that the purpose of God stands unchangeable; and whether we suppose man stands or falls, he is secure of raising a majestic temple to his own glory, whereof Jesus Christ is the chief corner stone. For thus even the visible world becomes worthy of the favour of God, in which he daily fashions the invisible, which is the eternal object of his love; this is the body of the Church, essentially united to Christ its head; *who is the image of the invisible God, the first born of every creature: for by him were all things created that are in heaven,*

and

and that are in earth, viſible and inviſible, whether they be thrones or dominions, or principalities, or powers, all things were created by him, and for him. And he is before all things, and by him all things conſiſt; and he is the head of the body, the Church, who is the beginning, the firſt born from the dead, that in all things he might have the pre-eminence. Let Chriſt be all in all, and his body the Church be conceived inſeparable from its head, (*for we are members of his body, of his fleſh, and of his bones*, Eph. v. 30.) And then it will not be thought incredible, *that God ſhould ſo love the world, as to give his only begotten Son* for its ſalvation, or that, (*in bringing many ſons into glory*) he ſhould be willing to make *the Captain of their ſalvation perfect through ſufferings.*

Chriſt then being the end as well as the author of our ſalvation, let us ſee how wonderfully accompliſhed he is for this glorious work.

The apoſtle tells us (Heb. ii. 14.) that the firſt *Adam was the type of him that was to come*, and he explains the type, by comparing it with the original, and ſhewing that Jeſus Chriſt the Righteous, was the exact reverſe of ſinful Adam; and we cannot queſtion, but God had in view the ſecond Adam, not only in the creation, but even in the fall of the firſt. Wherefore by conſidering the circumſtances of the ſin, we ſhall be led to acknowledge the neceſſity of ſuch a Redeemer as the Scriptures deſcribe in Jeſus Chriſt.

The firſt thing that occurs to be conſidered, is the quality of the ſinner, and that was man. It was one man's offence that involved all mankind in condemnation; therefore it ſeems requiſite that it ſhould be a man that muſt atone for the offence, and reſtore mankind to pardon. Juſtice requires that ſatisfaction be made for the violation of God's law, and the diſhonour reflected upon its author: and equity requires that the ſatisfaction be made by man, by whom the offence was committed. If it ſeems difficult for ſuch a creature as man, to ſtand before God, when he is angry, eſpecially in ſo

grand

grand an attempt, as making full satisfaction for the sins of the world; yet it seems more unlikely, that any other creature should be capable of this employment. So that if man cannot effect it, the world must be in danger of losing the benefit and lie still under the fatal sentence.

But then, that which seems to render the success of such an undertaking hazardous, and even impossible to a single man, is,

2. The extent and universality of the sin. For it must be remembered that Adam's sin, was not only a personal transgression; but all mankind sinned in him, as being included in his loins, and as being the offspring of a sinful forefather. Indeed he was but one man, and consequently one person; but he was the representative of all future generations. And as his confirmed and established integrity had laid in a sure claim for their indefectible happiness, so his disobedience must, in reason, subject them, for whom he is interpreted to act, to all the unhappy consequences with himself. But besides, it is not consonant to the laws of nature, that a sinful father, should beget a righteous son, nor possible, according to the change sin brought upon the human constitution, and that dependance of the soul upon the body, which is introduced, that a sinful mother, as Eve, should bring forth a child uninfected with concupiscence, that is, the love of sensible things, wherein chiefly consists the original corruption: so that the whole species being tainted with the first transgression, and our whole nature degenerating by the contagion of Adam's guilt, what personal desert can weigh against it?

[*To be continued.*]

An

An extract from a Course of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

It is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

I Take these well-known words of scripture, in order to speak to you upon some well-known subjects from them. The thoughts of Death and Judgment are continually inculcated by the gospel. And they cannot be inculcated too often by the preachers of it.

I shall therefore begin a course of Sermons upon these important points. I shall endeavour to lead you regularly through the awful scenes of Death, through the formidable moments of Judgment, and through the tremendous allotments of Heaven or Hell.

In the original designs of Providence, the human body was intended to be free from all the diseases by which it is now destroyed, and exempt even from all the decays with which it is now worn away. Those diseases are purely the children of sin in their origin. And those decays were all prevented by the fruit of the tree of life. This preserved the frame of our bodies in a continual state or renewed vigour; while the cool and religious composure of the mind, the healthfulness of the body, and the goodness of the air and ground, kept off all those positive disorders, which are now so much oftener the bane of life, than the mere weaknesses of nature.—Of such a situation, indeed, we can hardly form any proper notion at present, because all that we have experienced of our own is so totally different from it. But we know it to have existed, on the authority of scripture. And we know it to have been destroyed by the introduction of sin. *Sin entered into the world,*

we are expreſsly told by St. *Paul, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.*

Nor has the redemption, which has taken away the general curſe of the fall, removed this particular puniſhment of it from our bodies. It ſtill remains fixed upon us as a branding memorial of our former rebellion, as a proper check to that ſpirit of rebellion which ſtill continues within us, and as a neceſſary part of a probationary ſtate of recovery. Men, however delivered from the doom of everlaſting miſery for their ſins, however provided by Chriſtianity with an atonement for their offences, and with a pardon upon their penitence, are yet vicious. They are therefore letting in diſeaſes upon them continually. In a world of fallen beings therefore, however bleſſed with the glorious ſcheme of redemption, the influence of death muſt ſtill go on; becauſe ſome ſtill act with all the baleful ſpirit of the fall in their ſouls, becauſe even others are occaſionally acting ſo likewiſe, and becauſe the fear of death is the curb of God in the mouths of the former, and the preſence of death a uſeful monument of his wrath upon the nature of both.

For theſe reaſons, death hath continually reigned over the whole of the human race, from the fall of Adam to the preſent moment. And he will continue his reign till that wonderful period of our human hiſtory, when *death ſhall be ſwallowed up in victory*; when his triumphs over our degraded natures ſhall be all at an end; and when we, who are now the ſubjects of diſeaſe, and the victims of mortality, ſhall break from the priſon of the grave, and be able to inſult over the long-eſtabliſhed tyrants of our race in that high ſtrain of goſpel rapture, *O death, where is* now *thy ſting? O grave, where is* now *thy victory?*

Till that day comes, we muſt be content to tread the way which all our fathers have trod before us. The body muſt ſink into the grave, and the ſoul muſt mount into eternity.

And

And theſe two parts of our nature muſt be ſeparated till the day of judgment.

The body we put under the earth, to ſave ourſelves from being ſhocked at the ſight of that remainder of the ſentence of ſin, which is executed upon us after death. Then all that once was healthy, fair and ſparkling is no more. The bloom of beauty on the cheek, the livelineſs of meaning in the eye, and the fluſh of health in the whole countenance, are all loſt and ſunk in one common maſs of corruption. The brow, on which the concerns of empire ſat, the arm, which could direct the ſtorm of battle, the lips, that could do what is much more important than either, that could touch the hearts of a congregation with the feeling eloquence of the goſpel, could ſhake them with its terrors, and could ſoothe them with its comforts; all lie reduced to the ſame level with the common children of men, enduring the ſame puniſhment of the fall, and expecting the ſame deliverance from it.—Some parts of their bodies, indeed, may be divided to the four winds, and be diſperſed over the face of the univerſe. But the time will come, when they ſhall claim their ſcattered particles from every quarter of the globe, when they ſhall vindicate their fugitive remains from all the elements, and when the powers of death and deſtruction ſhall be found to have been exerciſed upon them in vain.

Not indeed that *all* the parts of the body, which are laid in the grave, ſhall be raiſed up from it. Only the principal parts of it ſhall; only ſuch as are requiſite to make it the ſame body. —There are, you know, many parts of our body, which are continually flying off from them; and the ſecret change, which is made every day in our frames, is very wonderful. But, amidſt this perpetual flux of ſome parts, there are others which are fixed and unmoveable, and give a continual ſameneſs to the body in all the different ſtages of its growth. The turn of *countenance*, particularly, remains the ſame in general through every period of our lives. And this muſt neceſſarily

be occaſioned by ſome parts of our bodies continuing always the ſame; remaining fixed when others are unfixed, and abiding unchangeable by time or place, under all the changes that happen to the reſt. Theſe, theſe are the parts that compoſe the original frame of our bodies. Theſe are the parts, that are continually inlarged by growth. And theſe are the parts which will be recalled from their long wanderings at the reſurrection, and reſtored to their original union in our bodies. The reſt are infinite in number, are thrown off from us every day, and are entering hourly into the ſubſtance of other animals. They are fitted to further the growth of animals, and to increaſe the ſize of the fixed parts: while the fixed parts themſelves muſt ever remain unchangeable, and can never belong to any but their firſt proprietor.

When *the rocks were rent, and the graves were opened* at our Saviour's crucifixion, and when *many bodies of ſaints which ſlept aroſe, and came out of their graves, after his reſurrection*; *they went*, ſays St. *Matthew*, *into the holy city, and appeared unto many*. Theſe were ſome good men, whoſe bodies ſlept ſweetly in the grave, and who were ſingled out for this peculiar honour of riſing with their riſing Lord. They had not been buried long. Their faces were yet well known to many of the inhabitants of *Jeruſalem*. And, when they roſe from their graves at a little diſtance from the city, they took their well known way into it, they repaired immediately to their relations and friends there, and they were fully known and acknowledged by them. Had they not been known to have died and been buried, had they not been evidently the very perſons that were remembered to have died and been buried; they would not have been any proof of a miraculous reſurrection to the Jews, they would not have appeared as men riſen from the grave at all.

Die then we muſt. The puniſhment of the fall ſtill purſues our redeemed nature ſo far, as fearfully to ſeparate the ſoul from the body, and lay our earthly part in the grave, a

ſacrifice

ſacrifice to ſin, and a prey to corruption. But, thanks be to the redeeming Jeſus, this is all that it can do! Its power extends no farther. And "here ſhall its proud waves be ſtayed." Theſe very bodies, over which death inſults for a time, ſhall ſhake off his authority, and burſt from the bands of deſtruction in ſpite of him. The arm even of an angel cannot ſave us from the grave. But even legions of angels cannot keep us there. We ſhall mount, we ſhall mount, from our humble abode in the duſt; as our bleſſed Saviour has done before us. And, like him, we ſhall carry theſe very bodies to heaven with us. Theſe very hands of yours, which now perform the buſineſs of this world, will (if ye are not wanting to yourſelves) be all one day employed in the better buſineſs of heaven. Thoſe very voices of yours, which have been juſt now exerted in the devotions of this holy place, will one day (if you are not unfaithful to your beſt intereſt) will all one day be exerted in a nobler ſtrain of devotion, and mix with the melody of angels, at the foot of the throne of God. And we ſhall all, that are now here, meet and know each other in thoſe regions of bliſs, remember the connections which we formed on earth, enjoy the friendſhip which gladdened our hearts in life, and animate each other to higher degrees of affection for God; till all that has paſt in this world, even the tendereſt endearments of friendſhip, and the greateſt mercies of God towards us, ſhall ſink, overpowered and loſt, in the ſuperior endearments, and in the greater mercies, that we ſhall have received from him in eternity.

[*To be continued.*]

THOUGHTS *on Separation from the* CHURCH.

My dear Friend,

THE queſtion properly refers (when we ſpeak of a ſeparation from the Church) to a *total* and *immediate* ſeparation, ſuch was that of Mr. *Ingham's* people firſt, and afterwards

afterwards that of Lady *Huntingdon's*, who all agreed to form themſelves into a ſeparate body *without delay*: to go to Church no more, and to have no more connexion with the Church of *England*, than with the Church of *Rome*.

Such a ſeparation I have always declared againſt, and certainly it will not take place (if ever it does) while I live. But a kind of ſeparation has already taken place and will inevitably ſpread, though by ſlow degrees. Thoſe Miniſters, ſo called, who neither live nor preach the Goſpel, I dare not ſay, are ſent of God. Where one of theſe is ſettled, many of the Methodiſts dare not attend his miniſtry; ſo if there be no other Church in that neighbourhood, they go to Church no more. This is the caſe in a few places already, and it will be the caſe in more, and no one can juſtly blame *me* for this, neither is it contrary to any of my profeſſions.

J. W.

Briſtol, Sept. 20, 1788.

THOUGHTS *upon a late* PHENOMENON.

1. A Glorious work of God began upon the earth, on the day of the deſcent of the Holy Ghoſt, on the day of Pentecoſt: which *ſo ſwiftly* increaſed, that in a very ſhort time, in *Jeruſalem* alone, thouſands of ſinners were brought from darkneſs to light, and from the power of Satan to God. Thoſe were effectually changed from all vice to all holineſs: indeed being *all filled with the Holy Ghoſt, they were all of one heart and one mind.* And their life was ſuitable thereto; *they continued ſtedfaſtly in the Apoſtle's doctrine; in the breaking of bread, in prayers; and having all things in common, there was none among them that lacked, but diſtribution was made to every one as he had need.*

2. But in the mean time, the god of this world was not idle: he did not fail to ſow tares among the wheat. The myſtery

myſtery of iniquity began to work almoſt as ſoon as the myſtery of godlineſs. This grew up to a conſiderable height, even in the days of the Apoſtles: inſomuch that before St. *John* had finiſhed his courſe, the fine gold was become dim: and iniquity had overſpread the Chriſtian Church, as well as the heathen world. Although it did not come to its height, till the fatal time, when *Conſtantine* called himſelf a Chriſtian.

3. Yet God never left himſelf without witneſs. In every age and in every nation, there were a few that truly feared God and wrought righteouſneſs. And theſe were raiſed up in their ſeveral generations, that they might be lights ſhining in a benighted world. But few of them anſwered the deſign of Providence, for any conſiderable time. In every age, moſt of the excellent ones of the earth, being weary of the contradiction of ſinners, ſeparated from them, and retired, if not into deſerts, yet into diſtinct Churches or Religious Bodies. So their light no longer ſhone among men, among thoſe that needed them moſt: but they contentedly gave up the world to the ſervice of its old maſter.

4. Again and again this has been the caſe, for fifteen or ſixteen hundred years. And it has chiefly been by this means, that many revivals of Religion have been of ſo ſhort a continuance; ſeldom laſting (as *Martin Luther* obſerves) longer than a generation, that is, thirty years. Generally in that time, a conſiderable number of men being awakened, thought they could ſtand alone. So they formed themſelves into a diſtinct body, and left the world to themſelves. Hence the world received no more benefit from them: and by degrees their own *love waxed cold*, till either their memorial periſhed from the earth, or they remained a dry, cold ſect.

5. But between fifty and ſixty years ago, a new phenomenon appeared in the world. Two or three young men, deſiring to be Scriptural Chriſtians, met together for that purpoſe. Their number gradually increaſed. They were then all ſcattered: but fifty years ago two of them met again, and a few plain people

people joined them, in order to help one another in the way to heaven. Since then they increaſed to many thouſands, both in *Europe* and *America*. They are ſtill increaſing in number, and as they humbly hope, in the knowledge and love of God: yea, and in what they neither hoped for nor deſired, namely, in worldly ſubſtance.

6. All of theſe were, when they firſt ſet out, members of the eſtabliſhed Church: and a great majority of them, probably nine in ten, continue ſuch at this day. But they have been ſolicited again and again, from time to time, to ſeparate from it, and to form themſelves into a diſtinct body, independent of all other Religious Societies. Thirty years ago this was ſeriouſly conſidered among them, at a General Conference. All the arguments urged on one ſide and the other, were conſidered at large: and it was determined, without one diſſenting voice, That they "ought not to ſeparate from the Church."

7. This is a new thing in the world: this is the peculiar glory of the people called Methodiſts. In ſpite of all manner of temptations, they will not ſeparate from the Church. What many ſo earneſtly covet, they abhor: they will not be a diſtinct body. Now what inſtance of this have we before, either in ancient or modern hiſtory, of a body of people, in ſuch circumſtances, who will not be a diſtinct party, but chuſe to remain in connexion with their own Church, that they may be more effectually the ſervants of all?

8. This, I ſay again, is an utterly new phenomenon! I never ſaw, heard or read of any thing like it. The Methodiſts will not ſeparate from the Church, although continually reproached for doing it. Although it would free them from abundance of inconveniences, and make their path much ſmoother and eaſier; although many of their friends earneſtly adviſe and their enemies provoke them to it: the Clergy in particular: moſt of whom, far from thanking them for continuing

tinuing in the Church, uſe all the means in their power, fair and unfair, to drive them out of it.

9. One circumſtance more is quite peculiar to the people called Methodiſts: that is, the terms upon which any perſon may be admitted into their Society. They do not impoſe, in order to their admiſſion, any opinions whatever. Let them hold Particular or General Redemption, Abſolute or Conditional Decrees: let them be Church-men or Diſſenters, Preſbyterians or Independents, it is no obſtacle. Let them chuſe one mode of Worſhip or another, it is no bar to their admiſſion. The Preſbyterian may be a Preſbyterian ſtill: the Independent, or Anabaptiſt uſe his own mode of worſhip. So may the Quaker: and none will contend with him about it. They think and let think. One condition, and one only is required, A real deſire to ſave their ſoul. Where this is, it is enough: they deſire no more: they lay ſtreſs upon nothing elſe. They aſk only, "Is thy heart herein as my heart? If it be, give me thy hand."

10. Is there any other Society in *Great-Britain* or *Ireland*, that is ſo remote from Bigotry? That is ſo truly of a Catholic ſpirit? ſo ready to admit all ſerious perſons without diſtinction? Where then is there ſuch another Society in *Europe?* in the habitable world? I know none. Let any man ſhew it me that can. Till then let no one talk of the Bigotry of the Methodiſts.

Nottingham, July 13, 1788.

Remarkable Inſtances of LONGEVITY.

THE following extraordinary inſcription is met with in *Keyſler's* Travels.——In the anti-chamber of the Imperial Muſeum, at *Vienna*, are two portraits, with this inſcription in high Dutch: "*James Rovin*, aged 172, and *Sarah* his

wife, aged 164 years, both of the Greek Communion.—They lived together in wedlock 147 years, were born and lived at *Stodava*, in the diſtrict of *Carmſezer*, and had iſſue two ſons and two daughters, which are living; the youngeſt ſon is in his 115th year."

LETTERS.

LETTER CCCCLXXX.

[From Miſs E. A. to the Rev. J. Weſley.]

November 17, 1778.

Honoured Sir,

I Am truly thankful that our Lord has again brought you to London in peace, to ſpeak in the houſe which he has provided. And bleſſed be God that I ever heard you; but above all, that my heart ever felt the precious truths you have delivered.

But alas! with ſhame I confeſs that it is not now with me as in months paſt, when the candle of the Lord ſhone bright upon me. I hope, Sir, you will remember me before the throne of grace, and pray that God may return in mercy, and lift up my head once more.

For near three years I enjoyed deep communion with God; but through unwatchfulneſs I found him to withdraw the light of his countenance. On this my joy was turned into pain, and my day into night. The remembrance of which often makes me truly wretched. But lately my ſoul ſeems again to break out in ſtrong deſire, and ſometimes I hope that he will again return, and take up all the room in my heart.

Sunday morning, while you were preaching, the word came with ſuch power, that my ſoul was deeply humbled; at the ſame time it thirſted for God as the hart thirſteth for the water-brook.

water-brook. But I fear that unbelief prevented my receiving what God was willing to beſtow.

I certainly long to be a Chriſtian indeed, and hope that I ſhall ſoon be ſo. To this end I again requeſt an intereſt in your prayers, which will greatly oblige

Your unworthy Servant,

E. A.

LETTER CCCCLXXXI.

[From Miſs A. B. to the Rev. J. Weſley.]

Witney, Nov. 25, 1778.

Rev. Sir,

YOUR laſt letter was ſtored with ſuch ſeaſonable counſel, that it adminiſtered much inſtruction and comfort to my mind. I never remember to have acquainted you with thoſe particulars which ſo frequently exerciſe and pain me in my preſent ſituation. But you judged exactly right; for many times have I wept as I rode over that *dirty* heath, and have been *ready* to think, how much more advantageous would it be to my ſoul to enjoy a quiet life; in which I could read, write, and think more abundantly. But I bleſs God I have not been ſuffered thus to *conclude*; much leſs to murmur at my lot, though ſtrongly tempted ſo to do.

I daily ſee the hand of God over me for good, and can bleſs him for the rod that keeps my ſoul near to him. I believe my heart is in a greater degree weaned from the world, and all tranſitory enjoyments, than in times paſt; yet I ſtill feel the need of continual ſupplies of grace, to keep me preſſing forward in the narrow path. O that I may live more *by* faith, and more *in* love!

The Lord is pleaſed often to afford me comfort and ſtrength, by cauſing me to awake in the morning with a text of ſcripture, or a line of a hymn in my heart and mouth. This

morning I was favoured with these words, "O how plentiful is thy goodness which thou hast in store (or laid up) for those that trust in thee before the sons of men!" It was indeed a word in season.

I must not omit once more to return you my hearty thanks for your seasonable advice; and to beg the continuance thereof, together with your prayers for my growth in grace through many close trials. In the mean time I remain

Your obliged Servant in the Gospel,

A. B.

LETTER CCCCLXXXII.

[From Mrs. S. C. to the Rev. J. Wesley.]

Burlington-Quay, Nov. 27, 1778.

Rev. Sir,

I Hardly know how to write to you, having had so little concerns with you for so long a time. However I may tell you that my heart still loves you, that I pray to the Lord to bless you, with every blessing he has purchased for you.

I often think of you, Sir, and rejoice in your prosperity, and pray that the thread of life may be greatly lengthened, and that the power and strength of our Jesus may be abundantly shewn in the weakness of your nature. O that your eye may not wax dim, nor your natural strength be abated, till our Redeemer's kingdom spreads far and wide!

I pray for the peace of Jerusalem, and enjoy a constant, perfect peace, above all human conception. At the same time the love of my dear Lord Jesus melts and meekens all my soul and often reminds me of Mrs. Rowe's words,

"Lost in the high enjoyments of thy love,
What glorious mortal can my passions move!"

Indeed Sir, my soul seems all feeling. I think I often feel the whole creations groan so exquisitely; that if it was not sweet-

ened

ened with much love, I ſhould not be able to ſupport under it. But O amazing goodneſs, to the moſt unworthy! the Divine conſolations abound.

I have much cauſe to praiſe God alſo that he has put an end to all the jars and diſputes, that have been with the Predeſtinarians here. How they go on, I know not; but bleſſed be God, our people go on better than ever they did, in this place. To love ſeems to be all their wiſh; and the circulating flame, I truſt is ſpreading among them. A few precious, lively ſouls there are, who are full of love, who adorn the goſpel much: and many others are much revived, while we have a proſpect of a greater revival ſtill.

Pleaſe to tell me Sir, if I am where you wiſh me to be, and what you would have me do: for I hope ever to prize your advice and inſtructions next to His, who bought me with his blood. May the God of peace and love, be ever with you, and proſper your abundant labours! And that generations to come may praiſe God below, while you are praiſing him above, is, Rev. Sir, the prayer of

Your unworthy, but affectionate Servant,

S. C.

POETRY.

The CHARACTER *of* PAULINUS.

PAULINUS ſhines with luſtre bright,
In life's declining ray;
With every gracious temper bleſt,
And bleſſing ſpends the day!

His comely mein and kind regard,
Extend to ſilver age:
His ſoul with pureſt wiſhes glows,
While ſliding from the ſtage.

None

None in his preſence gloomy ſtand,
Oppreſſéd with grief and fear:
His libéral hand and cheering voice
Prevent the riſing tear.

No bigot here;—their rules he ſcorns;
His heart is unconfinéd:
With genérous love his ſoul expands,
Embracing all mankind!

Who bear his Maſter's image moſt
Are moſt divinely dear:
Theſe are the friends he'll claſp above,
When Jeſus ſhall appear.

In early days, with pious awe,
His God he fearéd and lovéd:
And all the tendéreſt care of heaven,
His ſoul exulting provéd.

Enrichéd with all the precious ſtores
Of wiſdom, love and grace;
His Maſter's will and work performéd,
And fillèd the ſacred place.

He ſtretchéd his hand the lengthenéd day,
Inviting all to come:
And preſséd the vagrants to the feaſt,
While Jeſus makes them room.

To be diſmiſséd, the graceful ſire,
Now waits the kind releaſe:
Reſignéd to ſtay,—preparéd to go,
And cloſe his eyes in peace.

Ye

Ye dear companions of his life,
No longer hold him here;
Bid him go ſhare his vaſt reward,
You ſoon ſhall meet him there!

The CHARACTER *of* PAULINA.

PAULINA! with ſuperior charms
Above her fellows bleſſéd!
In whom angelic virtues meet,
And ſhine,—by all confeſsed.

Wiſdom with pureſt rays adorns
Her mild majeſtic face;
The genuine ſweetneſs of her mind
Gives all her actions grace!

With precious fruits abounding ſtill,
Her leaf is ever green:
Celeſtial ſmiles her ſteps attend
In evéry changing ſcene!

Her friendly love from fountains pure,
Flows in a gentle ſtream;
Or, like the ſun, diffuſing good
With evéry cheering beam!

From vanity and meanneſs free,
From envy, rage, and ſpleen;
With kind affection bleſſes all,
And ſhines on all ſerene!

With thoſe that ſing angelic ſtrains
She joins the tuneful choir:
Bright flaming ſeraphs warm her breaſt
With ever-living fire!

Such

Such ſterling worth well pleaſed I view;
Oh that I could attain!
Redemption's mighty prize embrace,
And paradiſe regain!

The SWEET PASSION.

FOR thee, my Redeemer, I languiſh and pine,
(My object is glorious, my paſſion divine)
I faint with deſire! O when ſhall I prove!
Redemption's ſweet pleaſure, redemption and love!

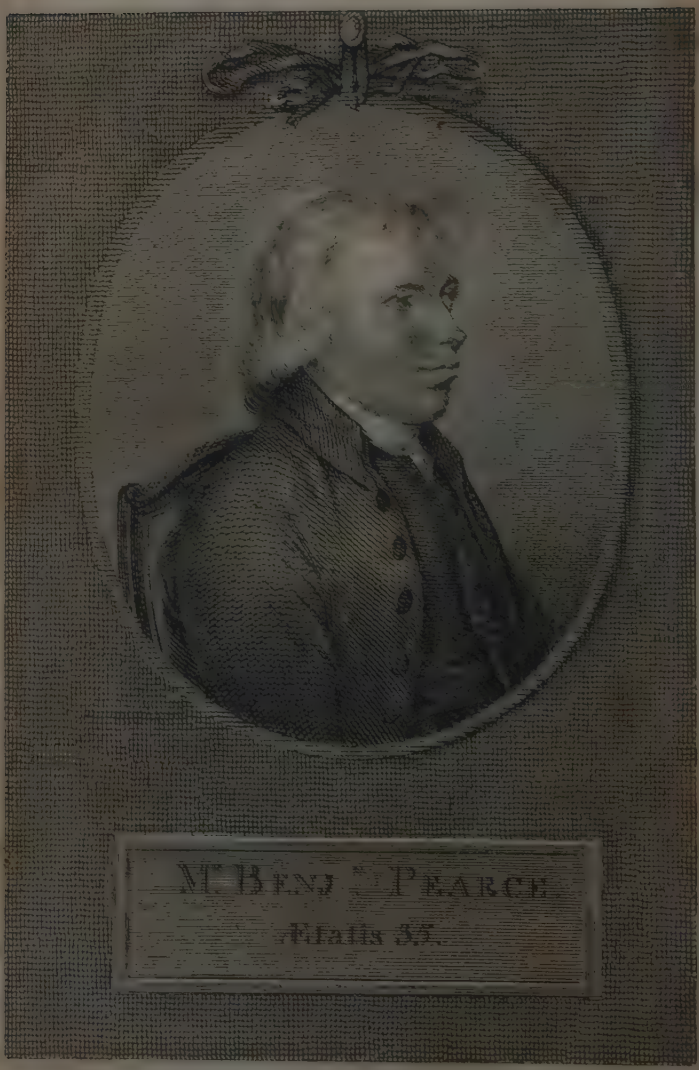
Wealth, grandeur, and fame, for thee I diſdain,
The charms of thy love can eaſe all my pain:
All meaner enjoyments that vainly I try
Increaſe but my ſorrow—For Jeſus I die!

If weary and faint, with trouble oppreſsed,
My pains are relieved to lean on thy breaſt:
In vain then the tempter my ſoul ſeeks to move,
'Tis more than victorious in Jeſus's love!

When earth melts away, and time is no more,
While ages roll endleſs, thy name I'll adore!
Unfading thy beauties,—thy glories ſtill ſhine,
I'll triumph for ever that Jeſus is mine!

What is CONSCIENCE?

THE mildeſt *balſam*, or the ſharpeſt *ſteel*,
That wounds can wiſh, or the unwounded feel,
The ſofteſt *pillow*, or the ſharpeſt *rod*,
The balm of bleſſing, or the ſcourge of God.


M^r Benj^a Pearce
Ætatis 53.

OF THE
Arminian Magazine,
For FEBRUARY 1789.

An EXTRACT *from Dr.* WHITBY'S DISCOURSES *on the* FIVE POINTS.

CHAP. II.

Concerning the Perſeverance of Saints.

[*Continued from page* 6.]

LET us next take notice of the predictions of the ſcripture concerning perſons who ſhould fall away; for being Divine predictions they muſt come to paſs, and being predictions of things which were to happen long before our times, they muſt be alſo inſtances of what hath come to paſs. Now ſuch are,

1ſt. Chriſt's declaration that by reaſon of the extreme affliction of the times, in which *Jeruſalem* was to be deſtroyed, many ſhould be offended, i. e. ſhould fall off from the faith. And that *becauſe iniquity ſhall abound, the love of many ſhall wax cold; but he that endureth to the end ſhall be ſaved*, Matt. xxiv. 12, 13. Now that Chriſt ſpeaks not here of a hypocritical,

critical or outward profeſſion of affection, may be gathered from his ſtiling it, not pretence, but love: and his ſuppoſition is that it was fervent love; for what was never hot cannot *wax cold*, yea ſuch love in which had they continued they would certainly have been ſaved; and yet he doth not only intimate that ſome would not continue in that love to the end, but plainly foretels that in many it would wax cold.

2dly. As our Lord here foretold that there ſhould be an apoſtacy of the believers of the Jewiſh nation; ſo alſo did St. *Paul* ſpeak of the ſame apoſtacy, as a thing that was to happen before the coming of the *man of ſin*, 2 Theſſ. ii. 3. adding, that *the ſpirit ſaid expreſly, that in the latter times*, (the times then preſent, ver. 6.) *ſome ſhould depart from the faith*. Now to prevent this apoſtacy, the epiſtle to the *Hebrews* was manifeſtly written. And as the excellent Dr. *Barrow* uſed to ſay, that It was written againſt the doctrine of Perſeverance; ſo is it certain that it containeth many cogent arguments againſt that doctrine, beſides thoſe three produced already.

A third head of arguments againſt this doctrine is to this effect, That all the commands and exhortations directed by God to the faithful to perſevere in well-doing, and to continue faithful to the end; and to fear leſt they ſhould fall away; all cautions directed to them to take heed they do not do ſo; all places which contain a ſuppoſition that they may do ſo, and which ſuſpend our future happineſs on this condition that *we continue ſtedfaſt to the end*, and promiſe ſalvation upon ſo doing, and which pronounce the moſt dreadful threats to them who do not ſo; are ſo many evidences of the poſſibility of doing ſo, and are plain indications, that God hath made no abſolute decree, that good men ſhall not do ſo. For, as when theſe motives are uſed to induce men to embrace Chriſtianity, or perform any other Chriſtian duty, they contain an evidence that it is poſſible for men to do otherwiſe; ſo

when

when they are uſed to induce men to perſevere in that profeſſion which they have undertaken, they muſt neceſſarily contain an evidence that it is poſſible for any man who is induced by them to perſevere in the courſe of a Chriſtian, not to perſevere.

And this is the ſentiment of all mankind; for how much ſoever they vary in other things, they all agree in this, not to exhort men to what they know they never can refuſe to do; not to fear they ſhould neglect ſuch things, not to terrify them by threats for neglecting, or allure them by promiſes to perform them. On the contrary they generally agree, that as a promiſe, ſo a threat of what I know to be impoſſible, is as none at all; that there is no need of exhortations to incite men to what they certainly will do. That a promiſe muſt be of ſomething which at preſent is uncertain, and ſuſpended on a condition which may not be performed; and that a command or law obliging us to will and do, muſt ſuppoſe in us a freedom not to will that which is required.

All commands to perſevere, and to *ſtand faſt in the faith*, ſhew that they to whom they are directed may not ſtand faſt, or perſevere unto the end; for, as *Suarez* well argues, all laws, that is, commands of our ſuperiors, are made concerning actions to be done, or left undone by man as a free agent, who hath a power to obey or not; but in commands reſpecting what is not poſſible to leave undone, there can be no ſuch liberty to leave undone what is commanded, and therefore in ſuch things there can be no law properly commanding it. Again, Laws are attended with the ſanctions of a penalty to the tranſgreſſor of them, and a reward to the obedient; but where there is no power of obeying, it cannot be our fault that we do not obey, and ſo our diſobedience can deſerve no puniſhment, nor can it be rewardable to do that which is ſimply neceſſary for us to do. Now ſuch commands are theſe, *Watch ye, praying at all times, that ye may be worthy*

to escape all these things, and to stand before the Son of Man. Watch ye, stand fast in the faith, quit yourselves like men. Put on the whole armour of God that ye may be able to stand against the wiles of the devil. Take to yourselves the whole armour of God that ye may be able to withstand in the evil day, and having done all to stand. Cast not away your confidence which hath great recompence of reward; plainly intimate that their salvation depended on their watching, their using the whole armour of God, their stedfastness in the faith, without casting away their confidence, and that they might lose their crown by neglecting so to do, and be unable to withstand temptations, or to stand before the Son of Man.

All exhortations to perseverance, or to continue in the faith, the knowledge, or the love of God, must be so many evidences, that they to whom they are directed may not do so; and that he who tenders them to true believers hath not obliged himself by promise absolute, to preserve them in the faith, or in the love of God. For either they need these exhortations, or they do not. To say they do not need them, is in effect to say that they are needless exhortations, and therefore are unworthy of the wisdom of the Holy Ghost. To say they need them in order to their perseverance, is in effect to grant that they are instrumental to their perseverance, and that without them they might fail of it; for that cannot be needful to that end, without which they shall as assuredly persevere, as if no such exhortation had been offered to them. And seeing exhortations are only moral motives, which we may resist or frustrate, if they be means toward the production of perseverance, it must depend upon such means as we may frustrate and resist, and so it is possible it may not happen.

To them whom he acknowledges to be the *temples of the living God*, by virtue of *his Spirit dwelling in them*, St. *Paul* directs this exhortation, *not to receive the grace of God in vain*. He exhorts the *saints* at *Ephesus*, and the *faithful in Christ Jesus*,

Jesus, who were *blessed with all spiritual blessings, and chosen before the foundation of the world through Christ, that they should be holy and unblameable in love; to put on the whole armour of God, that they may be able to stand in the evil day, and having done all to stand.* He exhorts the *saints* at *Philippi*, in whom God had *begun the good work, to hold fast the word of life, and to stand fast in the Lord.* To the *saints* and faithful brethren who were at *Coloss*, and had *a hope laid up for them in heaven, a fruitful conversation, and love in the spirit*, he speaks thus, *As ye have received Jesus Christ, so walk in him, rooted and built up in him, and established in the faith.* Having told the converted *Jews* that he *hoped of them things which accompanied salvation*, God being not *unrighteous to forget their work, and labour of love which they had shewed to him.* He desires them to *shew the same diligence to the end to the full assurance of hope, and not to be slothful; but followers of them who through faith and patience did inherit the promises, and to retain grace, by which they might serve God acceptably with reverence and godly fear*, because he is to the wicked *a consuming fire.* To them *whose sins were forgiven*, and who had *overcome the wicked one*, St. *John* writes thus, *Love not the world, neither the things of the world; for he that loveth the world, the love of the Father is not in him; and the world passeth away, and the lusts thereof, but he that doth the will of God abideth for ever.* Now do not these exhortations plainly intimate that Christians may *receive the grace of God in vain*; that they may render the labours of the Ministers of the Gospel vain, by not *holding fast the word of life*; that Satan may devour them if they be not sober, vigilant and stedfast in the faith; and that their assurance of not falling depends upon their diligence in the performance of their duty?

[*To be continued.*]

SERMON

SERMON XLIX.

On ISAIAH v. 4.

[*Concluded from page* 14.]

III. 1. SUCH are the *Spiritual Helps* which God has beſtowed on this his vineyard, with no ſparing hand. *Diſcipline* might be inſerted among theſe: but we may as well ſpeak of it under a ſeparate head. It is certain, that in this reſpect the Methodiſts are a highly favoured people. Nothing can be more ſimple, nothing more rational, than the Methodiſt Diſcipline: it is entirely founded on Common Senſe, particularly applying the general rules of Scripture. Any perſon determined to ſave his ſoul, may be united, (this is the only condition required) with them. But this deſire muſt be evidenced by three marks; avoiding all known ſin; doing good after his power, and attending all the ordinances of God. He is then placed in ſuch a Claſs as is convenient for him, where he ſpends about an hour in a week. And the next quarter, if nothing is objected to him, he is admitted into the Society. And therein he may continue, as long as he continues to meet his brethren, and walks according to his profeſſion.

2. Their Public Service is at five in the morning, and ſix or ſeven in the evening, that their temporal buſineſs may not be hindered, Only on Sunday it begins between nine and ten, and concludes with the Lord's Supper. On Sunday evening the Society meets: but care is taken to diſmiſs them early, that all the heads of families may have time to inſtruct their ſeveral houſholds. Once a quarter the principal Preacher in every Circuit examines every member of the Societies therein. By this means, if the behaviour of any one is blameable, which is frequently to be expected in ſo numerous a body of people,

people, it is eaſily diſcovered, and either the offence or the offender removed in time.

3. Whenever it is needful to exclude any diſorderly member out of the Society, it is done in the moſt quite and inoffenſive manner; only by not renewing his ticket, at the Quarterly Viſitation. But in ſome caſes, where the offence is great, and there is danger of public ſcandal, it is judged neceſſary to declare when all the members are preſent, "A. B. is no longer a member of our Society." Now what can be more rational or more ſcriptural, than this ſimple Diſcipline? Attended from the beginning to the end with no trouble, expence or delay?

IV. 1. But was it poſſible that all theſe things ſhould be done, without a flood of oppoſition? The prince of this world was not dead, nor aſleep: and would he not fight, that his kingdom might not be delivered up? If the word of the Apoſtle be found true, in all ages and nations, *All they that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.* If this be true with regard to every individual Chriſtian, how much more, with regard to bodies of men, viſibly united together, with the avowed deſign, to overthrow his kingdom? And what could withſtand the perſecution he would not fail to ſtir up, againſt a poor, defenceleſs, deſpiſed people, without any viſible help, without money, without power, without friends?

2. In truth the god of this world was not aſleep. Neither was he idle: he *did* fight, and that with all his power, that his kingdom might not be delivered up. He "brought forth all his hoſts to war." Firſt, he ſtirred up the beaſts of the people. They roared like lions: they encompaſſed the little and defenceleſs on every ſide. And the ſtorm roſe higher and higher, till deliverance came, in a way that none expected. God ſtirred up the heart of our late gracious Sovereign, to give ſuch orders to his Magiſtrates, as being put in execution, effectually quelled the madneſs of the people. It was about

the

the ſame time that a great man applied perſonally to his Majeſty, begging that he would pleaſe to "take a courſe to ſtop theſe run-about Preachers." His Majeſty looking ſternly upon him, anſwered without ceremony, like a King, "I tell you, while I ſit on the throne, no man ſhall be perſecuted for conſcience ſake."

3. But in defiance of this, ſeveral who bore his Majeſty's Commiſſion, have perſecuted them from time to time: and that under colour of law, availing themſelves of what is called the Conventicle Act: one in particular, in *Kent*, who ſome years ſince took upon him to fine one of the preachers and ſeveral of his hearers. But they thought it their duty to appeal to his Majeſty's Court of King's Bench. The Cauſe was given for the plaintiffs, who have ever ſince been permitted to worſhip God according to their own conſcience?

4. I believe, this is a thing wholly without precedent: I find no other inſtance of it, in any age of the Church, from the day of Pentecoſt to this day. Every Opinion right and wrong, has been tolerated, almoſt in every age and nation. Every Mode of Worſhip has been tolerated, however ſuperſtitious or abſurd. But I do not know, that true, vital, ſcriptural Religion was ever tolerated before. For this the people called Methodiſts, have abundant reaſon to praiſe God. In their favour, he hath wrought a new thing in the earth: he hath ſtilled the enemy and the avenger. This then they muſt aſcribe unto Him, the author of their outward as well as inward peace.

V. 1. What indeed could God have done more for this his vineyard, which he hath not done in it? This having been largely ſhewed, we may now proceed to that ſtrong and tender expoſtulation, After all that I had done, might I not have looked for the moſt excellent grapes, wherefore then brought it forth wild grapes? Might I not have expected a general

increaſe

increaſe of Faith and Love, of Righteouſneſs and true Holineſs? yea, and of the fruit of the Spirit, Love, Joy, Peace, Long-ſuffering, Meekneſs, Gentleneſs, Fidelity, Goodneſs, Temperance? Was it not reaſonable to expect that theſe fruits would have overſpread his whole Church? Truly when I ſaw what God had done among his people between forty and fifty years ago, when I ſaw them warm in their firſt love, magnifying the Lord and rejoicing in God their Saviour, I could expect nothing leſs than that all theſe would have lived like angels here below: that they would have walked as continually ſeeing him that is inviſible, having conſtant communion with the Father and the Son, living in eternity and walking in eternity. I looked to ſee *a choſen generation, a royal prieſthood, a holy nation, a peculiar people*, in the whole tenor of their converſation *ſhewing forth his praiſe, who had called them into his marvellous light.*

2. But inſtead of this it brought forth wild grapes: fruit of a quite contrary nature. It brought forth Error in ten thouſand ſhapes, turning many of the ſimple out of the way. It brought forth Enthuſiaſm, imaginary Inſpiration, aſcribing to the all-wiſe God, all the wild, abſurd, ſelf-inconſiſtent dreams of an heated imagination. It brought forth Pride, robbing the Giver of every good gift of the honour due to his name. It brought forth Prejudice, Evil-ſurmiſing, Cenſoriouſneſs, judging and condemning one another: all totally ſubverſive of that brotherly Love, which is the very badge of the Chriſtian Profeſſion: without which whoſoever liveth is counted dead before God. It brought forth Anger, Hatred, Malice, Revenge, and every evil word and work: all direful fruits, not of the Holy Spirit, but of the bottomleſs pit.

3. It brought forth likewiſe in many, particularly, thoſe that are increaſed in goods, that grand poiſon of ſouls, the love of the world, and that in all its branches: *the deſire of the fleſh*, that is, the ſeeking happineſs in the pleaſures of ſenſe: *the deſire of the eyes*, that is, ſeeking happineſs in dreſs, or any

of the pleaſures of imagination: and *the pride of life*, that is, ſeeking happineſs in the praiſe of men; or in that which miniſters to all theſe, laying up treaſures on earth. It brought forth Self-indulgence of every kind, Delicacy, Effeminacy, Softneſs: but not Softneſs of the right kind, that melts at human woe. It brought ſuch baſe groveling affections, ſuch deep earthly-mindedneſs, as that of the poor Heathens, which occaſioned the lamentation of their own Poet over them,

O curvæ in terras animæ & cæleſtium inanes!

O ſouls bowed down to earth, and void of God!

4. O ye that have riches in poſſeſſion, once more hear the word of the Lord! Ye that are rich in this world, that have food to eat, and raiment to put on, and ſomething over. Are you clear of the curſe? Of loving the world? Are you ſenſible of your danger? Do you feel, How hardly will they that have riches enter into the kingdom of heaven? Do you continue unburnt in the midſt of the fire? Are you untouched with the love of the world? Are you clear from the deſire of the fleſh, the deſire of the eyes, and the pride of life? Do you *put a knife to your throat* when you ſit down to meat, leſt your *table* ſhould *be a ſnare to you?* Is not your belly your god? Is not eating and drinking, or any other pleaſure of ſenſe the greateſt pleaſure you enjoy? Do not you ſeek happineſs in dreſs, furniture, pictures, gardens: or any thing elſe that pleaſes the eye? Do not you grow ſoft and delicate? Unable to bear cold, heat, the wind or the rain, as you did when you were poor? Are you not increaſing in goods, laying up treaſures on earth: inſtead of reſtoring to God in the poor, not ſo much, or ſo much, but all that you can ſpare? Surely *it is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven!*

5. But

5. But why will ye ſtill bring forth wild grapes? What excuſe can ye make? Hath God been wanting on *his* part? Have you not been warned over and over? Have ye not been fed with the ſincere milk of the word? Hath not the whole word of God been delivered to you, and without any mixture of error? Were not the fundamental doctrines both of free, full, preſent Juſtification delivered to you, as well as Sanctification, both gradual and inſtantaneous? Was not every branch both of inward and outward Holineſs clearly opened and earneſtly applied? And that by Preachers of every kind, young and old, learned and unlearned. But it is well if ſome of you did not deſpiſe the helps which God had prepared for you. Perhaps you would hear none but Clergymen: or at leaſt, none but men of learning. Will you not then give God leave, to chuſe his own meſſengers? To ſend by whom he *will* ſend? It is well if this bad wiſdom was not one cauſe of your *bringing forth wild grapes?*

6. Was not another cauſe of it your deſpiſing that excellent Help, Union with a Chriſtian Society! Have you not read, *How can one be warm alone?* And, *Woe be unto him that is alone when he falleth?* "But you have companions enough." Perhaps more than enough; more than are helpful to your ſoul: but have you enough that are athirſt for God? and that labour to make *you* ſo? Have you companions enough, that watch over your ſoul, as they that muſt give account? And that freely and faithfully warn you, if you take any falſe ſtep, or are in danger of doing ſo? I fear, you have few of theſe companions, or elſe you would bring forth better fruit.

7. If you are a member of the Society, do you make a full uſe of your privilege? Do you never fail to meet your Claſs? And that not as matter of form, but expecting that when you are met together in his name, your Lord will be in the midſt of you? Are you truly thankful for the amazing Liberty of Conſcience, which is vouchſafed to you and your Brethren? Such as never was enjoyed before, by perſons in your circum-

ſtances. And are you thankful to the Giver of every good gift, for the general ſpread of true Religion? Surely you can never praiſe God enough for all theſe bleſſings, ſo plentifully ſhowered down upon you, till you praiſe him with angels and archangels, and all the company of heaven.

Witney, October 17, 1787.

An Account of Mr. JOHN PRICKARD.

[Written by Himſelf.]

[*Continued from page* 17.]

THE next year I was appointed for *Ireland*, to labour in the Liſburn-Circuit. This was a year of great trouble; but I was enabled to bear it all for the ſake of God and his cauſe.

In the month of February the ſhip Lydia, (a letter of mark of above three hundred tons burthen, belonging to Meſſrs. *Robinſon* and *Chorly* of *Liverpool*) was wrecked near *Sheepland*, in the Iſle of Cale, when all the crew (except one man) periſhed. She was outward-bound, and richly laden with various kinds of Engliſh and Iriſh manufactories. We had ſeveral Societies in that neighbourhood, and many of our people went with the reſt of the country people to plunder the wreck; and others of them, bought or received preſents of the ſtolen goods.

Before I came to that end of the Circuit I had to preach at a new place (*Kirkeel*) in the mountains of *Mourn*. At the time appointed there was ſo large a congregation aſſembled, that the little houſe would not hold one quarter of them. And as they had never ſeen a Methodiſt Preacher before, they urged me to come out. But I objected, as it blew and rained very

very hard, and was alſo pretty late in the night. To this they replied, that I ſhould be as well of as them, and better; for they would make me a tent on the lee-ſide of the houſe, with boat-ſails. As I found they began to be clamourous, I put my cloak on and went out immediately; for I ſaw they would be long in making the tent. Accordingly I preached near an hour, while the people were as attentive as if they had been in a Church. That night a work begun which flouriſhed for ſome time, and was in a good ſtate when Brother *B.* left the Circuit the year following. How it has been ſince I do not know.

But preaching out of doors in the night, and in ſuch weather, gave me a dreadful cold. In this ſtate I went among our poor fallen people in the Iſle of Cale, and found that every Society had more or leſs been partakers of the accurſed thing, except that dear people in *Shangforde*. I therefore found I had nothing to do, but to get rid of them, and at the ſame time to preach repentance and reſtitution unto them. My preaching had the deſired effect with many, who came with tears in their eyes, and propoſed reſtitution as far as they were able. Nevertheleſs, I thought it my duty to put them out of the Society for a ſeaſon, as their crime was ſo glaring, and of ſo heinous a nature. I conſidered that repentance was all that we could require, for the offence againſt God, and reſtitution was all we could inſiſt on for the offence they had committed againſt their neighbour; but they could make no ſatisfaction for the ſcandal they had brought on the people of God but by being publicly put out of the Society, and kept out for a ſeaſon. I accordingly, with an almoſt broken heart, read out ſixty-three in *Downpatrick* on the Sunday evening: adding, that thoſe who would make reſtitution ſhould be reſtored at a proper time; but thoſe who would not, ſhould be recorded in the general Steward's book, with an account both of their crime and obſtinacy.

This

This severity (as some called it) had in a great degree its desired effect. It entirely rolled away the reproach that would otherwise have stuck to the Methodists, and prevented our usefulness in those parts. On our removing the preaching from the place where the depredations were committed, a creditable farmer took us in, where much larger congregations assembled; and where a good Society was raised before the year was out.

All this time the cold I had taken at *Kirkeel* increased daily, for want of time to take something to remove it. I was also almost heart broken for the great evil that was done: which both together threw me into a violent fever. But herein I experienced much of the tender dealings of God. I was seized with the fever in *Lisburn*, and in one of the tenderest families in *Ireland*, where the accommodations were every way suitable to my condition. Here I lay in a very dangerous way for three days. But my Physician (Dr. *Bell*) was very attentive. The fourth day I was out of danger, and recovered so fast, that I preached in a fortnight from the beginning of my fever, and was on my Circuit in three weeks.

This fever was a great blessing to my soul; for I felt the truth of those words, "It is good for me that I have been afflicted." It was also good for my body, as it removed a consumptive habit which I had laboured under for fifteen years, insomuch as I had as good health for above two years after, as ever I had in all my days.

After this I and my fellow-labourer went on comfortably the remaining part of the year, while the work of God prospered more than it had done before, (in our time) in the Isle of Cale. For many of the offenders were deeply humbled before God for the scandal they had brought upon his cause, repented heartily for the breach of his holy law, made all the restitution they could to the people they had injured, and therefore were admitted into the Society again.

What

What was very remarkable, there were ſome who never belonged to us (only as hearers) that deſired to make reſtitution with our people, being induced thereto by *our preaching*.

Sometime after I wrote to Meſſrs. *Robinſon* and *Chorly*, the whole ſtate of the caſe, and deſired to know with whom I was to depoſit what was reſtored. They wrote me a very polite and Chriſtian letter, and directed me where to ſend the effects, and impowered me to allow the people *ſalvage* for their trouble, (but this I never did, becauſe they had ſtolen the goods) and congratulated me upon being connected with a people ſo open to conviction. I alſo heard that ſeveral gentlemen in the neighbourhood, remarked, that the Methodiſt-Preachers had proved themſelves honeſt men, and ſaid, if the Miniſters of every perſuaſion had acted as they did, moſt of the goods might have been ſaved. Thus we ſee our God can defeat Satan's boldeſt deſigns, by cauſing all to end in his glory.

I was next appointed to *Belfaſt*, where I continued till March, when Mr. *W.* was kind enough to remove me at my own requeſt to *Londonderry* again. I ſhall ever feel gratitude for this great tenderneſs to me in that removal, and to Mr. *Rutherford* for changing with me ſo readily. But I ſtayed three weeks at *Colerain* before I went to *Derry*, and found a bleſſed increaſe of the work of God. For it was at that time the beſt diſciplined, and moſt lively Society I ever ſaw before or ſince. And no wonder, for it had been bleſſed with two good men (Meſſrs. *Rutherford* and *Moore*) and indeed moſt of the Society had drank into their ſpirit.

From thence I removed to *Derry* and was received by my old friends with much love. I continued there till about a month before Conference, when Mr. *Weſley* was pleaſed to direct me to go to *Dublin* with all ſpeed, to ſupply Mr. *Boardman's* place, who was gone to *England*. Soon after I came, my uncle *Miller* (with whom I had lived thirteen years) being very ill, deſired much to ſee me, and procured a letter to be ſent to Mr. *Weſley*, requeſting that he would ſend for

for me, that he might see me before he died; Mr. *Wesley* was so kind as to comply with his request, and accordingly wrote to me, to be in *Bristol* the Saturday before Conference.

At that Conference I was appointed for *Brecon*. When I came thither I found my uncle recovering, who rejoiced to see me, as did also all the family and my religious friends; yea all my acquaintances in the town seemed glad to see me. But I was a good deal grieved all this year, to see so little fruit of our labours; though, blessed be God, there was some.

[*To be continued.*]

A short Account of Mrs. MARY BEAUMONT.

MRS. *Mary Beaumont* was born at *Sinderhills*, near *Holmfirth*, in Yorkshire, May 22, 1761, and was early taught to read the Scriptures, and instructed in the Church Catechism; particularly the Creed, the Lord's Prayer, and the ten Commandments.

In her youth she had many calls from God, and was by that means often convinced that all was not right between Him and her. But as she grew up, she was drawn away to seek happiness where it could not be found.

While she was in this state she often wondered at some of her acquaintances, for belonging to the Methodists; seeing they were a people spoken against by every body. Yet many times when she came to our house, and heard us converse about the things of God, something that spoke within told her, They are right, and thou art wrong.

At those seasons she had many desires to become serious; but the enemy persuaded her, she was yet too young: at the same time she loved the pleasures of this life so well that as yet she could not give them up.

After

After some time, my wife being sick, we desired *Mary* to wait on her a few weeks; and as we were all striving to walk in the narrow way, and conversed chiefly about spiritual things, she told me, that for some weeks she did not like us at all, as there was so much praying, and so little of the pleasures of the world: therefore she thought it a perfect misery to be among us.

The first time any thing took hold of her mind was one evening, when I and a Christian friend were conversing about eternal things. On one of us saying, How shall any one endure the flames of hell for ever! the words fastened on her mind in such a manner, that they never left her till she was truly converted to God.

From the time that this impression was first made, she diligently sought the Lord in all his appointed ways, and could not rest till she knew his pardoning love; which after sometime he made known unto her at a prayer-meeting. On receiving this, she was tempted not to declare it; but afterwards, on making it known, we rejoiced with her, and praised God on her account.

From the time she was fully satisfied that she was in the favour of God, she was meek and lowly of heart, and adorned the doctrine of God her Saviour in all things.

Such was her hatred of sin, that I have often heard her declare, "I would rather die, than sin against God." And as she had often great need of patience, it pleased God to give it her.

With regard to the spirit of prayer, though she had a large measure thereof, she did not excel in what we call, The gift of prayer, as in this respect, she was rather slow of speech; but the few words she uttered, were weighty, solemn and savoury, and often attended with many tears.

As to her dress, it was always plain and neat. This she took great delight in; not because she could not get what was more costly and elegant, but because she saw she

could not follow the fashions of the world, and at the same time keep a good conscience towards God.

After living thus in a single state almost seven years, with the consent of her parents and friends, she was married to Mr. *John Beaumont*; and according to his own account she proved a very affectionate and dutiful wife: the consequence was, that while they lived together, they were always happy in each other.

At last she was taken ill of a fever, which we expected would end in death; but it pleased the Lord to spare her a little longer, though she never recovered her former strength.

She took her last illness on the birth of her child. For some time she seemed rather desirous of recovering; and the Lord seemed to deal so gently with her, that she hardly perceived how her strength decayed.

On the Wednesday before she died, I enquired concerning the state of her soul, when she said, "In some measure I have strength and patience according to my day."

Thursday morning I saw her again; but the fever was so high, that she could hardly speak two sensible words together: yet we could easily perceive that she was happy in her soul, and had no fear of death.

Her husband asking her what would become of the child if she died? she answered, "No danger of the child." I then prayed with her, and never had more freedom in all my life. That night I saw her again, when she said, "I am still resigned; yet if it was the will of God, I should be thankful to be raised again, for the sake of my child: but if not, his will be done."

Saturday night I saw her again, and found her quite happy in her soul. But the Lord dealing so gently with her body, she could hardly think herself so near her end as she really was. After this she continued happy till Monday morning, and then about eleven o'clock fell asleep in the Lord, without either sigh or groan.

A short

A ſhort Account of Mr. NATHANIEL NORWALL.

Froome, Auguſt 23, 1788.

THIS day I attended the funeral of *Nathaniel Norwall*, and preached to a crowded audience.

In his younger days he gave himſelf up to all the follies of the age, and lived without God in the world. But hearing the goſpel preached by the Methodiſts, he was convinced that the way he was in led to eternal death. In a ſhort time he became ſober, attended the preaching of the word, joined the Society, met conſtantly with the people of God, and adorned the doctrine of God his Saviour in all things.

The laſt year of his life, in particular, he behaved as one that was determined to ſave his ſoul.

Taking a journey to *Bath*, in his return home it rained all the way. From that time he ſunk into a deep decline; yet he met his Claſs, and heard the word preached as long as he was able.

When he was unable to attend the public ordinances, he was viſited by his Chriſtian friends, when he appeared cheerful, and reſigned to the will of God. When any one ſpoke to him concerning death, his anſwer was, "The will of the Lord be done."

The night he died, he ſaid, about nine o'clock, "Satan, thou canſt not hurt me. Thou knoweſt I cannot ſtand againſt thee of myſelf: but Chriſt will make thee fall before me, as Dagon fell before the ark!—God is love, I know! I feel! I know that God is love;" and then added,

"Not a doubt can ariſe,
To darken the ſkies,
Or hide for one moment my Lord from my eyes."

When a friend came into the room he said, "Jesus is my support.—I had a cloud over my soul for six or seven weeks; but when Jesus came, it was done away."

As speaking caused him to pant for breath, he said, "A few more pants, and I shall be where Jesus will embrace me, and where my eye shall see the King in his beauty. O what a mercy has God shewn to such a worthless worm as me! I have not a doubt of my acceptance, nor of my title to eternal life. Come Lord Jesus, come quickly, if it be thy will!" He then added,

"O that my Jesu's heavenly charms,
Might every bosom move!
Fly sinners, fly into those arms
Of everlasting love!"

His last words were, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembles at my word."

A short Account of P—— T——: *in a Letter to the Rev.* JOHN WESLEY.

Dear Sir,

ABOUT five years ago, I received a sense of the pardoning love of God, and for awhile had peace and joy in believing.

Before this I was unconnected with any body of people, although I constantly attended the preaching of God's word at the Cherry-street Chapel, in *Birmingham*. At this time my feelings were dreadful beyond description; but as I was a sinner, I was determined to seek a Saviour: and the blessed Jesus, finding me faithful to the grace of conviction, shortly blessed me with a sense of his pardoning love.

Some

Some time after this, I removed from *Birmingham* to *Monmouth*. And as the Countefs of *Huntingdon* had a Chapel there, a neighbour invited me to join their connexion. I confented; but I had not been with them long, before they began to inculcate notions which led me into unprofitable reafonings.

But I have great reafon to be thankful that the Lord was a God at hand, and not afar off. I fimply fpread the matter before him in prayer, and read his holy word. At laft it pleafed him to convince me that the doctrine of Predeftination was very dangerous and deftructive.

Some time after I was induced to go into company with carnal men, in order to promote my bufinefs; when the enemy ftrove hard to draw me into fin. At laft he prevailed; for at times I drank more than I ought to do: though God knows it was in a great meafure againft my will. As by this means I found I had grieved the Spirit of God, I was determined to give all up; therefore I went on ufing the outward means, in hopes that I fhould again be reftored.

At laft I gave up my bufinefs, and came to *Worcefter* to work as a journeyman; thinking I fhould not be fo much expofed to the temptations before-mentioned. But the more I endeavoured to overcome, the more did the enemy prevail againft me. At laft feeing the neceffity of having my nature thoroughly changed, I earneftly prayed to God for it. But the conflicts I endured, and the difcouragements I met with cannot eafily be declared. However the Lord gave me refolution to go on, to feek him in earneft; and, glory be to his name, I have not fought in vain!

After fome time it pleafed God to fend you to *Worcefter*. The laft time I heard you was on the 20th day of March laft, when you preached on, Comfort ye, comfort ye my people faith your God. It pleafed Him at that time to work in me that change which I wanted; and fince that time I have not been overcome by the enemy; but have been enabled to trample him under my feet! It is true, he difputes every inch

inch of ground with me; but when he comes in like a flood, the Spirit lifts up a ſtandard againſt him; ſo that I come off more than conqueror through him that has loved me.

But I ſee the abſolute neceſſity of watching unto prayer continually; for I am as fully convinced of the poſſibility of falling, even from the greateſt attainments, as I am of my own exiſtence. And I am led to ſee the neceſſity of watchfulneſs on another account, namely, in order to an attainment of ſtill greater degrees of grace: for although freedom from ſin is one great part of what I want, yet it is but a part. I want more of the mind that was in Chriſt: I want to be filled with all the fulneſs of God! I want every affection ſet fully on things above. Then ſhall the whole of my converſation be in heaven, and I ſhall do the will of God on earth as it is done above; and thereby glorify him with my body and ſpirit which are his.

P—— T——.

Worceſter, July 7, 1788.

A ſhort Account of the Death of Biſhop GARDINER.

DR. *Gardiner*, the Lord Chancellor, in the midſt of all his ſplendor, ſecure in the favour of the Pope and of his royal Miſtreſs, and having in view a Cardinal's hat, and legantine power from the one, and the throne of *Canterbury* from the other, triumphed over the weakneſs of the two martyrs at *Oxford*, for whoſe deaths he was impatient. His dignity and employment would not permit him to be a ſpectator and enjoy the ſight; but what he could, he did. He diſpatched meſſengers on purpoſe to *Oxford*, to be preſent at their execution, and to ſpeed back to give him the earlieſt intelligence when the fire was ſet to them. And though the Duke of *Norfolk* was his gueſt that day, he would not go

to

to dinner till the return of the meſſenger had given him the ſatisfaction he ſo hungered after. At four o'clock the wretch was made happy, and went to dinner: *he was not diſappointed of his luſt; but while the meat was yet in his mouth, the heavy wrath of God came upon him!* He was ſeized with a ſuppreſſion of urine, and though he went five days after to the Parliament, which met October 21ſt, and again on the 23d, he could go out no more. A foul leproſy and dropſy increaſed upon him, contracted (as was reported) by drunkenneſs, or whoredom, both which vices he had indulged much in his life. So that his body was greatly diſtended, his eyes diſtorted, and his breath too offenſive to be endured. He felt all the bitter remorſe of conſcience without being able to mingle with it that ſalutary ſorrow which alone can make it ſupportable. "I have erred, ſays he, with *Peter*; but I have not wept like him."

The Biſhop of *Chicheſter* viſiting him, would have comforted him with the aſſurance of juſtification through the blood of Chriſt. *Gardiner* acknowledged the truth in private, and thereby aſſented to the Reformers: but deſired him politically to ſuppreſs it, ſaying, He might ſpeak of that to him, or others in his condition; but if he opened that gap again, and preached that to the people, than farewel all together. He ſuffered this protracted execution for four weeks, during which, as one wrote out of *England* at that time, "He ſpake little but blaſphemy and filthineſs, and gave up the ghoſt with curſes in his mouth, in terrible and unexpreſſible torments." He was called to his account that very day month that *Ridley* and *Latimer* ſuffered, at two o'clock in the morning, November 13.

Compare the lives of *Ridley* and of *Gardiner* together, and compare their deaths. Whoſe character was moſt amiable, whoſe conduct moſt prudent, whoſe condition moſt eligible? Let us then cultivate thoſe truths in our hearts and lives, which had ſuch ſupernatural power as to adminiſter comfort in the midſt

of

of burning flames. What afflictions are there in this world that a practical belief of thoſe truths, will not enable us to bear up under them? Let us not think that thoſe errors can be even politically uſeful, or in this preſent world prudent, which can give no eaſe upon beds of down, amidſt the pomp of power, and affluence of wealth. What a bleſſing then did theſe martyrs recover to their country, when they reſtored to it the knowledge of theſe primitive truths! What a glorious legacy did they bequeath to it, when at their deaths, *they lit up ſuch a candle in* England, *as by God's grace ſhall never be got out*!

N. B. Biſhop *Gardiner* was born at St. *Edmondſbury*, and was a natural ſon to *Lionel Woodville*, Biſhop of *Saliſbury*.

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

[*Continued from page* 27.]

SECT. III.

Of the Nouriſhment and Growth of Plants.

IN the beginning of time and nature, at the command of God, the earth brought forth plants and herbs, and four-footed animals in their various kinds; but the birds of the air, as well as the fiſhes, were produced by the ſame command out of the waters. This was intimated in a former ſection. The water and the earth were the firſt appointed *mothers*, if I may ſo expreſs it, of all the animal and vegetable creation. Since that time they ceaſe to be *parents* indeed, but they are the common *nurſes* of all that breathe, and of all that grows.

Nor

Nor is the wiſdom of God much leſs conſpicuous in conſtituting two ſuch plain and ſimple beings as the earth and water, to be the ſprings of nouriſhment and growth to ſuch an innumerable variety of creatures, than it was in the formation of them out of two ſuch materials. Is it not counted an admirable piece of divine contrivance and wiſdom, that the ſingle principle of gravitation ſhould be employed by the Creator, to anſwer ſo many millions of purpoſes among the heavenly bodies in their regular revolutions, as well as among the inhabitants, and the furniture of this earthly globe where we dwell? And may it not be eſteemed as aſtoniſhing an effect of the ſame ſupreme wiſdom, that two ſuch ſimple things as water and earth ſhould be the common materials out of which all the ſtanding ornaments, the vegetable beauties, and the moving inhabitants of this our world, whether flying or creeping, walking or ſwimming, ſhould receive their continual ſuſtenance, and their increaſe?

Let us firſt conſider this as it relates to the vegetable part of the creation. What a profuſion of beauty and fragrancy, of ſhapes and colours, of ſmells and taſtes, is ſcattered among the herbs and flowers of the ground, among the ſhrubs, the trees, and the fruits of the field! Colouring in its original glory and perfection triumphs here; red, yellow, green, blue, purple, with vaſtly more diverſities than the rainbow ever knew, or the priſm can repreſent, are diſtributed among the flowers and bloſſoms. And what variety of taſtes, both original and compounded, of ſweet, bitter, ſharp, with a thouſand nameleſs flavours, are found among the herbs of the garden? What an amazing difference of ſhapes and ſizes appears amongſt the trees of the field and the foreſt in their branches and their leaves? And what a luxurious and elegant diſtinction in their ſeveral fruits? How very numerous are their diſtinct properties, and their uſes in human life? And yet theſe two common elements, earth and water, are the

only materials out of which they are all compoſed, from the beginning to the end of nature and time!

Let the gardener dreſs for himſelf one field of freſh earth, and make it as uniform as he can; then let him plant therein all the varieties of the vegetable world, in their roots or in their ſeeds, as he ſhall think moſt proper; yet out of this common earth under the droppings of common water from heaven, every one of theſe plants ſhall be nouriſhed, and grow up in their proper forms; all the infinite diverſity of ſhapes and ſizes, colours, taſtes and ſmells, which conſtitute and adorn the vegetable world, (would the climate permit) might be produced out of the ſame clods. What rich and ſurprizing wiſdom appears in that Almighty Operator, who out of the ſame matter ſhall perfume the boſom of the roſe, and give the garlick its offenſive and naufeous powers? Who from the ſame ſpot of ground, ſhall raiſe the liquorice and the wormwood, and dreſs the cheek of the tulip in all its glowing beauties? What a ſurprize, to ſee the ſame field furniſh the pomegranate and the orange-tree with the juicy fruit, and the ſtalks of corn with their dry and huſky grains? To obſerve the oak raiſed from a little acorn, into its ſtately growth and ſolid timber, out of the ſame bed of earth that ſent up the vine with ſuch ſoft and feeble limbs? What a natural kind of prodigy is it, that chilling and burning vegetables ſhould ariſe out of the ſame ſpot? That the fever and the frenzy ſhould ſtart up from the ſame bed, where the palſy and the lethargy lie dormant in their ſeeds? Is it not exceeding ſtrange, that healthful and poiſonous juices ſhould riſe up in their proper plants out of the ſame common glebe, and that life and death ſhould grow and thrive within an inch of each other?

What wondrous and inimitable ſkill muſt be attributed to that Supreme Power, that Firſt Cauſe, who can ſo infinitely diverſify effects, where the ſervile ſecond cauſe is always the ſame?

It

It is not for me in this place to enter into a long detail of Philoſophy, and ſhew how the minute fibres and tubes of the different ſeeds and roots of vegetables take hold of, attract, and receive the little particles of earth and water proper for their own growth; how they form them at firſt into their own ſhapes, and ſend them up aſpiring above ground by degrees, and mould them ſo as to frame the ſtalks, the branches, the leaves and the buds of every flower, herb, and tree. But I preſume the world is too weary of ſubſtantial forms, and plaſtic powers, to be perſuaded that theſe mere creatures of fancy ſhould be the operators in this wondrous work. It is much more honourable to attribute all to the deſign and fore-thought of God, who formed the firſt vegetables in ſuch a manner, and appointed their little parts to ferment under the warm ſun-beams, according to ſuch eſtabliſhed laws of motion, as to mould the atoms of earth and water which were near them into their own figure, to make them grow up into trunk and branches, which every night ſhould harden into firmneſs and ſtability; and again, to mould new atoms of the ſame element into leaves and bloom, fruit, and ſeed, which laſt being dropt into the earth, ſhould produce new plants of the ſame likeneſs, to the end of the world.

It is eaſier for the ſons of men to ſtand and wonder, and adore God the Creator, than to imitate or even to deſcribe his admirable works. In the beſt of their deſcriptions, and their imitations of this divine artifice, they do but chatter like Hottentots, and paint like Goths and Vandals.

[*To be continued.*]

An extract from a treatise called, The REFINED COURTIER.

Of CEREMONIES *and* COMPLIMENTS.

[*Continued from page* 31.]

SOMETIMES a light phantastic humour is the parent of Ceremonious applications; and these I call vain and foolish, because they consist in idle words, and high-swoln encomiums, and pompous titles, and idle gestures, and are not seconded with real performances, but vanish into empty air. And if we consider them aright, and make an estimate of them by the rules and proportions of solid value, we must needs confess that they are so far from being testimonies of true honour and sincere affection, that they are nothing else but an industrious fond waste of time and breath; for, if you mark it you will find, that those who take greatest delight in them, and are the completest masters of this art, are commonly persons that have only a gay outside to recommend them, but not one drachm of internal goodness; and that they bestow them in the most liberal measure upon those they least respect, and would not willingly come near; for intimate acquaintances and dear friends are usually treated freely, and without the charge or trouble of tedious circumstances and forms of courtship. And upon this double account it is, that such words and phrases have lost their primitive force and virtue, and are almost degenerated into articulate sounds, and by being continually abused (like a sword whose edge is turned) are liable to make no deep impression; so that we are not concerned accurately to examine the just importance of every tittle, nor to pass the same construction upon them we do in cases of greater moment. And this is clearly manifest by what happens every day; for if by chance we light into

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the company of ſome we never ſaw before, and an occaſion of diſcourſe be offered, we do not ſtay to make a ſtrict ſearch into their dignity and profeſſion; but rather than ſeem to undervalue them, confer titles upon them beyond the merit of their place and birth, and at a venture call him Sir, and her Madam, that wear good clothes; though afterwards the one prove but a Taylor, and the other a Chambermaid. And truly as the matter now ſtands with us, we muſt be prodigal in our communication of names of honour and reſpect, for it is grown the faſhion; and cuſtom bears a mighty ſway in all affairs of this kind: and notwithſtanding that it is merely a ſpecious pretence, and a vain oſtentation of words, which ſignify nothing at all to any real purpoſe; yet it is not for you or me to aſſume the privilege and boldneſs, ſo much as to attempt an abrogation. Nay, when this is not ſo much our private fault, as the crime of the age and nation wherein we live, we are bound to conform, as far as we may, without diſhoneſty or notorious folly. But then if we do it out of pure choice we are hugely to blame; for we publiſh the infirmity and lightneſs of our mind. To this end, it will be uſeful to reſume what I laid down at the beginning of this chapter, That Complimental addreſſes are not intrinſically and in their own nature neceſſary, but rather unprofitable and cumberſome; and if by common conſent it could obtain that they might be fairly laid aſide, all buſineſs would be more expeditely diſpatched; but every place is infected with this itch; and ſince this practice is worn into a cuſtom, and almoſt eſtabliſhed into a law, we muſt ſubmit to the exerciſe of it (though ſome things in uſe at preſent perhaps were formerly interdicted, and are irkſome to a generous and noble diſpoſition) yet ſo as not to do the leaſt violence to veracity and prudence, or go a hair's-breadth beyond the limits of moderation and ſobriety, which may beſt be defined by the judgment and example of the moſt diſcreet and grave men.

[*To be continued.*]

An

An extract from a volume entitled, A Review of Dr. PRIESTLEY'S *Doctrine of Philosophical Necessity.*

Of the supposed Consciousness of Liberty, and the Use of the term Agent.

[*Continued from page* 33.]

DR. Priestley (page 27.) admits, the *mind* in which that choice takes place to be sometimes the cause of the choice. He says, "it is merely verbal, whether I say that the cause of the choice was the motive for it, or the mind in which that choice takes place." This is allowing one of the two to be the cause, which is all I contend for. I acknowledge the choice to be frequently made in consequence of the influence of motives, such a judgment, desire, aversion, &c. And I further allow, that the choice is always made so, except in such cases where it is made by the *mind* itself in which that choice takes place, i. e. by the mind acting by mere will, or rather merely by its self-determining power, even sometimes contrary to all outward motives or inducements whatever; nay, even without any cause whatever, except its own self-determining power, by which it is enabled to act or not to act at pleasure; and this is what I call free-agency, or self-determination. Dr. Priestley here admits two causes of choice, viz. *The power or force of motive, and the power or force of the person.* This latter power or force, can mean nothing else, that I know of, but the power or force of the person's mind, which must imply the power of free-agency and self-determination. In the former case, we suppose the power of the motive to influence the action; in the latter case, the power of the person's mind. What power then of the person's mind can it be? As a power of the mind, or belonging

belonging thereto, it can be nothing foreign to it, and it muſt be a power to chooſe ſomething. To chooſe what? To chooſe to do ſome certain action; as for inſtance, to lift my hand to my head. But if I have a power within myſelf to do this, I muſt have a power not to do it; becauſe if I have not a power to let it alone, I am under a neceſſity of doing it. But I can be under no neceſſity of doing any thing, unleſs I be compelled to do it by ſome power or force, extraneous or foreign to myſelf; and if I be neceſſarily compelled to do it by ſome foreign force or power, then I do it not by the force or power of my own mind or perſon, or by a power within myſelf. But Dr. Prieſtley allows the cauſe of choice may be, the power or force of my own perſon or mind; that is the free-will or ſelf-determining power, by which the mind is able to control and reſtrain all the paſſions conſidered as motives to action; for I can conceive no other power in myſelf. That whatever a man has a power of perſon or mind to do, he has alſo a power to let alone, is very plain from hence. Every man's conſciouſneſs and feeling, tells him, that he has a power or force of mind, whereby he can ſhut his eyes; and he alſo has a power not to ſhut them: but a man has no power to cauſe a pulſation of his arteries, neither has he a power to ſtop or hinder ſuch a pulſation. The pulſation and ſtopping of ſuch pulſation, are both owing to ſomething foreign to the mind; whereas, the ſhutting or opening a man's eyes, whilſt well, frequently depend upon a force or power of the mind, or as it were a power within it, and not always upon the power of motives; ſo neither has a man any power to cauſe a bluſh at pleaſure; and accordingly he has no power to hinder or reſtrain a bluſh at pleaſure, both being involuntary. Hence, then, appears the difference of the two powers which determine the mind in its choice, from Dr. Prieſtley's own words, viz. "motives which influence it ſometimes and in ſome degree; but not neceſſarily and unavoidably,

and

and the mind itſelf endued with a power of ſelf-determination to act or not, to do or not to do, entirely at pleaſure."

But in oppoſition to this, and to ſhew that men are neceſſarily influenced by motives, Dr. Prieſtley further ſays, (pages 55, 56,) "Since the common language of men correſponds to this view of the ſubject, it is a proof, that in fact men do ſee it in this light, and if they do not purſue this doctrine to its diſtant and neceſſary conſequences, it is for want of ſufficient reflection or ſtrength of mind. Indeed, this one ſimple truth reſpecting the neceſſary influence of motives on the human mind, leads us much beyond the apprehenſions of the vulgar, but not to any thing that ought to alarm the Philoſopher or the Chriſtian." I have before obſerved that the common language of men does not correſpond to this; becauſe if a man be aſked, why he did ſo or ſo? or what motives he had for ſuch an action? Sometimes he will aſſign his motives or reaſons, and ſometimes he will anſwer that it was his mind, or that he did ſo, becauſe he would do ſo, or to that effect. This being frequently the anſwer, ſhews the common ſenſe of men to be, that their actions originate from two cauſes, viz. outward motives or reaſons, and the ſelf-determining power of the mind, i. e. ſometimes from one cauſe and ſometimes another. Indeed, Dr. Prieſtley himſelf ſeems to allow the ſame in page 50, as before obſerved; though here he calls the neceſſary influence of motives on the human mind a ſimple truth, and ſuch a one as leads us much beyond the apprehenſions of the vulgar. To which I ſay, that if it be a truth and do ſo, it is no merit in Dr. Prieſtley upon his own plan to believe it, becauſe he is neceſſitated ſo to do; neither is there any thing amiſs in my denial of it, and ſo herding with what he calls the vulgar, ſince I am alſo neceſſitated ſo to do, becauſe according to Dr. Prieſtley, (page 8,) "no event could have been otherwiſe than it has been, is, or is to be;" and therefore I hope he will accept of this, according to his own principles,

as

as a ſufficient excuſe for my denying what he aſſerts, and for my writing in oppoſition to him, without the leaſt anger or emotion whatever.

[*To be continued.*]

The ſureſt and ſafeſt WAY *of* THRIVING.

[Extracted from a late Author.]

[*Continued from page* 37.]

2. FOR the means tending to help you in the better management of it, take theſe:

1. Either follow the example of the primitive Chriſtians, in ſetting apart ſomething every Lord's-day,

Or, 2. Devote unto God a certain portion of your yearly incomes.

The former way concerns ſuch eſpecially who live upon their daily labours.

But to ſuch as live upon their rents and offices, and ſuch Merchants and Citizens as once a year caſt up their accounts, I would commend the latter way of devoting unto God a certain portion of their yearly income by rent or otherwiſe, and ſeparating it from the reſt, to account it a ſacred ſtock for the poor, not to be employed to any other uſe.

All men naturally are hard-hearted, and cloſe-handed, very unwilling to part with any thing conſiderable upon ſudden occaſions for charitable uſes. But having aforehand ſet apart ſomething, their ears, hearts and hands, are open to every charitable motion, and very ready and forward are they the more liberally to contribute thereunto of what is laid by; rejoicing that they have met with ſo good an object of charity.

As for the proportion every one ought to set apart out of his yearly income for good uses, I do not find it particularly set down in the Word of God, and therefore dare not positively determine the same; and the rather, because there are so many circumstances which alter the case, that no certain rule can be given.

But though the scripture doth not determine the exact proportion to be set apart for good works, yet doth it command us, *to give out proportionably to what God hath given unto us*; *to open our hands wide to the necessities of the poor*; *to be rich in good works*, and the like. Yea the scripture doth commend unto us the examples of very bountiful Christians, as *Dorcas*, who is said to be *full of good works, and alms-deeds which she did*, Acts ix. 36. And *Cornelius*, who is said *to give much alms*, Acts x. 2. And the *Macedonians*, who are said, *to give to their power, yea and beyond their power*, 2 Cor. viii. 3. It likewise commendeth unto us the example of *Jacob*, who in testimony of his thankfulness unto God for what he should bestow upon him, vowed the tenth thereof unto God, for pious and charitable uses, as Gen. xxviii. 20, 22. *And Jacob vowed a vow unto God, saying, of all that thou shalt give me, I will surely give the tenth unto thee.*

These examples are left upon record for our imitation; for as the Apostle speaketh, Rom. xv. 4, *Whatsoever things were written aforetime, were written for our learning, and for our admonition.* The most that I have heard or read of, who have taken this course, to consecrate unto God a certain portion of their estate to charitable uses, have followed the example of *Jacob*, in giving a tenth part unto God. And as God did exceedingly bless *Jacob* after his vow; so hath he likewise blessed very many others, after the like vow unto God.

Mr. *Stock*, in his funeral sermon at the burial of the Lord *Harrington*, speaking of his charity, declared that in his life time, he gave the tenth part of his yearly revenue to the poor. Mr. *Gataker*, in his funeral sermon at the burial of Mr.

John

John Parker, Merchant and Citizen of *London*, ſpeaking of his charity, ſaith, That at his firſt effectual call, among other things he then reſolved upon, this was one, to ſet apart every tenth of his gain for the relief of the poor and needy; and that God from that time abundantly advanced his eſtate.

In the life of Dr. *Hammond*, written by Dr. *Fell*, I find this expreſſion, "The rate and ſum of what the Doctor devoted, was the tenth of all his income, wherein he was ſo ſtrictly punctual, that commonly the firſt thing he did was to compute, and ſeparate the poor man's ſhare. And how his ſtock increaſed, notwithſtanding his abundant giving out to the relief of others, his hiſtory at large declareth. The like I read in the life of Mr. *William Wheatley*, Miniſter of *Banbury*, that for many years he ſet apart the tenth of his yearly incomes, both temporal and eccleſiaſtical, and that his eſtate proſpered the better after he took that courſe.

Mr. *Richard Baxter*, in his Chriſtian Directory ſaith, "Though the proportion of the tenth part is too much for ſome, and much too little for others, yet for the moſt part I think it is as likely a proportion as it is fit for another to preſcribe in particular."

And know aſſuredly, that this courſe is ſo far from being a means of diminiſhing your ſtore, that if it be managed as it ought, it is the ſureſt and ſafeſt means, the moſt compendious courſe of increaſing it, through the bleſſing of God.

But be careful on whom thou beſtoweſt thine alms; for by giving to ſuch common beggars, who are able to work, and yet are ſo lazy that they will not, but would live by the ſweat of other men's brows; by relieving ſuch, we ſhall maintain them in their idle and wicked life; and they who are truly objects of our charity, will be neglected, or at leaſt ſcanted of that which of right belongeth to them.

I am not againſt the relieving of all beggars; ſome of them I know are blind, others lame, aged and paſt their work; theſe impotent poor, in regard of their preſent condition, are objects of charity; but not the impudent poor, who have ſtrength enough to work, and will not.

[*To be continued.*]

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *Explained and Vindicated.*

[By Thomas Taylor, A. M.]

CHAP. I.

St. Paul's parallel of Adam and Jeſus Chriſt.

[*Continued from page* 40.]

THE human nature then having ſinned in Adam, it ſeems agreeable to eternal order, that the human nature ſhould atone for it, and is neceſſary, if the redemption is to be as univerſal as the condemnation. And ſo we find it did in Jeſus Chriſt, who took not on him the perſon, but the nature of man, and thereby became capable of redeeming the whole human nature, ſold under ſin by Adam's tranſgreſſion. And thus the firſt Adam alſo, was the figure of him that was to come, as he came to take away the ſins of the world in the ſame extent as the other had introduced them.

But it will be objected here, that though Chriſt be allowed to aſſume the human nature, yet the difficulty remains, how this human nature which was but in one man, ſhould be equivalent to the ſame human nature, communicated to ſo many millions? We are well aſſured indeed by ſcripture and experience, that all have died in Adam, but how can we be certain that all ſhall be made alive in Jeſus Chriſt? Can one man's

man's death be accounted a ſufficient ranſom for innumerable ſinners who owe that debt? Can ſo infinite an obligation to Divine Juſtice be diſcharged by ſo finite a capacity?

Beſides that, Jeſus ſuffered only a temporal death of two or three days, whereas the ſentence of death which paſſed upon all men included an eternity of puniſhment, betwixt which two things there is no proportion, or compariſon.

Now to this objection, it muſt be acknowledged, that the penalty due to ſin is infinite, I will not ſay, becauſe the ſin was committed againſt infinite majeſty, or ſpread and propagated to infinite generations, or multiplied and aggravated in infinite degrees of heinous circumſtances; or by the poſitive law of God, which was guarded by the ſanction of eternal puniſhment, or to make good his veracity which had threatened it: but as I have already demonſtrated, becauſe the ſinner is ſo deformed and odious a monſter among the perfect works of God, as muſt raiſe the indignation and horror of all intelligent beings to conceive the frightful object. And therefore reaſon will tell us, that the divine nature will be perfectly alienated from him, and every ray of favour eclipſed from his ſight; and that he ought immediately to be diſcharged out of being, were not God immutable in his counſels of preſerving whatever he had created, and the ſinner incapable of ſuch a mercy as annihilation. But if he muſt continue in being for ever, he muſt continue the eternal object of the divine diſpleaſure, and feel all the miſeries of a creature baniſhed the ſight of God, and ſeparated from the fountain of all good: he muſt be puniſhed with *everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.*

This appears ſo plain and undeniable an inference from the conſideration of ſin. that we cannot but conclude mankind under an unavoidable neceſſity of making an eternal expiation, if a ſatisfaction of infinite merit cannot be found out: if our Saviour's expiation is not of that value, he died in vain,

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and we are yet in our ſins, and obnoxious to the puniſhment of them. Make but the ſufferings of Jeſus Chriſt of a finite worth, and I do not ſee how he can deliver one ſoul from death, and reſcue one ſinner from the hand of hell.

The truth of this aſſertion is of the higheſt importance to our Chriſtian hopes, and our ſalvation itſelf ſtands upon this bottom. They that will go about to overthrow it, unſettle the foundations of our faith, and overturn all the promiſes of our Goſpel; and they muſt be obliged to find us a new Goſpel, or another Saviour, or elſe leave mankind to ſink and periſh without hopes, or poſſibility of recovery. But thanks be to God, we have no occaſion for theſe apprehenſions, ſince the ſcripture affords in Jeſus Chriſt an expiation ſufficient for the whole world; a ſacrifice and a prieſt capable of atoning the incenſed majeſty of God, a propitiation for the ſons of Adam. In a word a puniſhment equal to the infinite guilt of mankind. This is indeed a great myſtery, but we need not aſk how theſe things can be, if we conſider God aſſuming the human nature, God and man in one perſon; the infinite dignity, whereof can ſo exalt the ſufferings of Jeſus Chriſt, as that he may be able *to bear the iniquities of us all, and taſte death in ſtead of every man.*

This is he *who comes from Edom, with dyed garments from Bozrah, that is glorious in his apparel, travelling in the greatneſs of his ſtrength. This is he that ſpeaks in righteouſneſs and is mighty to ſave; that treads the wine-preſs alone, and has none of the people to help him* in the mighty work. This is he whoſe character, in the method of our redemption, the Prophet deſcribes by the properties of a man, and the attributes of a God. As a man, *he was wounded for our tranſgreſſions, and bruiſed for our iniquities, he was cut off from the land of the living, and ſtricken for the tranſgreſſion of the people, he was made an offering for ſin, and numbered with the tranſgreſſors; he bore the ſin of many, and made interceſſion for*

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the tranſgreſſors; but who could do and ſuffer all this, to any effectual purpoſe, but he whoſe name is called *Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace?*

[*To be continued.*]

An extract from a Courſe of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

It is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

[*Continued from page* 45.]

HAVING laid before you that awful period of our being, in which we are lying under the ſentence of the fall, ſo far as it concerns our bodies; I now go on to explain it in its more important view, as it relates to our immortal ſpirits. Theſe, in the ſtate of ſeparation from their bodies at death, do not, like them, come under the puniſhment of the fall. That is confined to the body. And, while the body is conſigned over to corruption, and delivered up to thoſe humbleſt children of corruption, the worms; the ſoul mounts (as it were, upon wings of fire, and repairs to the grand abode provided for it by God, the reſting-place for all human ſpirits from the day of death to the hour of judgment.

This reſting-place is frequently mentioned in ſcripture under the ſame general name, which alſo ſignifies the place of torment for the damned, that of hell. And nothing but the ſenſe of the paſſage can determine, which of them is meant by the word. Thus *Iſaiah*, foretelling the ſpeedy death of that King of *Babylon*, who had oppreſſed the *Jews*, and repreſenting it as having already happened, draws forth the royal dead in the

the manſion of diſembodied ſpirits, and brings them forward to triumph over the ſoul of the tyrant, immediately on his entrance there. *Hell*, ſays the Prophet, *hell from beneath is moved for thee, to meet thee at thy coming; it ſtirreth up the dead for thee, even all the chief ones of the earth:—all they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noiſe of thy viols; the worm is ſpread under thee, and the worms cover thee*, Iſaiah xiv. 9, 10, 11. Here the word hell is plainly uſed to ſignify the abode of departed ſpirits, the abode in which they reſide from the hour of their departure to the moments of the reſurrection. And, ſince the word means merely a *héled** or covered place, it may as properly refer to that covered place in which all human ſouls continue during their ſeparation, as to that to which ſome of them will be dreadfully conſigned with their bodies at the reſurrection.—So alſo, in the common Creed of our Church, and in the Acts of the Apoſtles, the ſoul of our Saviour is ſaid to have gone down into hell. Not that it went to the horrid dungeon of damned ſpirits. No! The expreſſion means only, that his ſoul went to the general place of ſouls at his death, and that it came from thence to be again united to the body at his reſurrection.

This abode for the ſouls of all men muſt have been firſt provided by God at the fall. Before that fatal period, as our race was not ſubject to death, our ſouls were not liable to be ſeparated from our bodies. We ſhould have continued with both through every ſtage of our being, in time and in eternity. And, when our hour of trial had been once paſt, we ſhould have mounted in our bodies to our great reward, and, like *Elijah* been whirled away in a chariot of light to the manſions of angels. But when death, that eldeſt-born of ſin, entered into the world, the two parts of our nature were

* This word is ſtill uſed familiarly in *Cornwall*, &c.

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rent asunder for a time. And the spiritual half of us was obliged to drop her old companion in the dust, to take her flight beyond the bounds of this world, and there to continue to the day of judgment.

This place is divided into two parts, to suit the two divisions of good and bad spirits. One part is the seat of the souls of the good, and the other of the souls of the bad. And the former is called Paradise and Abraham's Bosom in scripture. Thus our Saviour promises the repentant thief on the cross, that he should, that very day, be happy with him "in Paradise." But the other has no particular name in scripture, and is only distinguished by circumstances peculiarly descriptive of it. Thus the soul of the rich man is said to "lift up his eyes in Hell," that is, in the general place of departed spirits; but, as appears from the accompanying circumstances, in that part of it which was provided for the wicked. For he is said to be settled in a "place of torments." He was plainly therefore in the awful prison-house of those wretched spirits, which had revolted from God in life, and now were fearfully reserved for judgment.

Not that these unhappy spirits suffer *outward* punishment yet. Their misery now consists in a trembling reflection on their past follies, and in a trembling prospect of their future judgment.

Let us suppose a spirit summoned from its seat in the body, and ordered into eternity. The ties, that united it with the body, are now broken. And she finds herself in a condition peculiarly solemn and important. The fall has had its full force in the divorcement of the soul from the body. All her fate, her eternal happiness or eternal misery, now depends upon herself. And, what is awfully formidable to the thought, all her fate, her eternal happiness or eternal misery, is already determined by herself. She has already exerted the dreadful power, that was intrusted to her in life. And her determination stands recorded upon the book of God.

Her determination has been perhaps to go on with the mul titude, to proceed through life in a middle kind of ſtate betwee goodneſs and badneſs, to be inoffenſive to the good, inoffen ſive to the bad alſo, and indifferent to religion. This, yo all have obſerved, is a very common character, and takes i the bulk of the ſons and daughters of men. And it is a cha racter ſtrangely conſidered with reſpect by many, who know not what religion is, and who reflect not on the mean an cowardly principles on which ſuch a man proceeds toward his God. For mean and cowardly will he appear even t himſelf, when he launches into eternity.

His ſoul is at this inſtant on the wing for thoſe peculia apartments, which are fitted to hold their ſpiritual inhabitants He now ſees the importance of life, in a much ſtronge light than he did before. He feels a ſudden conviction dartin in upon his mind, and in the moſt forcible language aſſurin him, That an immortal ſpirit, like man's, was not ſent int the world merely to be a blank, a cypher in religion, but t begin and purſue the grand work of purging off the corrup tions of the fall, of refining her debaſed nature, and of pre paring herſelf for the ſociety of angels. He finds therefore that he has *triſled* away thoſe important moments, which wer lent for the moſt ſerious purpoſes; that, whatever elſe h has done, he has neglected the buſineſs of life; and tha whatever other point he has ſecured, he has loſt the on grand ſtake, the one intereſt, of his whole being. He ha lived through his allotted period of time perhaps, with ac tivity and zeal in the purſuit of earthly objects: while the in finitely ſuperior objects of heaven could raiſe no activity, an could call out no zeal in his ſoul. He has lived without tha friendſhip for God, which is the vital ſpark of happineſs t every ſpirit that God has brought into being. And he die therefore without any of that affiance on him, which is th cheering lamp of the ſoul, on her paſſage through the chamber of death.

[*To be continued.*]

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The Story of ALCANDER *and* SEPTIMIOUS: *taken from a Byzantine Hiſtorian.*

ATHENS, long after the decline of the Roman Empire, ſtill continued the ſeat of Learning, Politeneſs, and Wiſdom. Theodoric the Oſtrogoth repaired the ſchools which barbarity was ſuffering to fall into decay, and continued thoſe penſions to men of learning which avaricious Governors had monopolized.

In this city, and about this period, Alcander and Septimious were fellow-ſtudents together: the one the moſt ſubtle Reaſoner of all the Lyceum, the other the moſt eloquent Speaker in the Academic Grove. Mutual admiration ſoon begot friendſhip. Their fortunes were nearly equal, and they were natives of the two moſt celebrated cities in the world; for Alcander was of Athens, Septimious came from Rome.

In this ſtate of harmony they lived for ſometime together; when Alcander, after paſſing the firſt part of his youth in the indolence of Philoſophy, thought at length of entering into the buſy world, and, as a ſtep previous to this, placed his affections on Hypatia, a lady of exquiſite beauty.

The day of their intended nuptials was fixed; the previous ceremonies were performed; and nothing now remained but her being conducted in triumph to the apartment of the intended bridegroom.

Alcander's exultation in his own happineſs, or being unable to enjoy any ſatisfaction without making his friend Septimious a partner, prevailed upon him to introduce Hypatia to his fellow-ſtudent; which he did with all the gaiety of a man who found himſelf equally happy in Friendſhip and Love. But this was an interview fatal to the future peace of both; for Septimious no ſooner ſaw her, but he was ſmitten with an involuntary paſſion; and, though he uſed every effort to

ſuppreſs deſires at once ſo imprudent and unjuſt, the emotions of his mind in a ſhort time became ſo ſtrong, that they brought on a fever, which the Phyſicians judged incurable.

During this illneſs, Alcander watched him with all the anxiety of tenderneſs, and brought his miſtreſs, to join in thoſe amiable offices of friendſhip. The ſagacity of the Phyſicians, by theſe means, ſoon diſcovered that the cauſe of their patient's diſorder was Love: and Alcander being apprized of their diſcovery, at length extorted a confeſſion from the reluctant dying Lover.

It would but delay the narrative to deſcribe the conflict between Love and Friendſhip, it is enough to ſay, that the Athenians were at that time arrived at ſuch refinement in morals, that every virtue was carried to exceſs. In ſhort, forgetful of his own felicity, he gave up his intended bride in all her charms to the young Roman. They were married privately by his connivance, and this unlooked for change of fortune wrought as unexpected a change in the conſtitution of the now happy Septimious: in a few days he was perfectly recovered, and ſet out with his fair partner for Rome. Here, by an exertion of thoſe talents which he was ſo eminently poſſeſſed of, Septimious, in a few years, arrived at the higheſt dignities of the State, and was conſtituted the city Judge or Prætor.

In the meantime Alcander not only felt the pain of being ſeparated from his friend and his miſtreſs, but a proſecution was alſo commenced againſt him by the relations of Hypatia, for having baſely given up his bride, as was ſuggeſted, for money.

His innocence of the crime laid to his charge, and even his eloquence in his own defence, were not able to withſtand the influence of a powerful party. He was caſt, and condemned to pay an enormous fine. However, being unable to raiſe ſo large a ſum at the time appointed, his poſſeſſions were confiſcated, he himſelf was ſtripped of the habit of freedom, expoſed as a ſlave in the market-place, and ſold to

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the higheſt bidder. A merchant of Thrace becoming his purchaſer, Alcander, with ſome other companions of diſtreſs, was carried into that region of deſolation and ſterility. His ſtated employment was to follow the herds of an imperious maſter, and his ſucceſs in hunting was all that was allowed to ſupply his precarious ſubſiſtence. Every morning awakened him to a renewal of famine or toil, and every change of ſeaſon ſerved but to aggravate his unſheltered diſtreſs. After ſome years of bondage, however, an opportunity of eſcaping offered; he embraced it with ardour; ſo that travelling by night, and lodging in caverns by day, to ſhorten a long ſtory, he at laſt arrived in Rome.

The ſame day on which Alcander arrived, Septimious ſat adminiſtering juſtice in the Forum, whither our wanderer came, expecting to be inſtantly known, and publicly acknowledged by his former friend. Here he ſtood the whole day amongſt the croud, watching the eyes of the Judge, and expecting to be taken notice of: but he was ſo much altered by a long ſucceſſion of hardſhips, that he continued unnoticed among the reſt; and, in the evening when he was going up to the Prætor's chair, he was brutally repulſed by the attending Lictors. The attention of the poor is generally driven from one ungrateful object to another; for night coming on, he found himſelf under a neceſſity of ſeeking a place to lie in, and yet knew not where to apply. All emaciated, and in rags as he was, none of the Citizens would harbour ſo much wretchedneſs, and ſleeping in the ſtreets might be attended with interruption and danger: in ſhort, he was obliged to take up his lodging in one of the tombs, without the city, the uſual retreat of guilt, poverty, and deſpair. In this manſion of horror, laying his head upon an inverted urn, he forgot his miſeries for a while in ſleep; and found, on his flinty couch, more eaſe than beds of down can ſupply to the guilty.

As he continued here, about midnight two robbers came to make their retreat; but happening to diſagree about the di-

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viſion of their plunder, one of them ſtabbed the other to the heart, and left him weltering in his blood at the entrance. In theſe circumſtances he was found next morning dead at the mouth of the vault. This naturally inducing a farther enquiry, an alarm was ſpread; the cave examined; and Alcander being found, was immediately apprehended and accuſed of robbery and murder. The circumſtances againſt him were ſtrong, and the wretchedneſs of his appearance confirmed ſuſpicion. Misfortune and he were ſo long acquainted that he at laſt became regardleſs of life. He deteſted a world where he had found only ingratitude, falſehood and cruelty; he was determined to make no defence; and thus, lowering with reſolution, he was dragged, bound with cords, before the tribunal of Septimious. As the proofs were poſitive againſt him, and he offered nothing in his own vindication, the Judge was proceeding to doom him to a moſt cruel and ignominious death, when the attention of the multitude was ſoon divided by another object, the robber who had been really guilty, was apprehended ſelling his plunder, and ſtruck with a panic, had confeſſed his crime. He was brought bound to the ſame tribunal, and acquitted every other perſon of any partnerſhip in his guilt. Alcander's innocence therefore appeared, but the ſullen raſhneſs of his conduct remained a wonder to the ſurrounding multitude; but their aſtoniſhment was ſtill farther encreaſed, when they ſaw their Judge ſtart from his tribunal to embrace the ſuppoſed criminal: Septimious recollected his friend and former benefactor, and hung upon his neck with tears of pity and of joy. Need the ſequel be related? Alcander was acquitted: ſhared the friendſhip and honours of the principal Citizens of Rome; lived afterwards in happineſs and eaſe; and left it to be engraved on his tomb, That no circumſtances are ſo deſperate, which Providence may not relieve.

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Of the DOCILITY *of* ELEPHANTS.

THEY have been taught to adore the King, says *Ariſtotle*, to dance, to throw ſtones at a mark; to caſt up arms in the air, and catch them again in their fall; to walk upon ropes, which *Galba* was the firſt that exhibited at *Rome*, ſays *Suetonius*. And theſe things they learn with that care, that they have often been found practiſing in the night what had been taught them in the day. They write too, ſays *Pliny*, ſpeaking of one who wrote in the Greek tongue, *Ipſe ego hæc ſcripſi & ſpolia lectica dicavi*. I myſelf ſaw, ſays *Ælian*, one of them writing Roman letters upon a tablet, with his trunk, and the letters he made were not ragged, but ſtraight and even; and his eyes were fixed upon the tablet as one that was ſerious. And in the plays that *Germanicus Cæſar* ſhewed at *Rome*, there were twelve Elephants, ſix males, and ſix females: theſe were clothed as men and women. At the command of their keeper, they danced and performed all the geſtures of a mimic. At laſt they were brought where they were to feaſt; a table was covered with all kind of dainties, and beds were covered with purple carpets, after the manner of the Roman eating, for them to lie upon. Upon theſe they laid down, and at the ſignal given, they reached out their trunks to the table, and with great modeſty fell to eating, and ate and drank, as civil men would do.

A REMARKABLE DOG.

A Tinker, ſaith *Pezelius*, brought a wonderful Dog to *Conſtantinople*. And a great concourſe of people being aſſembled to behold him, many of them laid their rings on a heap confuſedly before him. At the command of his maſter, he would reſtore to every man his own without any miſtake. Alſo when his maſter aſked him which of the company was a Captain, which a poor man, which a wife, which a widow, and the like: he would diſcover all this without error, by taking the garment of the party enquired after in his mouth.

LETTERS.

LETTERS.

LETTER CCCCLXXXIII.

[From Miſs E. M. to the Rev. J. Weſley.]

Briſtol, Jan. 13, 1779.

Rev. Sir,

ONE of the firſt favours I received on my return from Wales, was your letter, which drew a prayer from my heart. I feel, that next to the loſs of eternity, is the loſs of time: I mean, that next to the coming ſhort of living *with* God hereafter, is the miſery of not living *to* him here.

My ſtay in Wales was providentially prolonged much beyond my firſt intention. In the Miniſter, at whoſe houſe I was, and whom I have known ſome years, I had the privilege of having the Chriſtian, the Friend, and the Inſtructor, ſweetly blended together; for at the ſame time that my mind was informed and entertained, I was led upwards, and directed to view (through inferior objects) the primary one.

I think you will herein diſcern traces of divine conduct and indulgence, and if I have another opportunity of ſeeing and converſing with you, I ſhall conſider it as a farther inſtance of the ſame paternal goodneſs. In the meantime I hope you will favour me with ſuch cautions, reproofs, and inſtructions, as you ſhall ſee my ignorance, weakneſs, and manifold infirmities require. And if you will add an intereſt in your prayers, to all the other favours conferred upon me, you will greatly oblige, Rev. Sir, your very affectionate, and truly obedient Servant,

E. M.

LETTER

LETTER CCCCLXXXIV.

[From Miſs E. R. to the Rev. J. Weſley.]

Otley, Jan. 15, 1779.

Rev. Sir,

YOUR laſt favour was to me another proof of the Lord's love to his moſt unworthy ſervant. How is my ſoul humbled before the Great I Am when I view the many unmerited favours I receive from his bounty.

At preſent my heart is filled with thankfulneſs; and prays that God may reward you, for the kindneſs you have ſhown to one of the meaneſt of your friends.

Of late God hath called me to new exerciſes of faith and patience; but my will at preſent is ſo loſt in his that I can truly ſay,

To do, or not to do, to have,
Or not to have, I leave to Thee:
To be, or not to be I leave,
Thy only will be done in me.

The firſt Sunday in the new year while I was at the Lord's Supper, I was ſo penetrated with a ſenſe of my fellowſhip with the Father and the Son, through the Spirit, as words would fail to deſcribe.

Our dear ſiſter C. goes on very well; ſhe ſends her kind love to you, and bids me tell you, that her love increaſes to our divine Maſter, and all his members. While we were at prayer, the bleſſed God condeſcended to be ſo preſent, that I cried out, This is a foretaſte of heaven! This is a glimpſe of glory! O Sir, what is all worldly enjoyment compared to this! That we may all be more abundant partakers thereof, is, Rev. Sir, the conſtant prayer of

Your unworthy Friend and Servant,

E. R.

LETTER CCCCLXXXV.

[From W. H. Esq; to the Rev. J. Wesley.]

Leeds, Jan. 15, 1779.

Rev. Sir,

I Think myself obliged to any of my friends who will be so kind as to point out what they see or think amiss in me; and hope I shall always endeavour to pay a proper attention to their reproofs. As far as I know, it is my desire to walk agreeable to the scripture-rule in all things.

With regard to dress, the scriptures seem to recommend a decent conformity to the customs of the country in which we live; avoiding what is foppish and extravagant. I endeavour so to dress as neither to engage my own attention nor that of others; but to pass unheeded, without any thing singular or gaudy. My wife observes the same rule. But whether we are so happy as to find out the medium we aim at; others can perhaps judge better than we ourselves.

I certainly never did advise my wife to conform to the world in dress, according to my notions of sinful conformity; and it would seem by the event that we have not yet conformed to it; for our polite and fashionable relations avoid our acquaintance as people of another fashion. And our Lord has laid it down as a criterion, That if we were of the world, the world would love its own.

As to my religious sentiments, they are those in which Christians generally agree; and concerning which we should see little difference, did not mischievous contentions alienate our affections from one another. I consider the Bible as a practical book; not designed to gratify my curiosity, but to teach me what to *do*: and if I learn this effectually I shall not be condemned for my ignorance in some critical matters, which are not necessary to sanctify my heart, or direct my conduct.

I hope

I hope I ſhall have a continued remembrance in your prayers, and remain, Rev. Sir,

Your affectionate Friend and Servant for Chriſt's ſake,

W. H.

POETRY.

The VALE *and* LAKE *of* KESWICK.

WHERE Keſwick-Vale extends its vaſt domain,
Awful magnificence and beauty reign;
Hills upon hills in ſtately grandeur riſe,
In wondérous heights encroaching on the ſkies.

Should architecture here exalt his ſcale,
Theſe ſtructures rude in all their pomp aſſail,
And turret upon turret ſwell her ſize,
Thus in the majeſty of greatneſs riſe;
The vanity of haughty men erect,
A ſecond babel here in each reſpect,
With ſcorn theſe lofty mountains would look down,
And on its higheſt elevation frown;
Whoſe princely ſummits, monarchs of the air,
Beyond the clouds like pyramids appear,
While lower cliffs, with venerable brow,
O'erlook the watery expanſe below.

Romantic ſcene, where hanging foreſts nod
From promontories human feet ne'er trod;
Bold ſtrokes of Nature free and unconfinèd,
With pleaſing horror fills thè aſtoniſhèd mind;
Splendent cataracts glittering to the day,
Mid verdant dales, their ample waters play,

From crag to crag irregularly bound,
Forming a quick variety of ſound,
To rural muſic diſtant echoes wake,
Till laſt they mingle with the peaceful lake;
On whoſe bright boſom mirror-like tranſcribéd
Surrounding beauty floats in native pride,
The concave ſkies their azure tints diffuſe,
Thé enameléd banks their variegated hues,
Richly adornéd, with various wooded iſles,
It with the treaſure of each ſeaſon ſmiles.
There the ſublime of Nature wakes ſurpriſe,
While here the gentle charms attract the eyes,
Where from the margin, cultivated ground
Aſcends the ſide, with ſofteſt verdure crownéd,
Full harveſts waving with the golden ear,
And groves of oak all pictureſque appear:
Where ſweetly interſperſéd the vales diſcloſe,
The humble cots of poverty's repoſe,
Above the rich and great divinely bleſt,
With calm content (that ſunſhine of the breaſt)
Whoſe meek ſimplicity, and humble lays,
Demand our high eſteem, and ſweet affections raiſe.

W. C.

Bradforth, July 21, 1788.

On Parting with a FRIEND.

DUTY has called, and inſtant to obey
The faithful ſervant flies—the haſty kiſs
Snatched from the lip of friendſhip, racks the heart,
Which feels at parting, agonizing pangs,
And ſilent, ſinking deep, diſſolves in woe.

Say

Say ye, who taſte the luxuries of grief,
Ye tender few, who know with ſoft delight
To wipe the drops from ſorrow's melting eye,
To feel the ſighs, which rend the burſting breaſt,
Redoubled on the ſympathizing mind:
And quite forgetful of all outward views,
With pity's look, upon the ſtruggling ſoul—
A ſoul oppreſt—but not to be o'ercome;
A ſoul reſolved—though ſtorms of anguiſh blow;
A ſoul approving—though the taſk ſevere;
A ſoul ſubmitting—though the ſpirit mourns;
A ſoul expecting—never-ending peace;
A ſoul-exulting—though the body dies!
Such is the ſoul of him, from whom I'm torn!
Such is the man, I muſt behold no more!
I aſk, can ſuch an union of the mind
Be rent by diſtance, looſed by hoary time?
No, no, it cannot: worlds cannot untie
The cord which Friendſhip twiſted round the hearts
Of thoſe, whoſe ſympathetic feelings draw
The knot ſtill cloſer, as they farther go.
Be calm my heart; thou fooliſh flutterer
Reſt; and on the Almighty arm of God
Caſt all thy wonderous cares; He cares for thee,
He loves thee, cheers thee, bears thee in his breaſt;
His eyes rain pity, and his lips drop balm,
He bids thee riſe, riſe from the couch of grief,
And drink pure joys, that flow from him alone,—
He'll not condemn, the ſoftneſs of the heart,
The tenderneſs of love, the milder ſtrokes
Of pure, unmixed affection: for our God
Commands to love Him, and our brethren too—
For God is love, and love ſhall be our theme
Whilſt here on earth, and when we mount to heaven.—

Though

Though oceans roll between us, yet my friend
Is preſent with me, ever in my mind;
I ſee the living martyr die each day,
I ſee his raptured ſoul, on wing for heaven;
And leaving all below, he ſoars on high,
To gaze tranſported, on that bliſsful ſeat
Where (grief and toil being over) he ſoon ſhall ſit
Enrobed in white, near to the Saviour's ſide.
His ſecret ſprings of action brought to light
Shall meet a vaſt reward, from heaven's high King.
Meantime, in expectation to receive
Him in their number, the celeſtial choirs
Renew their ſongs of unexhauſted joy,
Praiſe and thankſgivings, iſſue from the harps
Of burning ſeraphs, while in calmer ſounds
Of permanent delight, the ſouls of ſaints
Join in the chorus, and each ſpirit pure
Beckons my Brother, to his long ſought reſt.

But where am I?—ſtill in this world of pain,
And yet fair Hope ſupports my patient ſteps
To a far happier clime—I wait the time
When my Redeemer ſhall pronounce the word,
And call, "Ariſe, ariſe my love, and come away!"

The Neceſſity of RENEWING GRACE.

HOW helpleſs guilty nature lies,
Unconſcious of its load!
The heart unchanged can never riſe
To happineſs and God.

The

The will perverſe, the paſſions blind,
In paths of ruin ſtray:
Reaſon debaſéd can never find
The ſafe, the narrow way.

Can ought beneath a power divine
The ſtubborn will ſubdue?
'Tis thine, almighty Saviour, thine
To form the heart anew.

'Tis thine the paſſions to recal,
And upwards bid them riſe,
And make the ſcales of error fall
From reaſon's darkéned eyes.

To chaſe the ſhades of death away,
And bid the ſinner live!
A beam of heaven, a vital ray
'Tis thine alone to give.

O change theſe wretched hearts of ours,
And give them life divine!
Then ſhall our paſſions and our powers
Almighty, Lord, be thine.

To BELINDA.

BELINDA to her utmoſt wiſh is bleſt!
But ſtay my friend—that haſty thought review—
New wiſhes yet will riſe to break your reſt;
And if not laſting, can your bliſs be true?

True

True happineſs is not the growth of earth,
The toil is fruitleſs if you ſeek it there:
'Tis an exotic of celeſtial birth,
And never blooms but in celeſtial air.

Sweet plant of paradiſe, its ſeeds are ſown
In here and there a mind of heavenly mould;
It riſes ſlow, and buds, but ne'er is known
To bloſſom here, the climate is too cold.

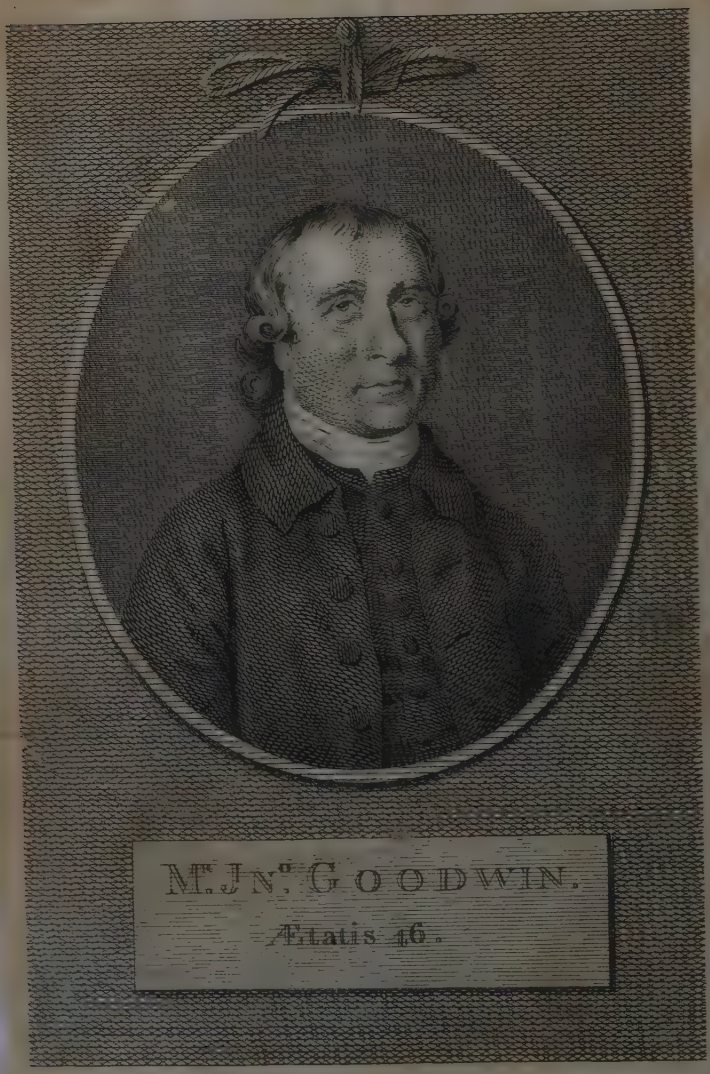
Ah no, Belinda, you have only found
Some flower that charms your fancy, daily dreſt
In ſhining dyes, a native of the ground,
And think you are of happineſs poſſeſt.

But mark its date, to-morrow you may find
The colours fade, the lovely form decay:
And can that pleaſure ſatisfy the mind;
Which blooms and fades, and withers in a day?

O may your erring wiſhes learn to riſe
Beyond the tranſient bliſs which fancy knows,
Search not on earth, explore its native ſkies;
There happineſs in full perfection grows.

PRIOR *on* HIMSELF.

TO me 'tis given to die, to thee 'tis given
To live: alas! one moment ſets us even:
Mark, how impartial is the will of heaven!



M.r Jn.o Goodwin.

Ætatis 46.

THE Arminian Magazine, For MARCH 1789.

An EXTRACT from Dr. WHITBY'S DISCOURSES on the FIVE POINTS.

CHAP. II.

Concerning the Perseverance of Saints.

[*Continued from page* 61.]

THIS will be still more evident from all the exhortations directed to Churches and persons to fear lest they should fall away, and finally miscarry. For fear is that passion which raises in us an apprehension of some evil which may possibly befal us, and which when it befals us, will either be very burthensome or destructive to us. Now it is impossible to fear that evil which God hath engaged to support us under, since it is impossible to fear that his decree should fail. But exhortations and directions of this nature are very frequent in the scripture. Thus, To those who were *grafted in*, and *partook of the root and fatness of the olive-tree*, St. *Paul* speaks thus, *Be*

not high minded, but fear left thou alſo ſhouldſt be broken off, as the unbelieving *Jews* now are. For if thou doſt not *continue in his goodneſs thou alſo ſhalt be broken off*; and *if God ſpared not the natural branches*, thou haſt cauſe to fear *leſt he ſpare not thee*. To them who were at preſent in a ſtate of favour with God, and in whom God had *begun the good work*, the Apoſtle directs this exhortation, *to work out their ſalvation with fear and trembling*. Now what ground of fear can there be where God hath abſolutely decreed to confer this ſalvation? Let us, *who have believed, fear*, ſaith the Apoſtle, *leſt a promiſe being made us of entering into reſt, any of us ſhould fall ſhort of it*. To them who had *ſanctified their ſouls through the Spirit to obey the truth*, St. Peter ſaith, *If ye call on him who without reſpect of perſons, judgeth every man, paſs the time of your ſojourning here in fear*, (viz. of condemnation from this righteous Judge;) which fear is ſurely inconſiſtent with a promiſe that they ſhall never be condemned. Now is it not hence evident that theſe Apoſtles believed, or at the leaſt knew nothing to the contrary, that they who at preſent ſtood by faith, might afterwards be broken off, and not continue in God's goodneſs? Or that believers who had a conditional promiſe of entering into reſt, might yet fall ſhort of it?

The fears of the Apoſtles, aſſiſted by the Spirit of God, leſt pious perſons ſhould miſcarry, add yet a farther ſtrength to this argument. For if they, by the dictate of the Holy Spirit, had declared that God had abſolutely promiſed that men once truly pious ſhould perſevere to the end, How could they expreſs their fears leſt it ſhould be otherwiſe? i. e. leſt God ſhould fail of the performance of his promiſe? And yet the Apoſtle ſpeaks to his *Corinthians* thus, *I am jealous of you with a godly jealouſy; for I have eſpouſed you to one huſband, Chriſt; but I fear leſt as the ſerpent beguiled Eve by his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt*. In the Epiſtle to the *Galatians* he declares, That he

was

was *afraid of them leſt he ſhould have beſtowed among them labour in vain.* He declares concerning the *Theſſalonians*, That they had *received the word with much affliction, and yet with joy of the Holy Ghoſt, and much aſſurance, not in word only, but in power*; that they had *ſhewed the work of faith, and labour of love, and patience of hope in Chriſt Jeſus*, and were *the elect of God in whom the word wrought effectually*; and yet he doth expreſs his fears leſt *Satan ſhould have tempted them* ſo far as to render all his *labours among them vain.*

This is farther apparent from the many threats God hath denounced againſt thoſe who ſhall fall away, and not continue ſtedfaſt in their faith; for as a promiſe made on a condition impoſſible to be performed, is none at all, ſo is a threat of that which cannot poſſibly befal us: becauſe it cannot rationally excite me to dread, and therefore to decline the threatened evil. All rational threats ſuppoſe the evil to which the puniſhment is threatened may be done, and declare ſuch puniſhments ſhall follow when they are done. Now of theſe threatenings, the moſt dreadful are thoſe which we have already mentioned; that it is *impoſſible to renew them to repentance, that there remains no more ſacrifice for their ſin, that they draw back to perdition*, and that *it had been better for them not to have known the way of life, then afterward to depart from the holy commandment.* Our Lord tells his diſciples, That *if any one abide not in him, he is to be caſt out as a withered branch, gathered up, and burnt*; where it is obſervable, that he ſpeaks of that abiding in him, in which if they continued, *he would abide in them*, ver. 4. and they would *bring forth much fruit*, ver. 5. He ſaith to the Church of *Epheſus, Remember whence thou art fallen, and repent, and do thy firſt works, elſe I will come unto thee quickly, and remove thy candleſtic out of its place, if thou repent not.* Now would Chriſt exhort them to return to theſe works which were not the works of a true Chriſtian, or could this puniſhment be inflicted and no ſoul periſh by it that otherwiſe might have

been saved? To the Church of *Ephesus* he saith, *Repent, or I will come unto thee quickly, and fight against thee with the sword of my mouth.* To the Church of *Sardis, Remember how thou hast received and heard, and hold fast and repent, or I will come unto thee as a thief.* Now, that he himself should threaten what his own decree rendered impossible, is very difficult to believe.

To strengthen these arguments, let it be seriously considered how unlike it is that all these exhortations and commands, these cautions, threats and conditional provisions, should proceed from the same God who had before made known to the same persons his absolute decree, and promise that they should certainly be preserved to the end; and made it one article of their faith, that they shall be infallibly thus preserved.

Lastly, This follows from many places, which plainly suppose, that men once truly good, may cease to be so. And

1st. This is supposed in that metaphor in which our Lord compareth his disciples to salt, saying, *Ye are the salt of the world, but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and trodden under foot of men*; for sure, good salt must signify good men, the *salt of the earth*, such men as by the purity of their doctrine, and by the savour of their good conversation are to purify the world from that corruption in which it lies; but even this salt may lose its savour, and become good for nothing.

2dly. Is that commination against them, who *offend one of Christ's little ones believing in him*, viz. That *it were better for him that a millstone were hanged about his neck, and he cast into the midst of the sea.* To offend one of those little ones, is to occasion his ruin, and falling off from the faith by the scandal which we lay before him, as is evident from these words, *It is not the will of my heavenly Father, that one of these little ones should perish.* False therefore is it, that they who truly

truly believe in Chriſt, and are of the number of thoſe whom God would not have to periſh, cannot be ſo offended as to fall off from the faith to their ruin; and were this ſo, wherein lies the force of this pathetical diſcourſe? And why are ſuch dreadful woes and puniſhments denounced, to deter men from doing what is in itſelf impoſſible?

3dly. Suitable to this are theſe expreſſions, *For meats deſtroy not the work of God*, Rom. xiv. 20. that is, the Chriſtian convert, 1 Cor. iii. 9. and *ſo through thy knowledge ſhall thy weak brother periſh for whom Chriſt died*, 1 Cor. viii. 9. 11. For if Chriſt died only for the elect, and God hath promiſed they ſhall never periſh, and if he that hath *begun a good work in Chriſtians will always perfect it*; if the Apoſtle knew and taught this doctrine to them, why doth he go about to fright them from this ſcandal, by telling them it might have that effect which he before had told them was impoſſible: for he that ſaith ſuch perſons cannot actually periſh, ſaith in effect, there can be no reaſon to abſtain from ſcandalizing them, leſt they ſhould periſh.

[*To be continued.*]

SERMON L.

On MATT. xix. 24.

It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

1. IN the preceding verſes we have an account of *a young man*, who *came running* to our Lord, *and kneeling down*, not in hypocriſy, but in deep earneſtneſs of ſoul, and ſaid unto him, *Good Maſter, what good thing ſhall I do, that I may have eternal life? All the commandments*, ſaith he, *I have kept*

kept from my youth: what lack I yet? Probably he had kept them in the literal ſenſe: yet he ſtill loved the world. And he who knew what was in man, knew that in this particular caſe (for this is by no means a general rule) he could not be healed of that deſperate diſeaſe, but by a deſperate remedy. Therefore he anſwered, *Go and ſell all that thou haſt, and give it to the poor, and come and follow me. But when he heard this, he went away ſorrowful: for he had great poſſeſſions.* So all the fair bloſſoms withered away! For he would not lay up treaſure in heaven at ſo high a price! *Jeſus*, obſerving this, *looked round about and ſaid unto his diſciples* (Mark x. 23, &c.) *how hardly ſhall they that have riches enter into the kingdom of God! It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were aſtoniſhed out of meaſure, and ſaid among themſelves, Who then can be ſaved?* If it be ſo difficult for rich men to be ſaved, who have ſo many and ſo great advantages! Who are free from the cares of this world, and a thouſand difficulties, to which the poor are continually expoſed?

2. It has indeed been ſuppoſed, he partly retracts what he had ſaid, concerning the difficulty of rich men's being ſaved, by what is added in the tenth chapter of St. *Mark*. For after he had ſaid, (ver. 23.) *How hardly ſhall they that have riches enter into the kingdom of God:* when *the diſciples were aſtoniſhed at his words, Jeſus* anſwered again, and ſaid unto them, *How hard is it* for them that truſt in riches *to enter into the kingdom of God?* (ver. 24.) But obſerve, 1. Our Lord did not mean hereby, to retract what he had ſaid before. So far from it, that he immediately confirms it, by that awful declaration, *It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* Obſerve, 2. Both one of theſe ſentences and the other aſſert the very ſame thing. For it is eaſier for a camel to go through the

the eye of a needle, than for thoſe that *have riches* not to *truſt* in them.

3. Perceiving their aſtoniſhment at this hard ſaying, *Jeſus looked upon them*, (undoubtedly with an air of inexpreſſible tenderneſs, to prevent their thinking the caſe of the rich deſperate) *With men it is impoſſible, but not with God: for with God all things are poſſible.*

4. I apprehend, by a rich man here is meant, not only a man that has immenſe treaſures, one that has heaped up gold as duſt, and ſilver as the ſand of the ſea: but any one that poſſeſſes more than the neceſſaries and conveniences of life. One that has food and raiment ſufficient for himſelf and his family, and ſomething over, is rich. By the kingdom of God, or of heaven (exactly equivalent terms) I believe is meant, (not the kingdom of glory, although that will without queſtion follow,) but the kingdom of heaven, that is, true Religion upon earth. The meaning then of our Lord's aſſertion is this, That it is abſolutely impoſſible, unleſs by that power to which all things are poſſible, that a rich man ſhould be a Chriſtian: to have the mind that was in Chriſt, and to walk as Chriſt walked. Such are the hindrances to Holineſs, as well as the temptations to Sin which ſurround him on every ſide.

I. Firſt, Such are the hindrances to Holineſs, which ſurround him on every ſide. To enumerate all theſe would require a large volume: I would only touch upon a few of them.

1. The root of all Religion is *faith*, without which it is impoſſible to pleaſe God. Now whether you take this in its general acceptation, for an *evidence of things not ſeen*, of the inviſible and the eternal world, of God and the things of God: how natural a tendency have riches to darken this evidence, to prevent your attention to God and the things of God, and to things inviſible and eternal! And if you take it in another

ſenſe,

ſenſe, for a confidence, what a tendency have riches to deſtroy this? To make you truſt, either for happineſs or defence, in them, not *in the living God?* Or if you take faith in the proper Chriſtian ſenſe, as a divine confidence in a pardoning God, what a deadly, what an almoſt inſuperable hindrance to this faith are riches? What! Can a wealthy, and conſequently an honourable man, come to God, as having nothing to pay? Can he lay all his greatneſs by, and come as a ſinner, a mere ſinner, the vileſt of ſinners! As on a level with thoſe that feed the dogs of his flock! With that *beggar*, who *lies at his gate full of ſores?* Impoſſible, unleſs by the ſame power that made the heavens and the earth. Yet without doing this, he cannot in any ſenſe *enter into the kingdom of God.*

2. What a hindrance are riches to the very firſt fruit of faith, namely, the love of God? *If any man love the world*, ſays the Apoſtle, *the love of the Father is not in him.* But how is it poſſible for a man, not to love the world, who is ſurrounded with all its allurements? How can it be, that he ſhould then hear the ſtill ſmall voice, which ſays, "My ſon, give me thy heart?" What power leſs than Almighty, can ſend the rich man an anſwer to that prayer,

> "Keep me dead to all below,
> Only Chriſt reſolvéd to know:
> Firm, and diſengagéd and free,
> Seeking all my bliſs in Thee!"

3. Riches are equally a hindrance to the loving our neighbour as ourſelves, that is, to the loving all mankind, as Chriſt loved us. A rich man may indeed love them that are of his own party, or his own opinion. He may love them that love him: *do not even Heathens*, baptized or unbaptized *the ſame?* But he cannot have pure, diſintereſted good-will to every child of man. This can only ſpring from the love of God, which his great poſſeſſions expelled from his ſoul.

4. From

4. From the love of God, and from no other fountain, true humility likewise flows. Therefore so far as they hinder the love of God, riches must hinder humility likewise. They hinder this also in the rich, by cutting them off from that freedom of conversation, whereby they might be made sensible of their defects, and come to a true knowledge of themselves. But how seldom do they meet with a faithful friend: with one that can and will deal plainly with them? And without this, we are likely to grow grey in our faults; yea, to die

"With all our imperfections on our head."

5. Neither can meekness subsist without humility; for *of pride* naturally *cometh contention.* Our Lord accordingly directs us to learn of Him at the same time *to be meek and lowly in heart.* Riches therefore are as great a hindrance to meekness as they are to humility: in preventing lowliness of mind, they of consequence prevent meekness, which increases in the same proportion as we sink in our own esteem; and on the contrary, necessarily decreases as we think more highly of ourselves.

6. There is another Christian temper which is nearly allied to meekness and humility. But it has hardly a name. St. *Paul* terms it, Ἐπιεικια· Perhaps till we find a better name, we may call it *yieldingness:* a readiness to submit to others, to give up our own will. This seems to be the quality which St. *James* ascribes to *the wisdom from above,* when he stiles it ἐυπειθὴς which we render *easy to be intreated*; *easy to be convinced* of what is true; *easy to be persuaded.* But how rarely is this amiable temper to be found in a wealthy man! I do not know that I have found such a prodigy ten times, in above threescore and ten years.

7. And how uncommon a thing is it, to find patience in those that have large possessions! Unless when there is a counterbalance of long and severe affliction with which God

is frequently pleaſed to viſit thoſe he loves, as an antidote to their riches. This is not uncommon: he often ſends pain and ſickneſs, and great croſſes, to them that have great poſſeſſions. By theſe means *patience has its perfect work, till they are perfect and entire, lacking nothing.*

[*To be concluded in our next.*]

An Account of Mr. JOHN PRICKARD.

[Written by Himſelf.]

[*Continued from page 72.*]

IN February I met with a great deliverance as I was going into *Radnorſhire*. As I paſſed over the mountains beyond *Pains-Caſtle*, it ſnowed very hard. When the ſnow ceaſed a thick miſt came on, and ſoon after a very dark night. In theſe circumſtances I expected nothing but to periſh before the morning; as the ſnow had filled up all the roads, and as I was afraid the fog would bewilder me. Going on I ſoon loſt my road, and found myſelf among a number of turf-pits. In this ſituation I looked up to God for direction. Preſently I recollected that the wind was Weſt when I came up the hill; (and knowing that my courſe was near North, and that there was a valley lying Eaſt and Weſt, about two miles to the Northward) I reſolved to ſhape my courſe by keeping the wind upon my left cheek. Being rather afraid leſt the wind ſhould change, I looked up and left that to God. As I could not ſee twice the length of my horſe I was in great danger of falling into the turf-pits. Nevertheleſs I went on truſting in God, and was kept happy in my ſoul. Having travelled a long time in the dark, I at laſt ſaw a ſtar through the fog, and judged that the valley was near: and in a ſhort time I found

I found it to be the caſe, to my very great comfort, and through the mercy of God, I entered it and ſo got ſafe to *B. Griffiths's* about half paſt ſeven o'clock.

The June following, Mr. *R*——. of *Careſoos*, related a remarkable inſtance of the power of Religion. About a week before that, there had been in that neighbourhood, the moſt tremendous ſtorm of thunder and lightning, hail and rain, that ever had been ſeen there by the oldeſt man living. Indeed I never before ſaw ſuch horrid deveſtations in roads, hedges, fields, gardens and houſes, and hope never ſhall again till the general diſſolution of all things. But as it was then ſo well deſcribed in all the public papers, and repeated in moſt of the pariſh Churches, in a *brief* for the poor ſufferers, it muſt be well known to all people; and therefore I need not mention the particulars here. But the circumſtance I am going to relate was this: Six or ſeven people belonging to Mr. *Rowland's* ſociety, were aſſembled together for prayer, in a houſe by the ſide of a river which falls into the Severn at *Careſoos*. All of a ſudden the river roſe and overflowed all the banks. The houſe was built of timber, and was ſoon ſwept away, with all the people who were in it, except one young man who got upon the top of the chimney, which was of brick. The neighbours ſeeing him in this ſituation came to the water-ſide; but (having no boat in all the neighbourhood) they could yield him no relief. Though there was nothing before him but certain death (for the waters kept riſing very faſt) yet he continued ſinging and ſhouting in Welch, with all his might, Glogoniant! Glogoniant! that is, Glory, till a large piece of timber (a wreck of a bridge that was carried off) ſtruck againſt the building, and daſhed it to pieces, on which he fell into the water and followed his companions into a bleſſed eternity. But before he fell he told the people on the ſhore, that all his companions went off praiſing God in like manner.

At our next Conference in 1781, I was appointed for *Lynn* Circuit. This year I was exceeding happy in my partner, (Mr. *Button*) and promised myself a comfortable time; but the Lord knew what was best for me. For on the tenth of October I was seized with a violent bilious fever. It was eighteen days before I was deemed out of danger: during which time I was thrice thought to be dead by all who saw me, and was actually once deprived of all sensation, for six minutes; but God restored me and gave me much patience and a great sense of his love.

Sending for the Minister of the parish, (Mr. *Crofts*) he came, on which my soul was much refreshed. When I had an interval of ease, so that I could bear to sit up, I sent for him again to administer the Lord's Supper to me. Many of our friends attended, and we all felt the Divine presence in that blessed ordinance. After this he came often to see me; and when I was able to sit up he would stay sometime with me, and often pressed me to send to the Parsonage-house for any thing I desired. But though I never sent for any thing, (as I needed nothing) he often sent what he thought was proper for me. May God reward him for his kindness to one who was near four hundred miles from his father's house!

Here also I saw the wonderful goodness of God, in afflicting me in the most convenient place in all the Circuit. For Mr. and Mrs *Parker* spared no pains or expence in providing every thing convenient for me; and Mr. and Mrs. *Stead* (at whose house I lay) devoted all their time unto me, and cheerfully ran the risque of catching the disorder, by attending me all the day-time.

When I began to get better, and was able to converse, I spoke often to my Doctor of the things of eternity. He was an elderly man, and of good report in the town. I had a particular love for him on account of the great attendance he gave me, visiting me five times a day, though he was much employed among other patients. About the time

he

he had done with me he was taken ill himſelf, and ſoon after died. His nurſe (one of thoſe who were with me) ſent me word that ſhe hoped my converſation and prayers were not loſt upon him.

As ſoon as I was able I went to *Lynn*; but (having begun preaching too ſoon) I got a ſevere return of my diſorder. I ſtayed there till Chriſtmas, and found I could not recover in that bad air. I then wrote to Mr. *Weſley*, repreſenting my ſituation in full, and the ſtate of the Circuit, which had ſuffered greatly on account of having but one travelling Preacher. He kindly invited me to come to *London* without delay if I was able, adding, "Here you can have the beſt medical advice in the kingdom." He then ſent me money enough to bear my expences, which was very ſeaſonable, as I was run very low by a long Doctor's bill, &c which the Circuit was not able to diſcharge.

When I was coming away, a gentleman of *Lynn* was ſo kind as to take me five and twenty miles in his own chaiſe, the day before the coach came in, to try if I could bear the journey, as well as to take off ſome of the fatigues of the firſt day. Accordingly, through the help of God, I arrived in *London* with very little difficulty. When I came to the Foundry, Mr. *Weſley* and all the family received me with the greateſt tenderneſs. I indeed found it a houſe of mercy to me in my weak ſtate. For Mr. and Mrs. *Bradford*, who had the management of the houſe, took the greateſt care of me. In a few days, Mr. *Weſley* ſent me to Dr. *L*——, who preſently finding out my caſe, I recovered wonderfully under his hands. But about the latter end of February, the winter ſet in very ſevere, and gave me a violent relapſe into the fever. I began to recover again in about three weeks, but a cough and feveriſh habit remained all the ſpring and ſummer.

[*To be concluded in our next.*]

A short Account of the Death of Mr. KING: *in a Letter to the Rev.* JOHN WESLEY.

Dear Sir,

LAST Sunday se'nnight I preached a funeral sermon for Mr. *King* of *Stroud*. After sermon I read the following account.

On the Monday before he died (he died on the Saturday) he was sweetly resigned to the will of God, and said to one who expressed her fears of his dying, "I desire you will not pray for my life, but that the Lord may more abundantly fill me with his love; for I see I have lived below my privileges." He continued most part of the week in fervent prayer to God. He said, He had an unclouded sense of his acceptance with God; but did not enjoy that full conviction of his being sanctified, as he had done before some late trials and exercises of mind that he had passed through. These, he said, had in some measure interrupted his happiness; but he had intreated the Lord to undertake for him, and to conform him to his blessed will, whether by sickness or health, prosperity or adversity. Upon a friend's saying she had no hope of his recovery, he replied with great devotion, "Blessed be the will of the Lord!" Soon after this he changed for death: the silver cord began to loosen, and cold chills proclaimed the advance of the last enemy.

His eldest daughter being called up, he expressed the happiness of his soul in the following words,

"Not a doubt can arise,
To darken the skies,
Or hide for one moment my Lord from my eyes."

In that moment the Sun of Righteousness broke in upon his soul in a most remarkable manner. The glorious Lord was

unto

unto him as a place of broad rivers. His joy was full, and his cup ran over. He then called his children, and like the dying Patriarch gave them a moſt ſolemn admonition. He charged them to beware of this wicked, enſnaring world, and told them not to expect to meet him in glory unleſs they were truly converted to God. He earneſtly deſired them to love one another, and not to fall out by the way. He gave them to underſtand that he had indiſcriminately loved, and impartially provided for them. "I am not able, ſays he, to ſay more: but I have not been wanting in inſtructions to you in times paſt," and then finiſhed this parental advice in the words of St. *Paul* (with which he generally cloſed his advice to particular perſons) "I now commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among thoſe that are ſanctified."

To a friend that was preſent he ſaid, "Be diligent my friend, and look to it that you be a follower of thoſe who through faith and patience inherit the promiſes."

To another, "I am going out of time into eternity, and now feel the reality of religion. I charge you that you give God your whole heart; for you have an alluring world, and a tempting devil to combat with:" and then finiſhed his exhortation with ſolemn prayer.

To a preacher who came in (looking upon him with the moſt earneſt countenance) he ſaid, "You have an honourable calling. Make full proof of your miniſtry. Preach the word. Be inſtant in ſeaſon, out of ſeaſon. Reprove, rebuke, exhort with all long-ſuffering and doctrine. Stop not ſhort of having many ſeals to your miniſtry." Then looking round upon weeping friends, he ſaid, "I commend you to God," &c.

To an afflicted member of the ſociety who came into his chamber, he ſaid, "Do not be diſcouraged; the foundation of God ſtandeth ſure, having this ſeal, the Lord knoweth them that are his."

To

To a Chriſtian friend that was taking leave of him, he ſaid, "Be ſtedfaſt and unmoveable, always abounding in the work of the Lord." To another that was ſitting by him, he ſaid, "You were once married to Chriſt. O return, return to your firſt huſband! Death will overtake you by and by." He ſpoke this in an awful manner. He then looked upon another that was preſent and ſaid, "Bleſſed be God, my hope is a well-grounded, rational, ſcriptural hope of glory! The ſting of death is taken away. There is no ſting in death. All is clear!" Then with a ſmile he cried out, "What are empires! What are crowns! Chriſt is all in all." On one ſaying, You would not have theſe now if you could, would you? He anſwered, "O no! no!"

One coming in who had been labouring under ſome diſcouragements, he ſaid, "Do not fear my brother. Lift up the hands that hang down. Do not be diſcouraged; do not be dejected: but

March on, nor fear to win the day,
Though death and hell obſtruct your way.

It wont be long, it wont be long! Seize the crown to victors due. Gird up the loins of your mind. Greater are they that are for you than they who are againſt you."

To a neighbour that came in, he ſaid, "God has been long wooing you to return unto him; but you have rejected his grace and grieved his Spirit. Now at laſt return unto Him before it is too late. You have been upon the outlines of religion a long time." To a member of the ſociety he ſaid, "Awake, awake, awake! You have left your firſt love and zeal. Get up again, and ſtrive to recover your former life and power. Get out among the people and do all you can for their good." To a preacher that was under bodily affliction he ſent his love and ſaid, "Tell him that his affliction will be for the good either of his own ſoul or for the people." To one

that

that ſtood by his bed-ſide he ſaid, "You have had many trials, but theſe will not ſave you. This I have often told you. You muſt come to Chriſt." She replied, How muſt I come? He anſwered, "You muſt come as a guilty, ſelf-condemned, ſelf-abhorred ſinner, pleading for mercy through Jeſus Chriſt, and then the Spirit of God will point you to a Saviour; then added, excuſe me from ſaying more. I am very weak."

He obſerved to a friend, that "ſoon after he had joined the Methodiſt ſociety, offences aroſe that cauſed a temporary ſeparation from them, and that he then joined another ſociety of ſerious people, in which he continued for ſome time: but he bleſt God that his affections were never alienated from the people, that he loved them afterwards better than ever, and that he never ſwerved from his firſt principles." He ſaid to all his friends, "I thank you my friends for your tears; but O the blood of Chriſt! how precious, how cleanſing!"

His laſt exhortation was, "Finally brethren whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, and if there be any praiſe, think on theſe things." This he ſpake with broken accents; for his breath and memory began to fail. Juſt before he died, he ſaid, "Can this be dying! It is like going to ſleep; and turned his head with a heavenly ſmile and ſaid, "My dear friends, it is not for want of matter, but want of breath that I do not continue ſpeaking. I am full and abound! O the love of Chriſt! O the love of Chriſt! If any one had told me, I could not have conceived what I feel." His laſt words were, "Sanctified by faith!" He then yielded up his ſpirit, into the hands of him whom he loved.

JOHN VALTON.

Kingſwood, May 20, 1779.

A ſhort Account of REBECCA SMITH.

[Written by Mr. M. Pawſon.]

A Few days ago we committed to the ground the body of my father's ſiſter, *Rebecca Smith*. About ſix years ſince ſhe was reduced to the greateſt degree of poverty and wretchedneſs, and was ready to periſh for want. I hearing of this, and knowing the wretched ſtate her ſoul was in, being without any true knowledge of God and Religion, my bowels yearned over her with deep compaſſion. On this I wrote to my brother and deſired him to aſſiſt me in giving her a little to keep her from the pariſh, and obſerved alſo that by theſe means we might be inſtrumental in ſaving her ſoul. My brother complying, I fetched her to *Thorner* above five years ſince, and let her have a comfortable room to live in, with every thing needful for her body.

On leaving her native place ſhe rejoiced exceedingly, as ſhe apprehended ſhe ſhould ſuffer want no more. But as to her ſoul, ſhe has often ſaid, ſhe had no thought of that. We therefore got her under the word as ſoon as poſſible, and gave her liberty to be preſent at the meeting of our Claſs, which was a means of bringing her to the knowledge of her loſt condition. On ſeeing this, how did ſhe bewail her miſerable ſtate: while the tears ran down her aged cheeks even to the ground! Yet ſhe was filled with gratitude to God who had graciouſly raiſed her friends, to provide for her body, and at the ſame time to care ſo much for her immortal ſoul. And as the Lord had thus pitied her in her low and loſt condition, ſhe entertained a ſtrong hope that he would one day or other ſhow her his mercy, by manifeſting himſelf to her as a God, pardoning all her ſin.

Accordingly,

Accordingly, about eighteen months ago, it pleafed him to lay his afflicting hand upon her body, ſo that we thought ſhe was going to die, which made her cry out more earneſtly for mercy. In her diſtreſs ſhe one night ſent for me in great haſte, as ſhe thought ſhe was dying, without a ſenſe of pardon ſealed upon her heart. On my praying with her, ſhe was comforted. Before I left her I encouraged her to truſt in the Lord, and to look for his ſalvation. I then left her calmly waiting upon the Lord. But before I got into my own houſe (which was only about ten yards from her's) ſhe was fully ſet at liberty in her mind, and at the ſame time her body was healed. Such an inſtance of the love and power of God I never ſaw before; for when I left her ſhe ſeemed as if ſhe was dying, but when I went in again ſhe ailed nothing, but was rejoicing in the God of her ſalvation!

This day three weeks we had a love-feaſt, which was a very profitable one to her. In the evening of that day ſhe began to be ill, and grew worſe and worſe every day; but how different her ſtate to what it was in her former affliction? For ſhe was now filled with a hope full of immortality, while heaven appeared in her very countenance.

I never ſaw one more thankful to God and her benefactors than ſhe was; viewing with delight the goodneſs and mercy of God in raiſing her up friends in her times of need. As I ſtood by her bed-ſide, ſhe cried out, "All you have done was out of love to my poor ſoul; and ſurely He will love me for ever: yes, for ever." On my adding, Yes, and I hope you love him in return? "Love him! ſhe haſtily exclaimed: indeed I do, and that with all my ſoul! if I had wings I would fly away to him! O how happy am I! and I ſhall be much happier very ſoon, and be with him for ever! O how glad ſhould I be if I could come and let you know all the happineſs I ſhall ſoon enjoy!"

Thus ſhe continued happy in the love of God, praiſing and adoring him for his goodneſs to her as long as I was with

her, which was till the Tuesday before she died, being called away into *Lancashire*, I did not return till Thursday in the evening; when I alighted from my horse I was informed she was just fallen asleep in the Lord.

Thorner, June 10, 1787.

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

[*Continued from page* 83.]

SECT. IV.

Of the Nourishment and Growth of Animals.

LET us proceed in the next place to survey new wonders. All the animals of the creation, as well as the plants, have their original nourishment from these simple materials, earth and water. For all the animal beings which do not live upon other animals, or the produce of them, take some of the vegetables for their food; and thus the brutes of prey are originally indebted to the plants and herbs, i. e. to the earth for their support, and their drink is the watery element. That all flesh is grass, is true, in the literal, as well as the metaphorical sense. Does the lion eat the flesh of the lamb? Doth the lamb suck the milk of the ewe? But the ewe is nourished by the grass of the field. Does the kite devour the chicken, and the chicken the little caterpillars, or insects of the spring? But these insects are ever feeding on the tender plants, and the green products of the ground. The earth moistened with water is the common nurse of all. Even the fishes of the sea are nourished with vegetables that spring

up

up there, or by preying on leſſer fiſhes which feed on theſe vegetables.

But let us give our meditations a looſe on this entertaining ſubject, and we ſhall find numerous inſtances of wonder in this ſcene of Divine contrivance.

1. What very different animals are nouriſhed by the ſame vegetable food! The ſelf-ſame herbage or fruits of the earth by the Divine laws of Nature and Providence, are converted into animated bodies of very different kinds. Could you imagine that half the fowls of the air, and different as they are, from the crow to the tit-mouſe, ſhould derive their fleſh and blood from the productions of the ſame tree, where the ſwine watches under the boughs of it, and is nouriſhed by the fruit? Nor need I ſtay to take notice what numerous inſects find their neſts and their food all the ſummer ſeaſon from the ſame apples or apricots, plumbs or cherries, which feed hogs and crows, and a hundred ſmall birds. Would you think that the black and the brindled kine, with the horſes both grey and bay, ſhould clothe themſelves with their hairy ſkins of ſo various colours, out of the ſame green paſture where the ſheep feeds, and covers himſelf with his white and woolly fleece? And at the ſame time the gooſe is cropping part of the graſs to nouriſh its own fleſh, and to array itſelf with down and feathers. Strange and ſtupendous texture of the bodies of theſe creatures, that ſhould convert the common green herbage of the field into their different natures, and their more different clothing! But this leads me to another remark.

[*To be continued.*]

An extract from a treatise called, The REFINED COURTIER.

Of CEREMONIES *and* COMPLIMENTS.

[*Continued from page* 85.]

A Certain King named Œdipus, being forced out of his own country, repaired to *Athens* to King *Theseus* for protection from his enemies. When he came into *Theseus* presence, he supposed that he heard him speak to his daughter (for he was blind) whose voice he knew, and therefore neglected to salute the King, and (his bowels yearning) turned him to embrace his daughter. As soon as he apprehended his error, he began to make an apology for himself on account of paternal affection. But the wise and good King interrupted him with these words: Be of good cheer Œdipus, for I study to make my life famous, not so much by splendid appearances and the applause of others, as by my own illustrious acts of solid virtue. *Cicero* says that we should not prefer *Socrates* above *Cato* (notwithstanding that the oracle of *Apollo* pronounced him the wisest man upon earth) because *Cato* was commendable for his deeds, but *Socrates* only for his sayings. And *Orlando* the nephew of *Charles the Great* is worthily extolled by *Ariostus* an Italian poet, in that he was fuller of goodness than of words, more ready to practice than to boast of virtue, to do well than to talk finely. These instances deserve to be remarked and engraved upon every man's mind in indelible characters. But the fawning profane compliment of *Teridates* to *Nero* was most intolerable. I, my good Lord, said he, descended of *Arsaces*, brother to *Vologæsus* and *Pacorus*, am entirely at your service; and I am come unto you, as unto my god: adoring you even as I would *Mithras* (that is, the Sun, the Persian deity.) Myself and fortunes

fortunes depend upon you, and ſhall be diſpoſed of as you think fit. For although it may highly pleaſe men to be honoured by others, yet if they perceive that it is conſtrained and merely artificial, they do not only take it unkindly, but reſent it as a groſs affront. And well they may; for ſuch diſſemblers plainly declare, that they believe thoſe whom they endeavour to entrap, to be ſo vain and arrogant, and withal ſo dull and ſtupid, that it is no difficult matter to catch and deceive them.

Add to this, that Ceremonies are exceeding troubleſome; and yet there are ſome who make a trade of them, and meaſure them out at certain rates. One ſhall have a pound, and another but an ounce; this man ſhall be treated familiarly, and that at a more remote diſtance; one ſhall be placed in a great chair, and another muſt be contented with a meaner ſeat.

The ſoul is a mighty buſy thing, and, if it be not exerciſed about ſerious affairs, it will exert and ſpend its activity upon trifles. And becauſe theſe formalities are repreſented to their eyes, and have a pretty aſpect, and look like marks of ſingular education, they addict their minds to the ſtudy of them; but matters of mightier concern are too ſtrong for their effeminate underſtandings to encounter. The higheſt attainment of ſuch is, to congee after the neweſt faſhion, and cry, Your moſt faithful ſervant, My Lord, and ſwear with a bonegrace: pitiful pieces of pageantry, that have a plauſible outſide, but no ſolidity within: like thoſe apples *Tacitus* and other writers make mention of, that appear lovely, but upon the lighteſt touch fall to aſhes.

And there are not a few in the world who entertain you with Compliments, becauſe they are not able to talk pertinently upon any material ſubject (juſt as ſome men ſwear, only to fill up the vacuity of their empty diſcourſe) conſidering that if they ſhould be as perverſe and brutiſh in their outward deportment

deportment, as they are internally in their nature, their company would be an intolerable burden to all with whom they converſe. This then I confidently affirm (and your own experience will atteſt it) that they who delight exceſſively in uſing formalities, do it for one of the two reaſons before recited.

[*To be continued.*]

An extract from a volume entitled, A Review of Dr. PRIESTLEY'S *Doctrine of Philoſophical Neceſſity.*

[*Continued from page* 89.]

Whether Liberty be eſſential to practical Virtue; and of moral and practical Neceſſity.

IN the 58th page, Dr. Prieſtley introduces Dr. Price, ſaying, "Who muſt not feel the abſurdity of ſaying, my volition was produced by a foreign cauſe? meaning a motive," ſays Dr. Prieſtley; and then he adds, "Now this is actually the common language of all the world, and no body feels any abſurdity in it; becauſe the conſequences he draws from it by no means follow, viz. that then the volition is not my own. It is my volition, whatever was the motive that produced it, if it was a volition that took place in my mind." I have obſerved before, that the common language of men is not actually ſo; and I ſhall here, I hope, ſatisfactorily ſhew that the conſequences Dr. Price draws from it are fair ones; and that if our volitions be produced neceſſarily by foreign cauſes, they cannot with propriety be called our own. Whatever is immediately cauſed or produced by any thing foreign to us, is not, cannot, be our own production. If a volition of my mind be produced by any foreign cauſe, it is not the production of my

of my own mind. Though it be produced in my mind, yet the cauſe producing is out of my mind, and, in ſuch a caſe, it is no more my volition, than a motion may be ſaid to be a child's motion, if a man takes a child's arm and moves it, without the child in the leaſt contributing thereto. Neither the volition nor the motion, can in either caſe be properly called our own; for though the motion took place in the child's arm, it cannot properly be ſaid to be the child's motion, or a motion produced by the child; but the motion of the man producing the ſame. And likewiſe, though the volition take place in my mind, it cannot properly be ſaid to be my volition, or a volition produced by my mind, if it be produced in my mind by ſome extraneous or foreign cauſe. So likewiſe another perſon giving me a wound without my conſent, it is frequently called the wound of the perſon ſo giving, as producing it: and although in ſome ſenſe it may be called my wound, as being in my fleſh, yet the wounding perſon only is reſponſible and puniſhable for the wound and its conſequences. How then can I be reſponſible or puniſhable, for a volition in my mind, produced there by ſome foreign cauſe without my conſent, or for the unavoidable conſequences of that volition? Having done with this, I paſs over Dr. Prieſtley's quotation, from the ingenious Dr. Price, and his obſervations upon them, as being only advantages, which Dr. Prieſtley has taken from Dr. Price's words being not ſufficiently expreſſive of what it is almoſt evident he meant to ſay. What he has ſaid appears to be true; but unfortunately, ſometimes, he has not uſed ſo many words to explain himſelf as was neceſſary to prevent Dr. Prieſtley from putting an erroneous conſtruction upon his meaning. Wherever Dr. Price's words will bear two interpretations, we ſurely ſhould make uſe of that which tends to eſtabliſh the doctrine he was attempting to ſupport, thus making him his own interpreter.

[*To be continued.*]

The ſureſt and ſafeſt WAY *of* THRIVING.

[Extracted from a late Author.]

[*Continued from page* 92.]

ANOTHER means for the attaining this grace of charity is, Be earneſt with God in prayer, that he would be pleaſed to beſtow upon thee that enriching grace of charity. Lift up thy heart to the Lord, and beg a merciful and compaſſionate ſoul; beg of God that he would make thee ready to every good work, willing to communicate to the poor members of Chriſt, according to thine ability, and their neceſſity, that thereby thou mayeſt lay up in ſtore for thyſelf a good foundation againſt the time to come, and ſo lay hold on eternal life: pray for a willing heart, and pray for acceptance of thy gift, that thine alms may be ſuch a ſacrifice, and ſo offered up, that therewith the Lord may be well pleaſed.

Having thus ſhewed you the means on our part to be performed for attaining and exerciſing this grace of charity: I ſhall cloſe this part of the diſcourſe with anſwering two or three objections.

1. Some object the greatneſs of their charge, the number of their children, who muſt be cared for, and thereupon have little to give to the poor.

Anſwer 1. Haſt thou many children? Thou oughteſt the rather to be charitable, that thereby thou mayeſt entail God's bleſſing upon them, which is the beſt portion, and ſureſt inheritance that thou canſt leave them; that will ſecure their ſtock, and improve their ſtore; whereas unmercifulneſs to the poor will entail a curſe inſtead of a bleſſing upon the perſons and eſtates of thy children.

2. Thou who objecteſt the number of thy children as a plea for thy parſimony, how juſtly may God leſſen the number,

number, and ſo take away this excuſe, by taking thy children from thee.

3. Suppoſe thou haſt many children, it may be, half a ſcore, reckon God for one more; give unto him a child's portion; I mean, beſtow upon the poor, for his ſake as much every year as one child ſtands thee in; give unto them a child's portion, and I dare boldly ſay thou wilt not be the poorer, but rather a great gainer. For thereby wilt thou procure God's bleſſing upon thyſelf and children, which in truth, is all in all; and without which, all is like to come to nothing, as we ſee by daily experience: which made St. *Auſtin* ſay, That which thou giveſt out of thine eſtate to charitable uſes, will be no loſs to thy children, but rather a great advantage. Yea, the Spirit of God in ſetting forth the happineſs of a merciful man, ſaith, His children ſhall fare the better for his goodneſs and bounty; as Pſalm xxxvii. 26, *He is merciful, and lendeth, and his ſeed is bleſſed*; that is, God will bleſs his children, not only with ſpiritual, but alſo with temporal bleſſings.

2. Another common objection is, Many profeſſors in theſe days are very barren in good works.

Anſwer, Fruitleſs and uncharitable Chriſtians may make a profeſſion of Religion, but queſtionleſs they are not ſound Chriſtians, nor ſincere profeſſors. For moſt certain it is, that the elect of God do put on bowels of mercy and compaſſion, as the Apoſtle ſpeaketh, Col. iii. 12. And therefore an uncharitable Chriſtian is a mere contradiction. For who is a Chriſtian but he who conforms himſelf to the law and life of Chriſt? The ſubſtance of whoſe law is charity, and whoſe life was ſpent in going about doing good, ſome way or other, to the ſouls and bodies of men and women.

Whoſoever therefore hath this world's goods, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, and will not communicate any thing conſiderable towards his neceſſities; let his profeſſion be ever ſo ſpecious and glorious in the eyes of man, yet certainly he is but a rotten

profeſſor, and diſſembling hypocrite in the ſight of God. In Matt. xxv. 34, 35, 36, we find that liberality to the members of Chriſt is made the ſpecial touchſtone of true faith and godlineſs. For they are the charitable perſons, who at the great day of judgment will appear to be the ſheep at Chriſt's right hand, and ſhall hear that joyful ſentence of abſolution, "Come ye bleſſed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: I was naked and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me."

And on the other ſide, all unmerciful men, who have not relieved Chriſt in his members, whatſoever profeſſion of religion they have made here in the world; yet at the laſt day will appear to be the goats ſet on Chriſt's left hand, and ſhall hear that dreadful ſentence of condemnation, "Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink: I was a ſtranger, and ye took me not in, naked, and ye clothed me not: ſick and in priſon, and ye viſited me not;" ver. 41, 42, 43. Hence it appeareth, that as mercy and bounty to the poor members of Chriſt, is a conſpicuous evidence of true faith, and ſincere godlineſs in a Chriſtian, and ſignally declare him pious: ſo unmercifulneſs to them, is a clear mark of infidelity and ungodlineſs, and ſignally declare him to be an unbeliever, and a wicked and a prophane perſon. Therefore I ſhould much queſtion the ſincerity of their faith and piety, who making a profeſſion of Religion, ſhew little or no charity to the poor members of Chriſt. For as the Apoſtle *James* ſpeaketh, chap. i. ver. 27, *Pure religion and undefiled before God, and the Father, is this, to viſit the fatherleſs and widows in their affliction.* Implying, that works of mercy and charity rightly performed, are clear evidences of the truth of our Religion,

and

and of the ſincerity of our profeſſion. And if you look into the ſcriptures, you ſhall ſcarce read of a man truly godly, but you may read alſo, that he was merciful and charitable, forward to every good work. So much ſhall ſuffice for this point of doctrine.

[*To be continued.*]

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *Explained and Vindicated.*

[By Thomas Taylor, A. M.]

CHAP. I.

St. Paul's parallel of Adam and Jeſus Chriſt.

[*Continued from page 95.*]

THE New Teſtament every where abounds with characters coincident to both the divine and human nature; and with the brighteſt evidence clears up that prophecy, that the *ſon of the virgin ſhould be Emmanuel, or God with us.* If we view him at his birth, we perceive a helpleſs infant in the arms of a woman, and a God worſhipped by the Princes of the Eaſt. Obſerve him at his baptiſm, and you will ſee a man plunged into the river *Jordan*, and a voice from heaven proclaiming him the Son of God; if you behold him on the croſs, you will find a man with loud cries and groans, giving up the ghoſt; whilſt the powers of nature diſband, the earth trembles, the rocks are rent, and the ſun loſes its light. And that we might no longer wonder how the blood of Jeſus could expiate the guilt of the whole world, St. *Paul*, joining in two words the divinity and humanity, aſſures us it is the *blood of God.* As ſuch we cannot doubt but it was of infinite price; with which he has bought us, both as to our bodies and ſouls, from the ſlavery we were under to ſin and the devil.

And

And that this was a proper price, and an equal ranſom or commutation for all the ſons of men, fallen under the condemnation of Adam, is abundantly certain to all that believe the ſcriptures laying ſuch weight and ſtreſs, upon the blood and death, and ſacrifice of Chriſt. As when they tell us *He died for all: was delivered for our offences: that we are reconciled to God by the death of his Son: that our ſins are forgiven, our perſons are juſtified, and our ſouls redeemed, cleanſed and waſhed by his blood, and that the Church of God is the purchaſe of it: that by one offering he hath perfected for ever them that are ſanctified: and that once for all, he hath put away ſin by the ſacrifice of himſelf.* Theſe and numerous paſſages to the ſame effect, leave no room to queſtion the infinite value of this ſacrifice, and of this blood, which cries for better things than that of Abel.

But then that we may fully conſide in the immenſe merit of our Saviour's ſufferings, we need but conſider the dignity, the glory, and majeſty of his perſon, as manifeſted through the ſeveral ſcenes of his nativity, life, paſſion and exaltation, with his preſent power at the right-hand of God. If he is to come into the world, the angel muſt ſalute his mother with the glad tidings of her immaculate conception; and when he enters, whole choirs of the heavenly hoſt proclaim the new born Prince, and celebrate his myſterious incarnation. If he is to enter upon his office, his harbinger muſt prepare his way before him, who is himſelf a prophet, nay more, than a prophet, than whom there is not a greater among all that are born of women. If he is baptized, a voice is heard from heaven, proclaiming him the Son of God, and the Holy Ghoſt is ſeen deſcending on him like a dove, which things as they beſpeak him the object of the divine complacency, demonſtrate an infinite dignity in his perſon.

And then to ſee him endued with all power in heaven and in earth, commanding the legions of heaven, and ſilencing and confounding thoſe of hell, aſſuming the prerogative of

God.

God, in healing diſeaſes, forgiving ſins, reſtoring the blind, and raiſing the dead, in ſuppreſſing the winds, and governing the ſeas, in calling forth all the powers of nature with a word to his ſervice, in triumphing over ſin, and dethroning the devil, and raiſing himſelf in ſpite of death and the grave, to an immortal life, and taking poſſeſſion of it, in a glorious manner, by a viſible aſcent to heaven; to conſider him exerciſing all this power in his own name, and by his own authority, which is (I ſay) the higheſt prerogative of the Almighty, muſt needs infer a tranſcendent excellency derived to his perſon, by this myſterious union of the divine nature. And when there is this eminential excellency in his perſon, there muſt be a proportionate merit in his ſufferings, which therefore cannot be leſs than infinite in their value, and conſequently a full ranſom, and perfect equivalent to the puniſhment due to all the children of Adam.

Which being proved, we may be bold to affirm, that theſe ſufferings have an over-poize of merit, and are accepted by God the Father, not only as a full and perfect ſacrifice, oblation and ſatisfaction for the ſins of the whole world, but as the purchaſe of thoſe ineſtimable bleſſings, man is entitled to by virtue of the ſecond covenant: for we are not only redeemed from the condemnation of eternal death, but are exalted to the hopes and enjoyment of a happineſs which our original righteouſneſs had no claim to: ſo that we are become gainers by our loſs; and inſtead of a terreſtrial paradiſe, have an incorruptible inheritance in the heavens; where we ſhall enjoy the immediate preſence of God, and be filled with thoſe rivers of pleaſures which flow at his right hand for evermore.

Hence we derive all thoſe graces and ſupernatural aſſiſtances, to guide us, ſtrengthen, and ſupport us, in our duties of Religion: thoſe gifts which Chriſt, when he had led captivity captive, gave unto men; where, though all our ſufficiency is of him, we are by a miraculous mercy rewarded for it, as if it were our own.

Good

Good reaſon therefore had St. *Paul* to ſay, *Not as it was by one that ſinned, ſo is the free gift; for the judgment was by one to condemnation, but the free gift is of many offences unto juſtification.* The redemption had been exactly equivalent, if the pardon, Chriſt had obtained, had taken off the condemnation; *but the receiving abundance of grace*, and of *the gift of righteouſneſs*, ſo as to be juſtified, *and to reign in life eternal by him*, is the effect of ſuch an exceſs of merit, as none but the eternal Son of God could pretend to. Yet this was all, but the recompence of his paſſion, and conſequence of his death; which when he had overcome, he opened unto us the gates of eternal life. This merit he pleads with the Father, in behalf of his ſervants; not as an humble ſupplicant, as if it were a favour, or bounty of mere grace; but as what was the purchaſe of his labours, and the price of his meritorious blood. *Father I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me; for thou lovedſt me before the foundation of the world.*

[*To be continued.*]

An extract from a Courſe of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

It is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

[*Continued from page* 98.]

THE vain crouds about him,* that kept him in countenance through life, are all vaniſhed from the eye. He has no ſupport without, and he has none within. He finds himſelf haſtening to the world of ſpirits, without any aſſurance, even

* The ungodly man on his death-bed.

from

from the partialities of self-love, That he has acquired a seat in peace there. He arrives at the wonderful palace, which is the grand store-house of all the spirits that have been incarnate from the death of Adam to his own. The gates open to admit him. And he instantly finds himself placed among those throngs of souls, that have justly forfeited their claims to happiness, and are now kept for the righteous judgment of God.

There he stands amazed for awhile, perhaps, at the strangeness of his allotment. He had never been guilty of any great offences. He had seldom fallen into the grossnesses of sin. And his life had gone in one general tenor of honesty and good-will to man.—But his heart had been wholly estranged to the spirit of religion. He had been cold and dead to all the views of the Gospel. And his soul had scarcely ever felt one quickening spark of devotion within. Could such a spirit therefore be fit for the joys of heaven, where religion must be the inspiring principle of happiness, and where devotion must heighten it occasionally into an extasy of blifs?—He had been repeatedly ashamed to acknowledge his God in conversation with men. And his heart never went out, in secret, with gratitude and affection towards him. Could such a spirit therefore be suited for the enjoyment of God in heaven!

No, it could not. Such a man must necessarily sink into wretchedness at death. He can see nothing in his past life, that can recommend him to the notice of a neglected God. He can see nothing in future, but that his lot must still be cast with the men who have revolted from God, and he must still have his portion with the positively ungodly. His punishment indeed will be less severe than theirs. But he will be punished with them, shut out for ever from the presence of God, that source of light and joy to all the spirits of God: and, so, necessarily subjected to misery for ever. He then bewails his own folly in life. He condemns, in the severest,

terms, his ſimple credulity, in obeying man rather than God. He wiſhes for the moments to return, that he has thrown away in all the unmeaningneſs of a ſoul, not bent upon its great taſk, not in earneſt about its own ſalvation. He was ſent into the world, to be happy in the only way, in which a rational ſpirit can poſſibly be happy, in keeping up a communion with God, in cultivating a friendſhip with him, and in preparing himſelf for the actual ſight of him. And he has been ridiculouſly employing the ſacred moments of life, in the erranteſt trifles, in the prettieſt kind of play, in the diverſions of mere childhood. For all employ, all buſineſs, however grave or ſerious in appearance, however dignified by the ſeeming wiſdom of man, if it interferes with the religious purpoſes of life; in the eye of God, in the eye of angels, is nothing better than the erranteſt trifles, is nothing better than the prettieſt kind of play, is nothing better than the diverſions of mere childhood. Even the concerns of commerce, even the attentions of learning, even the intereſts of empire, whenever they keep the ſoul from her firſt, her principle purſuit, are in reality a mere gathering of cockle-ſhells, or a mere picking of ſtraws, to the immortal ſpirit within us. And that ſpirit, in her ſtate of ſeparation from the body, when the things of life preſent themſelves in their true colours; when ſhe has an awful interval of time to reflect upon them ſeriouſly; then ſees them in the ſame juſt and diminutive view.

While the two worlds of angels and of men were all deeply engaged about religion; while God, the father of both, was exerting all the powers of his wiſdom, and exhauſting all the treaſures of his mercy, to ſave the ruined race of men; he alone had ſeemed unconcerned in the mighty work; he alone beheld the efforts with an indifferent eye; and his own fate, the fate of a whole world of embodied ſpirits, which moved and wring (as it were) the heart of God himſelf, carried no weight with it to this lethargic ſoul. Though all nature was in com-

motion

motion about the future deſtiny of man; though the devils were eagerly employed in drawing him off from religion and happineſs; though the angels were as eagerly engaged in counteracting their deſigns, and in keeping him ſteady to his duty and his intereſt; though God himſelf had deſcended from heaven for the ſame purpoſe, had even become man, had even ſuffered himſelf to be poor, diſtreſſed, and perſecuted, and at laſt had died upon the croſs, to accompliſh it; yet he had been ſlumbering on under all, and been buſy only in the wild foolery of dreams.

Thus, thus employed is every one, whatever he may think of himſelf, who is not engaged in the work of religion. And thus will every one think of his employments, in the awful world of ſpirits. He will then look back to the paſt in this ſtrong and pointed manner. He will look forward to the future with affright and diſmay. The paſt is gone for ever. The future is haſtening rapidly upon him. And the preſent fills his ſoul with anguiſh. He is already placed among the wretched children of ſin and ſorrow. He will be placed among them for ever, at the hour of judgment. And he will be made to take his horrible allotment with them, in the vengeance, in the terrors, and in the flames of an incenſed God.

And, if this is the caſe with mere indifference about religion, what muſt be the caſe with poſitive wickedneſs? If the inoffenſive man, if he who never fell into ſin, will find, (as he certainly will) his condition after death to be miſerable; what muſt be the condition of him, who has repeatedly fallen into ſin? It muſt be peculiarly miſerable.

When a wicked ſpirit, that was ſent into the world for his appointed time, in order to gain holineſs, and obtain a title to happineſs, feels himſelf approaching near the end of that appointed time, and juſt on the recal into eternity; how ſevere muſt be his reflections, how ſharp his feelings, in thinking of his paſt conduct and his future deſtiny! He has

perhaps gained a habit of drunkenneſs inſtead of goodneſs, while he has been in the body. He has forgotten the God that ſent him into the world, and who is affectionately endeavouring to provide for his happineſs. And he has gone on for weeks, for months, for years, perhaps in a total neglect of private prayers to him. All theſe things now preſent themſelves to his mind. The ghoſts (as it were) of his departed and ſinful hours all riſe before him, and haunt his bed of death. And his ſoul becomes as much oppreſſed as his body. He turns probably from the tormenting view. He endeavours to arm himſelf againſt it by ſome of the wretched arguments that uſed to ſupport him. But he finds them now all unable to ſupport him. His underſtanding ſees the folly of them at a ſingle glance. And he wonders they could ever deceive him. He rolls about on his bed, he turns from ſide to ſide, and vainly endeavours to gain comfort to his mind by giving eaſe to his body. His friends ſee his uneaſineſs. They enquire after the cauſe of it. He is unwilling to tell them at firſt, and to acknowledge the powerful convictions that are breaking in upon his ſoul. But they grow too ſtrong for concealment. They burſt from him in ſpite of himſelf. And his friends hear the diſmal account with terror. They endeavour to ſoothe his fears by leſſening his convictions. Inſtead of congratulating him on his preſent feelings, however late; inſtead of exhorting him to turn immediately to his offended God, and ſupplicate for pardon through the blood of Jeſus; they endeavour to make his ſinfulneſs of conduct appear much leſs ſinful, they talk to him in a half-profligate ſtrain of the corruptions of our nature and the univerſality of wickedneſs, and then throw him on the un-promiſed, the unbounded, the extravagant mercies of God. And thus they endeavour to diſpatch him into eternity, with all his ſins about him, and without even that ſhort preparation of penitence, which the fearful neceſſities of his nature are forcing upon him. Thouſands of ſouls, no doubt, have been thus ſent

out

out of the world, by the murderous kindneſs of ſurrounding friends; and ſo have awaked to a full ſenſe of their ſituation, only juſt when ſuch a ſenſe of it was in vain.

But perhaps the man, whoſe death we are now ſuppoſing, is not to be wrought upon by ſuch wretched reaſoning. His underſtanding is too clear to be cheated, and his paſſions are too ſtrong to be calmed by it. And he ſees, that neither the alledged corruptions of our nature, nor the pretended univerſality of wickedneſs, can juſtify his own conduct. His corrupted nature, he knows, was aſſiſted by divine grace; and his earneſt endeavours after goodneſs, though very imperfect, would have been accepted through the merits of his Redeemer. And that he ſhould be excuſed for revolting from God, becauſe thouſands of wretched ſpirits have done the ſame; that he ſhould ſtand guiltleſs at the bar of heaven, becauſe he has been guilty with others; is a plea, as he now feels, which he cannot have the aſſurance to urge to his deſpiſed God; and it would be a great addition to his ſins, if he could.

He properly reſolves therefore to ſeize the few moments of life that are left him, and to devote them all to the ſorrow of contrition, to prayers for pardon, and to vows of obedience. But what can be done for him, in this dreadful extremity of diſtreſs? The repentance of a death-bed, the contrition that begins when life is ending, and the obedience that is vowed when hell as it were is juſt opening upon diſobedience; can ſeldom be of any moment. They are generally raiſed, not by a ſenſe of duty, but by the terrors of puniſhment. And for that reaſon they generally come to nothing, if the ſcene of death is removed by a reſtoration of health. How many inſtances are there of men, falling back into all their former ſins, when they have been raiſed from the bed of death; and even laughing at all their paſt terrors. And how few are there of any real alteration being made in their life and ſpirit, by their near approaches to the verge of hell? That there are *ſome* however, is a ſufficient reaſon for not condemning *every* death-

death-bed penitent, and for not ſhutting the gates of mercy upon *all*, that defer their reſolution of obedience till their hour of trial ſeems drawing to its end. Yet that there are *ſo few*, is ſtrong proof how ſeldom ſuch penitence is ſincere, and how rarely ſuch reſolutions are thoroughly made from the heart. What then can the Clergyman ſpeak of comfort to him? He can only hope for the beſt. He can only point out the alarming nature of his ſituation, the abſolute neceſſity of an immediate and a ſtrong repentance, and the danger he is in of miſtaking the fears of hell for a hatred of ſin. And the reſt muſt in a great meaſure be left to the dying penitent himſelf. He ſtands on the fearful edge of life, ready to tumble headlong every moment. In fancy he already ſees the houſe of ſpirits throwing open its gates ready to receive him. In fancy he ſees himſelf carried thither by thoſe attendant angels of wickedneſs, which have been continually ſeducing him into ſin, and are now to puniſh him for his compliance with them. And his juſtly boding mind feels beforehand the horrors of his ſituation there.

[*To be continued.*]

Of the HEBREW POINTS.

I AM perſuaded, no impartial man, whoſe mind is open to conviction, will need to read any more on this head, than he will find in the Preface to Mr. *C. Bayley's* Hebrew Grammar. His words p. 2. and ſeq. are

"The reaſons, which incline me to believe, that the vowel-points are an *eſſential* part of the language, are numerous;*

* Some of them may be ſeen in the firſt volume of Prideaux's Connections. But whoever wiſhes for ample ſatisfaction, may conſult Mr. Peter Whitfield's Diſſertation on the Hebrew Vowel-Points; a work highly eſteemed, and juſtly acknowledged to be unanſwerable.

but

but cannot well be mentioned in the preface of a ſmall tract. Nor is it neceſſary: for even thoſe, who call them an *innovation*, allow they give, if not the *original*, yet as true a pronunciation as can be expected in a dead language. But while they reject them, they propoſe no method capable of conveying the primary ſound of the words without the vowel-points. And unpointed words, conſiſting of four conſonants, ſuch as תפלה, are capable of one hundred and twenty-five different readings, as the five vowels may have ſo many different diſpoſitions; and as ל may be pronounced ſingle, or double by the Dages, and פ be written *phe* or *pe*; which differences will raiſe the poſſible varieties of expreſſing this word, upon the abſence of the points, to five hundred changes, of which only one can be true. But to what a vaſt number of changes muſt words of ſix conſonants, ſuch as למשלת, be liable! And to what an infinite number of uncertain, difficult, and indeterminate readings will only two thouſand words amount, when each is expoſed to ſuch a multitude of different ſounds! Nor is it poſſible, without the points, to determine which of them is right.*

"Elias Levita, a German Jew, who lived in the fifteenth century, was the firſt that broached the *novel* doctrine of the *late inſtitution of the points*; probably with a deſign to throw obſcurity upon thoſe ſcriptures which otherwiſe elucidate the truths of Chriſtianity. And ſince that time, many learned men have eſpouſed his opinion; though no one of them has given the leaſt *certainty* at what particular time, or place, or by whom, or on what occaſion, or from what motive, they were brought into practice. And we need not wonder at their being ſo much in the dark about theſe matters, ſince near a thouſand years expired between the time they chuſe to aſſign for this new invention, and the firſt propoſing any controverſy about it. And ſome make the period of time to conſiſt of

* Anſwer this ſingle argument who can!

almoſt

almoſt three thouſand years. Yet none of them ſo much as pretend to have any authentic record to ground their aſſertions upon, or by which they can determine any controverſy about it.

" Some, indeed, aſcribe the invention to a ſet of learned Jews, called *Maſoreths*, *Maſters of Tradition*: but they are by no means agreed, to what claſs, order, or generation of theſe *Maſoreths* it is to be aſcribed. A great number believe, the vowel and accent characters have been an eſſential part of the language from its firſt exiſtence in writing; others, from the giving of the law, as is owned by Elias Levita. Some ſuppoſe, they were invented by Ezra, or by learned men in his day; others, after the Talmuds were finiſhed; (although the Talmuds ſpeak of the points in general) which, Capellus, Buxtorf, and others ſay, were probably not completed before the fifth century. Elias Levita ſays, they were not finiſhed till about the middle of the eleventh century. Others imagine, that Rabbi Judas Chiug, who lived not till the tenth century, was the firſt that wrote of them. Some ſay, the points were invented by Rabbi Aaron Ben Aſer and Rabbi Jacob Ben Naphthali, about the middle of the fifth century.

" And they are no more united in opinion touching the place, than the time of this invention. The moſt prevalent is, that the authors of theſe points were a ſet of learned Jews, aſſembled at Tiberias; whether in Mæſia, (a part of Paphlagonia) in Natolia, or Leſſer Aſia, or the city near the Lake of Genneſaret in Galilee, is not determined. Others ſay, there were no ſchools, or public ſocieties of Jews in that city, ſo low as the time aſſigned for the invention of them; but that, ſoon after the death of Rabbi Judah Hakkadoſh, about the year of Chriſt 230, the learned Jews returned to Babylon, and ſet up colleges for promoting the Jewiſh learning: and for this reaſon, the introduction of points is referred to the Babylonian ſchools. Others ſay, they were invented Anno Domini 600:

but,

but, if they were not uſed before this period, how could Jerome, who lived from the year 329 to 420,* have the Hebrew words in Latin letters exactly anſwering to the points, when ſo many millions of hazards are againſt them? as he has in his Epiſtle to Evagrius, concerning Gen. xiv. 18.

"As no writer, Pagan, Jew, or Chriſtian, Hebrew, Chaldean, Syrian, or Arabian, has given us an account of ſuch a vaſt change being made in the Hebrew tongue; although the Jews have taken ſo much pains to note every minute difference of punctuation betwixt the books of the Eaſtern, and thoſe of the Weſtern Jews, which is of infinitely leſs moment than the punctuation in general; we may ſuppoſe it inconceivable and impoſſible to have ever been.

"The Rabbins uſually compare the letters without the points, to *the body without the ſoul.* And they ſay, that *he who reads without the points, is like the man who rides without a bridle.*

"Not only the pronunciation, without the points, becomes an unintelligible jargon; but the ſenſe alſo, left vague and unſettled, opens a flood-gate to Popery. The Roman Catholics embraced and eagerly propagated the *novel doctrine* of their *late* invention, as ſoon as it was broached; no doubt, to ſupport the ſupremacy and infallibility† of the Pope: for the fluctuating and indeterminate ſtate, to which the abſence of the points naturally reduces the ſenſe of the Hebrew ſcriptures, brings an abſolute neceſſity of either quite giving up the divine authority of the Old Teſtament, and by conſequence of the New, or to allow the perpetual reſidence of an infallible ſpirit ſomewhere in the Church of Chriſt; to which recourſe might always be had, for ſolving hard queſtions and dubious

* Kennicott, S. T. P. in his Latin Diſſertation at the end of his Hebrew Bible.

† So doth Joannes Morinus in his Preface to the Septuag. of Pope Sextus Quintus.

occurrences, like the *Urim* and *Thummim* in the breaſt-plate of the Aaronical high-prieſt under the law.

" And although the *ſenſe* and *texture* of a ſentence may, in ſome caſes, diſcover the true meaning, to one who reads without the help of vowel-points; yet it will not hold good in all: ſince it can only be in ſuch ſentences, where the plaineſt words and the cleareſt conſtruction leave no ſhadow of difficulty. But even then, if a ſentence occurs, conſiſting only of three or four words detached from the preceding or ſubſequent words, as very many there are in the Bible, we ſhould immediately diſcover how it is in the power of an Hebraiſt to torture one poor word.

" How, without any vowel, ſhall I either pronounce, or find out the meaning of theſe three letters, *bll*, if I ſhould ſee them in an Engliſh book (the whole of whoſe contents we will ſuppoſe written after the ſame manner?) ſince I know, that, if I inſert an

a, e, i, u	it will be a	ball	a globe.
		bell	to ring.
		bill	the beak of a bird.
		bull	the male among kine.

In like manner, how can the word דבר, without points, or ſome ſimilar characteriſtic, be truly and authentically read or tranſlated? For it is well known, that

דבר *dabar*, may be tranſlated, he ſpake.
דבר *dobir*, - - - - - ſpeaking.
דבר *dâbar*, - - - - - a word ſpoken.
דבר *dœbœr*, - - - - - peſtilence.
דבר *dabber*, - - - - - ſpeak thou.
דבר *dabur*, - - - - - ſaid, ſpoken.
דבר *dibber*, in Pihel, - - it is ſaid, ſpoken.
דבר *dibber*, - - - - - he periſhed.

" Now if theſe letters, דבר, ſhould occur in a very ſhort and detached ſentence, to what aſſiſtance could the anxious reader

reader fly, to help him to its determinate pronunciation or meaning? It is not דבר, nor דבר, nor דבר, nor דבר, nor דבר, nor דבר, nor דבר; but it is דבר! What becomes of the אוי, called *Matres lectiones?* Wherein can they ſerve him? To what purpoſe does he call for the aid of the Greek *Epſilon?* Why, to learn Hebrew! *Riſum teneatis, amici?*

"But, *with the points*, it would be no difficult matter, for a man competently ſkilled in the Hebrew and claſſical learning, to prove, that the Hebrew Bible has all, and more than all, the beauties that can be found in all the Greek and Roman claſſics. Its ſublimity and admirable ſimplicity are above imitation, and defy criticiſm and cenſure."*

An Extract from the Rev. Mr. EASTERBROOK'S *Account of* GEORGE LUKINS.

ON Saturday May 31, 1788, Mrs. Sarah Barber called on me, acquainting me that ſhe had juſt returned from a viſit to Yatton, in the county of Somerſet, where ſhe had found a poor man afflicted with an extraordinary malady. She ſaid his name was George Lukins; that he had fits daily during her ſtay at Yatton, in which he ſang and ſcreamed in various ſounds, ſome of which did not reſemble a human voice; and declared, doctors could do him no ſervice. Some time ago ſhe reſided at Yatton ſeveral years together, well knew George Lukins and his relations, and was thoroughly acquainted with the opinion of the neighbourhood concerning them: and could with confidence declare, that he bore an extraordinary good character from his childhood, and had conſtantly attended the Church and ſacrament. Of her own knowledge ſhe ſaid, that ſhe could affirm, that he had been ſubject to fits of a very uncommon nature, for the laſt eighteen

* Mr. Blackwall's Sacred Claſſics.

years: for the cure of which he had been placed for a conſiderable time under the care of Mr. Smith, an eminent ſurgeon of Wrington, who adminiſtered all the aſſiſtance in his power, without effect: many other medical gentlemen ſhe ſaid had in like manner tried to help him, but in vain. Many of the people about Yatton conceived him to be bewitched; but he himſelf declared that he was poſſeſſed of ſeven devils, and that nothing could avail but the united prayers of ſeven Clergymen, who could aſk deliverance for him in faith. But ſeven could not be procured in that neighbourhood to meet his ideas, and try the experiment: ſhe therefore earneſtly requeſted me to go to Yatton to ſee him.

To this I anſwered, that it would be a pleaſure to me to comply with her wiſh, but the engagements I had in this city, precluded me that gratification; notwithſtanding which if ſhe could contrive to bring the man to Briſtol, I would ſolicit ſome of my friends to join me in ſupplications for him.

On Saturday the 7th day of June, George Lukins came to Mr. Weſtcote's, in Redclift-ſtreet, where he was ſeen for ſome days in his fits, by many who with one voice declared, that they were ſtruck with horror and amazement, at the ſounds and expreſſions which they heard, and the unaccountable agitations and convulſions which they beheld.

In compliance with my promiſe to Mrs. B. I applied to ſuch of the Clergy of the eſtabliſhed Church (within the circle of my acquaintance) as I conceived to be moſt cordial in the belief of ſupernatural influences, namely, to the Rev. Mr. Symes, Rector of St. Werburgh's; the Rev. Dr. Robins, Precentor of the Cathedral; and the Rev. Mr. Brown, Rector of Portiſhead; requeſting that theſe gentlemen would attend a meeting for prayer in behalf of this object of commiſeration; but though they acknowledged it as their opinion, that his was a ſupernatural affliction, I could not prevail upon them to join with me in prayer for him. Therefore as theſe gentlemen rejected my application, there was no rational ground

of

of hope for more ſucceſs, with thoſe of my brethren, who were leſs diſpoſed to admit the influence of good and evil ſpirits. Yet being unwilling to diſmiſs him from Briſtol till ſome effort had been made for his recovery, I next deſired certain perſons in connexion with the Rev. Mr. Weſley to attend a prayer-meeting on his account: to which requeſt they readily acceded. Accordingly a meeting was appointed on Friday morning the 13th of June, at eleven o'clock. And as the moſt horrible noiſes uſually proceeded from him in his fits, it was ſuggeſted that the veſtry-room of Temple Church, which is bounded by the church-yard, was the moſt retired place that could be found in Temple pariſh; and for that reaſon that ſituation was preferred to any other, it being our deſign to conduct this buſineſs with as much ſecrecy as poſſible. But our deſign in this reſpect was rendered abortive; for on Wedneſday evening the 11th of June, there was publiſhed in the Briſtol Gazette, the following letter:

To the PRINTER *of the* BRISTOL GAZETTE.

Sir,

When you can ſpare room in your Gazette, I think you will not be able to preſent your readers with any account ſo extraordinary as the following. It is the moſt ſingular caſe of perverted reaſon and bodily ſuffering that I ever heard of; nor have the moſt learned and ingenious perſons been able to ſolve the phenomenon, much leſs to adminiſter relief to the afflicted object. You may depend on the authenticity of every part of the relation.

About eighteen years ago the unfortunate ſubject of this epiſtle, going about the neighbourhood with other young fellows, acting Chriſtmas plays, ſuddenly fell down ſenſeleſs, and was with great difficulty recovered. When he came to himſelf, the account he gave was, that he ſeemed at the moment of his fall to have received a violent blow from the hand

of

of ſome perſon, who, as he thought, was allowed thus to puniſh him for acting a part in the play. From that moment, he has been ſubject, at different periods, to fits of a moſt ſingular nature. The firſt ſymptom is a powerful agitation of the right hand, to which ſucceed terrible diſtortions of the countenance. The influence of the fit then commences. He declares in a roaring voice that he is the devil, who with many horrid execrations ſummons about him certain perſons devoted to his will, and commands them to torture this unhappy patient with all the diabolical means in their power. The ſuppoſed demon then directs his ſervants to ſing. Accordingly the patient ſings in a different voice a jovial hunting ſong, which having received the approbation of *the foul fiend*, is ſucceeded by a ſong in a female voice, very delicately expreſſed; and this is followed, at the particular injunction of the demon, by a paſtoral ſong in the form of a dialogue, ſung by, and in the real character of, the patient himſelf. After a pauſe and more violent diſtortions, he again perſonates the demon, and ſings in a hoarſe, frightful voice another hunting ſong. But in all theſe ſongs, whenever any expreſſion of goodneſs, benevolence, or innocence, occurs in the original, it is changed to another of its oppoſite meaning; neither can the patient bear to hear any good words whatever, during the influence of his fit, but is exaſperated by them into the moſt ſhocking degrees of blaſphemy. Neither can he ſpeak any expreſſions of this tendency, whilſt the weakneſs of his fits is upon him; but is driven to madneſs by their mention. Having performed the ſongs, he continues to perſonate the demon, and derides the attempts which the patient has been making to get out of his power, ſaying, that he will torment him more and more to the end of his life, and that all the efforts of Parſons and Phyſicians ſhall prove fruitleſs. An *inverted Te Deum* is then ſung in the alternate voices of a man and woman, who with much profaneneſs thank the demon for having given them power

over

over the patient, which they will continue to exercise as long as he lives. The demon then concludes the ceremony, by barking fiercely, and interspersing many assertions of his own diabolical dignity. Then the fit subsides into the same strong agitation of the hand that introduced it, and the patient recovers, but utterly weakened and exhausted. At certain periods of the fit, he is so violent, that an assistant is always obliged to be at hand, to restrain him from committing some injury on himself; though to the spectators he is perfectly harmless. He understands all that is said and done during his fits, and will even reply sometimes to questions asked him. He is under the influence of these paroxisms generally near an hour, during which time his eyes are fast closed.—Some times he fancies himself changed into the form of a brute, when he assumes all the motions and sounds that are peculiar to it. From the execrations he utters it may be presumed, that he is or was of an abandoned character, but the reverse is the truth; he was ever of a remarkable innocent and inoffensive disposition. Every method that variety of persons have suggested, have been exerted without success; and some years ago he was sent to St. George's Hospital, where he remained about twenty weeks, and was pronounced incurable. Of late, he has every day at least three and sometimes nine of these fits, which have reduced him to great weakness; for he cannot hear any virtuous or religious expression used without much pain and horror. The emaciated figure that he presents, the number of years that he has been subject to this malady, and the prospect of want that lies before him, through being thus disabled from following his business; all preclude the suspicion of imposture.

I remain,

Your very humble servant,

W. R. W.

Wrington, June 5, 1788.

[*To be continued.*]

An

Methodist
Historical Society
Southern California - Arizona
Conference

An EXTRAORDINARY CIRCUMSTANCE.

ONE Tuesday evening very lately, about eight o'clock, as Mrs. *May*, of High-ſtreet, in *Canterbury*, was ſitting in a back room, ſhe heard a noiſe without doors, like the breaking of glaſs. Going out ſhe obſerved a child, with only its ſhirt on, walking in the garden. When ſhe went up to it, the child got faſt hold of her, when, to her great ſurpriſe, ſhe knew it to be the child of her neighbour Mr. *Blackley*. On this Mrs. *May* carried the child (which till then continued aſleep) into her kitchen, on which he awoke.

Mrs. *May* going again into the garden, diſcovered that the child had fallen from a window twenty feet high, and that a caſement had fallen out, which was broke in pieces; yet the child was not hurt by the fall, nor was it awake when ſhe firſt diſcovered it walking in the garden. When Mrs. *May* carried him to his parents, their ſurpriſe may be better conceived than expreſſed; for Mrs. *Blackley* ſaid, ſhe had put him to bed about an hour before, and had left him aſleep.

The account given by the child, who is about ſix years old, is, That he thought his mamma was going to beat him, and in running away he broke a window; but remembered nothing of the fall.

[How ſurpriſing is it that a child ſhould force himſelf through a window which was ſhut, and fall from ſuch a height, without being killed, hurt, or even awakened! As this deliverance cannot be accounted for on any rational principles, we muſt attribute it to the interpoſition of a ſupernatural agency: doubtleſs *his angel*, who always behold the face of God (Matt. xviii. 10.) preſerved him in his fall.]

LETTERS.

LETTER CCCCLXXXVI.

[From Mr. W. M to the Rev. J. Wesley.]

Rev. Sir, Broxholm, July 6, 1779.

ABOUT three years ago I heard you preach at Gainsborough, about building upon the rock. And glory be to God! I have since then found Him to be a Rock of support and defence to my soul. But yet I have not received the abiding witness of his Spirit; therefore whenever he seems to be absent, my soul is quite restless till he returns.

As to the doctrine of Christian-Perfection, since it is such a bug-bear in the world, we have reason to bless God for raising up a faithful witness to bear testimony to this truth as it is in Jesus: for as to myself, I am fully convinced that without the perfection which God has required in his word, I cannot be compleatly happy here, much less be fit to dwell with Him for ever.

As to our Society, we need your prayers; for our enemies rage horribly. But God is getting himself the victory. Our numbers are increased, and we live in peace and love among ourselves: and we have one little maid who is just brought out of bondage into the liberty of the children of God.

O pray for us, Rev. Sir, that we may stand fast; that we may walk worthy of our high calling; that we may shine as lights in our dark corner; that Jesus may carry on his work in our hearts with power; and that we may glorify him in life and death, and to all eternity.

Dear Sir, I cannot express the love I feel to God and you. O that the Lord God of heaven and earth may so bless you, and all your fellow-labourers, that the kingdoms of this world may become the kingdom of our Lord and of his Christ! Till then, I remain, Rev. Sir,

Your affectionate, though unworthy Son in the Gospel,

M.r W.

LETTER CCCCLXXXVII.

[From Mr. A. B. to the Rev. J. Wesley.]

Belfast, July 22, 1779.

Rev. and dear Sir,

THOUGH I once designed going to London, to advise with you concerning my present state of mind, and my scruples about preaching, I have declined taking that journey, and instead thereof shall write to you my objections: hoping you will favour me with an answer, as soon as convenient.

When I told you my state in Sligo, you observed, it was that of a servant, and not of a son. It is no better with me since. I feel my bondage great through unbelief, and such deadness of soul that I cannot mourn with those that mourn, nor rejoice with those that rejoice. Hence my zeal is very small, and I am condemned for doing the Lord's work so negligently.

And as a preacher, I judge that my gifts are very small, and I see but little prospect of improvement, as my memory grows weaker. The fruit of my labour (as far as I can judge) in the conversion of souls has also been small, ever since I travelled. This, Sir, is the general state of my mind, and these the objections which have at times greatly distressed me.

I therefore refer it to you whether it would not be better to decline so public a character, until I have experienced a larger degree of grace. And if you think that going to London to follow my business is best, I beg you will let me know. But if you think it my duty to travel in this state, you know what Circuit will suit me best; and therefore I submit to your determination, and remain, Rev. Sir,

Your Servant in the Gospel,

A. B.

N. B. We see here a notable instance of that integrity and candour which influence the most common Preachers among the Methodists. Is it not much to be wished that such a spirit was found in all the Ministers of the Church of Christ?

LETTER

LETTER CCCCLXXXVIII.

[From Mr. T. Payne, to the Rev. J. Wesley.]

Ballicumber, July 27, 1779.

Rev. Sir,

LAST Wednesday I went to Balliboy, and was received by the family of the D——s who are the leading men of the whole country. I preached to near five hundred persons, many of whom are convinced of sin, while the prejudices of hundreds more are removed.

The next day I went from Balliboy to Pallace, where I preached once before in the old Church. I preached now at four different houses of the most creditable people in the country; and all in the compass of two miles. I was received hospitably, and each of these houses are now open to receive the next Preachers that come.

Mr. M. (worth three thousand a year) heard me, and invited me to his house, where I dined last Sunday. He enquired into the nature of our doctrine and discipline. On telling him all I knew, he seemed quite satisfied, and gave me a general invitation to his house: and also told me that we ought to be encouraged.

I came yesterday to this town, where there are seven convinced of sin, and one converted. I preached here last night; and for the first time Mr. A. the owner of the whole town came to hear me. When preaching was over he invited me home, and gave me a general invitation to his town and house; he also telling me that we ought to be encouraged.

On the whole, I have this year, in a particular manner, opposed the trifling and worldly-mindedness of the rich Methodists, and thereby lost the favour of many of them; but I have gained the friendship of other rich men, and have planted the Gospel in many new places. I have been a visible means in the hands of God, of convincing above a hundred sinners, and of converting near twenty. As to

myself, am more than ever alive to God, and zealous in his cause. I fear nothing but my own heart. I am anxious for nothing but to live to the glory of God.

To this end an interest in your prayers will greatly oblige, Rev. Sir,

Your Friend and Fellow-Labourer,
THOMAS PAYNE.

N. B. Mr. Payne, who had been in the army for many years, was a plain, honest, zealous man; fearing neither men nor devils. And as he bore down all opposers while he lived, so in death he triumphed over his last enemy, being more than conqueror through Him who had loved him.

POETRY.

RETIREMENT.

HACKNEY'd in business, wearied at that oar
Which thousands once fast chained to, quit no more,
But which when life at ebb runs weak and low,
All wish, or seem to wish they could forego.
The statesman, lawyer, merchant, man of trade,
Pants for the refuge of some rural shade,
Where all his long anxieties forgot
Amid the charms of a sequestered spot,
Or recollected only to gild o'er,
And add a smile to what was sweet before,
He may possess the joys he thinks he sees,
Lay his old age upon the lap of ease,
Improve the remnant of his wasted span,
And having lived a trifler, die a man.
Thus conscience pleads her cause within the breast,
Though long rebelled against, not yet suppressed,

And

And calls a creature formèd for God alone,
For heaven's high purpoſes, and not his own,
Calls him away from ſelfiſh ends and aims,
From what debilitates, and what inflames,
From cities humming with a reſtleſs croud,
Sordid as active, ignorant as loud,
Whoſe higheſt praiſe is that they live in vain,
The dupes of pleaſure, or the ſlaves of gain,
Where works of man are cluſtèréd cloſe around,
And works of God are hardly to be found.
To regions where in ſpite of ſin and woe,
Traces of Eden ſtill are ſeen below,
Where mountain, river, foreſt, field and grove,
Remind him of his Maker's powér and love.
'Tis well if lookéd for at ſo late a day,
In the laſt ſcene of ſuch a ſenſeleſs play,
True wiſdom will attend his feeble call,
And grace his actions e'er the curtain fall.
Souls that have long deſpiſéd their heavénly birth,
Their wiſhes all impregnated with earth,
For threeſcore years employéd with ceaſeleſs care,
In catching ſmoke, and feeding upon air,
Converſant only with the ways of men,
Rarely redeem the ſhort remaining ten.
Invetérate habits choak thé unfruitful heart,
Their fibres penetrate its tendéreſt part,
And draining its nutritious powérs to feed
Their noxious growth, ſtarve evéry better ſeed.

Happy if full of days—but happier far
If e'er we yet diſcern life's evening ſtar,
Sick of the ſervice of a world that feeds
Its patient drudges with dry chaff and weeds,
We can eſcape from cuſtom's ideot ſway,
To ſerve the Sovéreign we were born to obey.

Then

Then ſweet to muſe upon his ſkill diſplayèd
(Infinite ſkill) in all that he hath made!
To trace in nature's moſt minute deſign,
The ſignature and ſtamp of power divine,
Contrivance intricate expreſsèd with eaſe
Where unaſſiſted ſight no beauty ſees,
The ſhapely limb and lubricated joint,
Within the ſmall dimenſions of a point,
Muſcle and nerve miraculouſly ſpun,
His mighty work who ſpeaks and it is done,
Thè inviſible in things ſcarce ſeen revealèd,
To whom an atom is an ample field.
Then with a glance of fancy to ſurvey,
Far as the faculty can ſtretch away,
Ten thouſand rivers pourèd at his command
From urns that never fail through evèry land,
Theſe like a deluge with impetuous force,
Thoſe winding modeſtly a ſilent courſe,
The cloud-ſurmounting Alps, the fruitleſs vales,
Seas on which evèry nation ſpreads her ſails,
The ſun, a world whence other world's drink light,
The creſcent moon, the diadem of night,
Stars countleſs, each in his appointed place,
Faſt anchorèd in the deep abyſs of ſpace—
At ſuch a ſight to catch the poet's flame,
And with a rapture like his own exclaim,
Theſe are thy glorious works, thou Source of good,
How dimly ſeen, how faintly underſtood!—
Thine, and upheld by thy paternal care,
This univerſal frame, thus wondrous fair;
Thy powèr divine and bounty beyond thought,
Adorèd and praiſèd in all that thou haſt wrought,
Abſorbèd in that immenſity I ſee,
I ſhrink abaſèd, and yet aſpire to thee:

Inſtruct

Inſtruct me, guide me to that heavenly day,
Thy words, more clearly than thy works diſplay,
That while thy truths my groſſer thoughts refine,
I may reſemble thee, and call thee mine.

[*To be continued.*]

To Mrs. R. S. *on her recovery from a dangerous Illneſs.*

AND does my *Beck* ſtill draw her vital breath;
Juſt barely reſcued from the jaws of death?
Methought, indeed, you'd left me here behind,
And gained that harbour which I wiſh to find:
Had left your friend, ſtill toiling on this ſea,
And ſafe in port, were looking back on me:
Were looking back to ſee if I ſteered right
'Midſt dangerous rocks, oft hidden from my ſight:
That then you cried to Him who rules the winds,
Who limits ocean, and in fetters binds:
To lend his aid, to reach me out his hand,
Leſt I ſhould ſink when juſt in ſight of land:
That land of reſt, where toil and labour ceaſe,
Where all is joy, tranquility, and peace.

If ſpirits think, then ſure our friends above,
Who drink the ſtreams of God's unbounded love;
Cannot forget their brethren here below,
But all the ſigns of ſympathy will ſhow.
'Tis true they weep not, for no tears are there,
Where all is ſunſhine, all are free from care.
They ſee our dangers, and perhaps they feel,
But how they do it, who that's here can tell?

You're ſpared a little in this vale of tears,
But ſtill you tremble, and are full of fears,

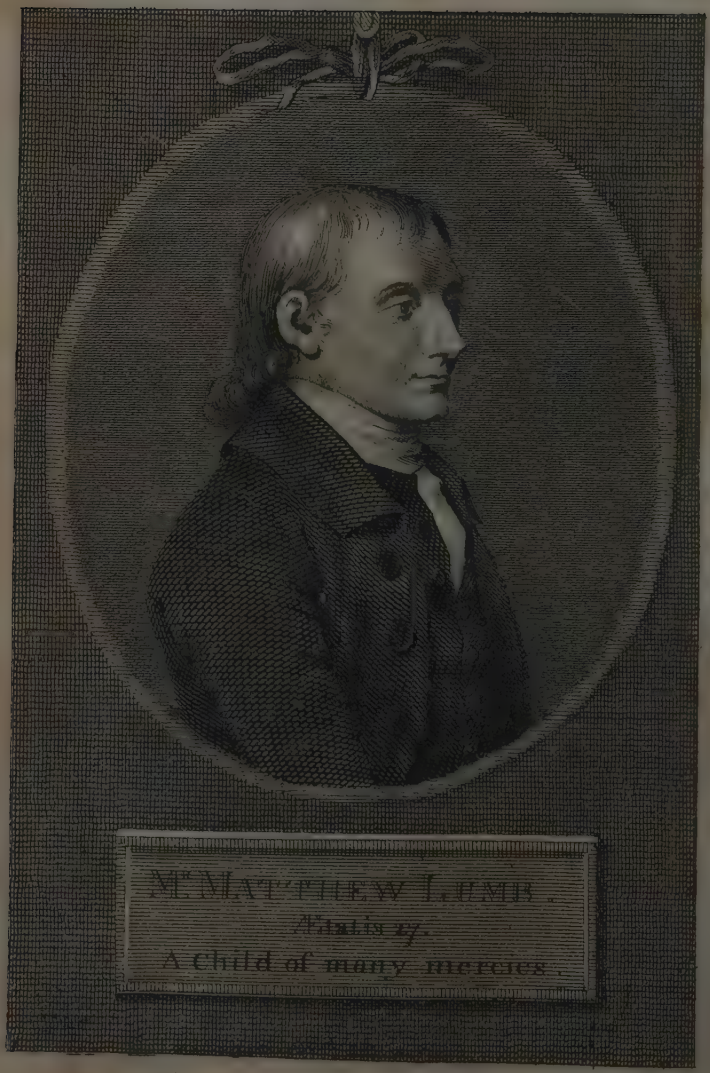
Your

Your fears encreaſe whene'er you look around;
For, where you ſtand, you know is ſlippery ground.
You fear the men who bear the Chriſtian name,
Yet by their deeds put Chriſt to open ſhame:
You fear the world with its enchanting ſnares,
You fear its ſmiles, but more its thorny cares:
You fear the devil roaring for his prey,
You fear yourſelf, and fain would be away.
But here again you ſtop, and call to mind
The darling babes, you now muſt leave behind:
Ah! there's the taſk!—How hard it is to part
With tender babes ſo twiſted round your heart!
Your bowels yearn, you look, and look again,
And whilſt you gaze, awhile forget your pain.
"My babes! you cry, how can I leave you here,
To combat ſtorms, through boiſterous waves to ſteer!
Ah! who ſhall guide you in your giddy youth,
Improve your minds, or point you to the truth?
Will you be clothed, or find a piece of bread,
When I go hence, and mingle with the dead?
Or muſt you bear the ſavage ruſſian's hand,
And on him wait to hear his ſtern command?
Muſt ye be ſcoffed, and ridiculed, and ſcorned;
Be by the vileſt of the rabble ſpurned?
Oh! how my heart-ſtrings rend at this dire thought:
I feel the ills to which ye *may* be brought!"

[*To be continued.*]

On CONTENT.

HENCE learn the cauſe and reaſon of thy want;
'Tis cauſeleſs care, and graceleſs diſcontent.
But hold thy murmuring, and from envy ceaſe;
Be but contented, and you muſt have peace.


M^r MATTHEW LOMB.
Ætat is 27.
A Child of many mercies.

THE Arminian Magazine, For APRIL 1789.

An EXTRACT *from Dr.* WHITBY'S DISCOURSES *on the* FIVE POINTS.

[*Continued from page* 117.]

CHAP. III.

An Anſwer to thoſe texts which are produced to prove, that true Saints cannot fall finally from Grace.

HAVING thus proved that perſons truly regenerate may fall from grace, and ſo eternally miſcarry, I proceed to anſwer the objections offered to the contrary.

And 1. It is ſaid, If the elect cannot be deceived, they cannot fall away; but that they cannot be deceived, Chriſt ſeems to intimate in theſe words, *Falſe Chriſts and falſe prophets ſhall ariſe, who ſhall deceive if it were poſſible the very elect.* That this text proves not that the elect can never fall away, is evident,

Becauſe Chriſt ſolemnly exhorts them to uſe the greateſt caution that they be not ſeduced by theſe men, ſaying, ver. 4, 5,

Let no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many; and ver. 23, *If they say, here, and there is Christ, believe them not, for many false Christs, and false prophets shall arise to deceive the elect*; *look ye therefore to it, behold I have foretold you all things.* Now is it suitable to the wisdom of our Lord to exhort his disciples to use so great caution lest they should be deceived, and at the same time assure them it was utterly impossible? Moreover, I ask to whom doth he direct this exhortation? to the *elect?* Then must he do it to them who could not possibly be deceived, and so his words must bear this uncouth sense, *Be very careful, lest ye be deceived by these men*; *for I assure you it is absolutely impossible they should deceive you!* Or was he thus concerned only for *reprobates?* Why then did he decree they should be so from all eternity?

2dly. In the same chapter our Lord exhorts them *to see to it*, to *watch* and *pray* lest the hour of temptation, coming suddenly, *should find them sleeping*; and *lest their hearts should be overcharged with surfeitings and drunkenness, and that day should come upon them unawares*; *to watch and pray that they may be counted worthy to escape all these things.* Now can such suppositions agree to men who cannot possibly be *found sleeping*, on whom the day of Christ cannot come unprepared, and who never can be unworthy to stand before the Son of Man?

3dly. Christ here declares, that by reason of the extreme affliction of those times *many should be offended*, that is, should fall off from the faith: and adds, that *because iniquity shall abound the love of many shall wax cold, but he that endures to the end shall be saved*, ver. 12, 13. where, that Christ speaks not only of a *hypocritical*, outward affection to him, may be gathered from his stiling it not pretence, but love; and his supposition that it was fervent love, for what was never hot, cannot wax cold, yea such love in which had they endured they would have certainly been saved; and yet he doth

not

not only intimate that some would not continue in this love to the end, but plainly doth foretel that in many it would wax cold.

The phrase εἰ δύνατον, *if it be possible*, if it may be, doth not denote an absolute impossibility, but only a great difficulty in the performance of an act possible. So Acts xx. 16. *Paul hastened*, εἰ δύνατον αὐτῷ, *if it were possible for him, to be at Jerusalem before pentecost*; and yet sure he made not all this haste to do what was impossible. The Apostle *commands us*, εἰ δύνατον, *if it be possible, as much as in us lieth, to have peace with all men*, Rom. xii. 18. and yet doth not exhort us to use our utmost endeavours to do what was impossible. εἰ δύνατον, *If it be possible*, saith Christ, *let this cup pass from me*, Matt. xxvi. 39. and yet he adds, *All things are possible to thee, O Father*, Mark xiv. 35, 36. And hence the phrase is changed by St. *Luke* into εἰ βέλει, *if thou willest*.

Obj. 2. It is *the will of the Father, that every one that believeth in Christ, and is given to him by God, should not perish, but have everlasting life*; but this he cannot have unless he persevere to the end, therefore every true believer shall thus persevere.

In answer to this, and to all other promises, that God will give eternal life to the believer, I say that nothing is more certain than that they are only to be understood of such a faith as doth endure to the end, Matt. xxiv. 13. For either these promises are made to temporary believers, which is contrary to the tenor of the scripture, and makes the promises of eternal life, and the threats of perdition belong to the same persons, or else they belong only to such as continue in the faith, and then it is evident that perseverance is included in them, and therefore cannot be proved from them without begging the question.

Obj. 3. If true believers have that spirit of God who *seals them up to the day of redemption*, Eph. iv. 30. and is

the earneſt in their hearts of the inheritance of life, 2 Cor. i. 21, 22. Eph. i. 13. then all who are once the ſons of God, muſt be aſſured that they ſhall enjoy this inheritance.

I anſwer 1ſt. That theſe metaphors neither do, nor can ſignify that they who have once the ſpirit can never loſe him, is evident from theſe conſiderations.

1ſt. That they who have been *the temples of God*, by virtue of his Spirit dwelling in them, may ſo corrupt this temple as to be deſtroyed, is demonſtrable from theſe words of St. *Paul* to the *Corinthians*, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him will God deſtroy; for the temple of the Lord is holy, which temple ye are.* He adds, that they whoſe bodies are *the members of Chriſt*, and who are *one ſpirit with him*, may make theſe bodies *the members of a harlot*, and may defile that body with fornication, which is the temple of the Holy Ghoſt, and ſo may deprive themſelves of their intereſt in Chriſt's kingdom; for *no fornicator ſhall inherit the kingdom of God*. So certain is that of *Hilary*, that, membra adhærentia meretrici, deſinunt eſſe membra Chriſti, *they who are guilty of fornication, ceaſe to be the members of Chriſt*, and ſo agreeable to all antiquity, who teach that God dwelling in us by his Spirit may be provoked to quit his habitation; and that he whoſe body is the *temple of the Lord*, may defile that temple to his own ruin, and cauſe the Holy Spirit to depart from it.

2dly. This is farther evident from the Apoſtle's fears that Satan might ſo far have tempted his *Theſſalonians* as to render *all his labour vain among them*; for he acknowledges that theſe *Theſſalonians* had *received the word with much affliction*, and yet *with the joy of the Holy Ghoſt*, that they *received it not in word only, but in power, and in the Holy Ghoſt, and in much aſſurance*, that they had ſhewed *the work of faith and labour of love, and patience of hope in Chriſt Jeſus*, and were

tha

the elect of God in whom *the word wrought effectually.* They therefore had assuredly received the Spirit of God; and yet he fears they might so fall away as to render his labour among them vain, and therefore so as to cause this Holy Spirit to depart from them.

Obj. 4. They *who are kept by the power of God through faith to salvation, cannot* fall away; but all the faithful are so kept, 1 Peter i. 5.

To this I answer, 1st. That this place only proves that all who are preserved to salvation are so kept by the power of God; but not that all believers are so kept. 2dly, It proves only that they are kept *through faith*, i. e. *if they continue in the faith, rooted and grounded, and are not removed from the hope of the gospel*, Col. i. 23. *If they hold the beginning of their confidence stedfast to the end*, Heb. iii. 14. For this faith being the stedfast *expectation of things hoped for, the evidence of things not seen*, will render us victorious over the world, 1 John v. 4. Enable us to resist *the temptations of the devil*, 1 Peter v. 9. To *prefer affliction with the people of God before the pleasure of sin for a season*, Heb. xi. 25, 26. And even *to suffer death, not accepting a deliverance, in expectation of a better resurrection*, ver. 35. And lastly, This faith engageth the power of God in our preservation, and so causeth us *out of weakness to be strong*, ver. 34. But this place proves not that they shall certainly continue in the faith.

[*To be continued.*]

SERMON

SERMON L.

On MATT. xix. 24.

[*Concluded from page* 117.]

II. SUCH are some of the hindrances to Holiness, which surround the rich on every side! We may now observe on the other side, what a temptation riches are, to all unholy tempers.

1. And first, how great is the temptation to *Atheism*, which naturally flows from riches; even to an entire forgetfulness of God, as if there was no such Being in the universe? This is at present usually termed *Dissipation*, a pretty name, affixt by the great Vulgar, to an utter disregard for God, and indeed for the whole invisible world. And how is the rich man surrounded with all manner of temptations to continual Dissipation! Yes, how is the Art of Dissipation studied among the rich and great! As *Prior* keenly says,

> "Cards are dealt and Dice are brought,
> Happy effects of human wit,
> That Alma may herself forget."

Say rather

> "That mortals may their God forget!"

That they may keep Him utterly out of their thoughts, who though he sitteth on the circle of the heavens, yet is about their *bed, and about their path, and spieth out all their ways*. Call this wit, if you please: but is it wisdom? O no! It is far, very far from it! Thou fool, dost thou imagine, because

becauſe thou doſt not ſee God, that God doth not ſee thee? Laugh on! Play on! Sing on! Dance on! But *for all theſe things God will bring thee to judgment!*

2. From Atheiſm there is an eaſy tranſition to *Idolatry*: from the worſhip of no God to the worſhip of falſe gods: and in fact, he that does not love God (which is his proper, and his only proper worſhip) will ſurely love ſome of the works of his hands; will love the creature if not the Creator. But to how many ſpecies of Idolatry is every rich man expoſed? What continual, and almoſt inſuperable temptations is he under to *love the world?* And that in all its branches? *The deſire of the fleſh, the deſire of the eyes, and the pride of life.* What innumerable temptations will he find, to gratify the *deſire of the fleſh?* Underſtand this right. It does not refer to one only, but to all the outward ſenſes. It is equal idolatry, to ſeek our happineſs in gratifying any or all of theſe. But there is the greateſt danger, leſt men ſhould ſeek it in gratifying their taſte: in a moderate ſenſuality: in a regular kind of Epicuriſm: not in gluttony, or drunkenneſs: far be that from them! They do not diſorder the body: they only keep the ſoul dead: dead to God and all true Religion.

3. The rich are equally ſurrounded with temptations from *the deſire of the eyes*, that is, the ſeeking happineſs in gratifying the imagination, the pleaſures of which the eyes chiefly miniſter. The objects that give pleaſure to the imagination are grand, or beautiful, or new. Indeed all rich men have not a taſte for grand objects: but they have for new and beautiful things: eſpecially for new: the deſire of novelty being as natural to men, as the deſire of meat and drink. Now how numerous are the temptations to this kind of idolatry, which naturally ſpring from riches? How ſtrongly and continually are they ſolicited to ſeek happineſs, (if not in grand, yet) in beautiful houſes, in elegant furniture, in curious pictures, in delightful gardens? Perhaps in that trifle

trifle of all trifles, rich or gay apparel? Yea, in every new thing, little or great, which Fashion, the mistress of fools, recommends? How are rich men, of a more elevated turn of mind tempted, to seek happiness, as their various tastes lead, in poetry, history, music, philosophy, or curious arts and sciences! Now although it is certain all these have their use, and therefore may innocently be persued, yet the seeking happiness in any of them instead of God, is manifest idolatry. And therefore were it only on this account that riches furnish them with the means of indulging all these desires, it might well be asked, *Is not the life of a* rich *man* (above all others) *a temptation upon earth?*

4. What temptation likewise must every rich man have, to seek happiness in *the pride of life?* I do not conceive the Apostle to mean thereby, pomp, or state, or equipage; so much as *the honour that cometh of men*, whether it be deserved or not. A rich man is sure to meet with this: it is a snare he cannot escape. The whole city of *London* uses the words *rich* and *good* as equivalent terms. "Yes, say they, he is a good man: he is worth a hundred thousand pounds." And indeed every where, if *thou dost well unto thyself, if thou* increasest in goods, *men will speak well of thee.* All the world is agreed

"A thousand pound supplies
The want of twenty thousand qualities."

And who can bear general applause, without being puffed up! Without being insensibly induced to think of himself *more highly than he ought to think?*

5. How is it possible that a rich man should escape pride? were it only on this account, that his situation necessarily occasions praise to flow in upon him from every quarter. For praise is generally poison to the soul; and the more pleasing,

pleasing, the more fatal: particularly when it is undeserved. So that well might our Poet say,

> " Parent of evil, bane of honest deeds
> Pernicious flattery! Thy destructive seeds
> In an ill hour, and by a fatal hand
> Sadly diffused o'er virtue's gleby land,
> With rising pride amid the corn appear,
> And check the hope and promise of the year!

And not only praise, whether deserved or undeserved, but every thing about him tends to inspire and increase pride. His noble house, his elegant furniture, his well-chosen pictures, his fine horses, his equipage, his very dress, yea, even " the embroidery plaistered on his tail:" all these will be matter of commendation to some or other of his guests, and so have an almost irresistible tendency to make him think himself a better man, than those who have not these advantages.

6. How naturally likewise do riches feed and increase the *self-will* which is born in every child of man! As not only his domestic servants and immediate dependants, are governed implicitly by his will, finding their account therein, but also most of his neighbours and acquaintance study to oblige him in all things: so his will being continually indulged, will of course be continually strengthened, till at length he will be ill able to submit to the will either of God or men.

7. Such a tendency have riches to beget and nourish every temper that is contrary to the love of God. And they have equal tendency to feed every passion and temper, that is contrary to the love of our neighbour; *contempt*, for instance, particularly of inferiors, than which nothing is more contrary to love. *Resentment* of any real or supposed offence; perhaps even *revenge*, although God claims this as

as his own peculiar prerogative: at leaſt *anger:* for it immediately riſes in the mind of a rich man, "What to uſe *me* thus! Nay, but he ſhall ſoon know better: I am now able to do myſelf juſtice."

8. Nearly related to anger, if not rather a ſpecies of it, are *fretfulneſs* and *peeviſhneſs*. But are the rich more aſſaulted by theſe than the poor? All experience ſhews that they are, one remarkable inſtance I was a witneſs of many years ago. A gentleman of large fortune, while we were ſeriouſly converſing, ordered a ſervant to throw ſome coals on the fire, a puff of ſmoke came out. He threw himſelf back in his chair and cried out, "O Mr. *Weſley*, theſe are the croſſes which I meet with every day!" I could not help aſking, "Pray, Sir *John*, are theſe the heavieſt croſſes you meet with?" Surely theſe croſſes would not have fretted him ſo much, if he had had fifty inſtead of five thouſand pounds a year!

9. But it would not be ſtrange, if rich men were in general void of all good diſpoſitions, and an eaſy prey to all evil ones, ſince ſo few of them pay any regard to that ſolemn declaration of our Lord, without obſerving which we cannot be his diſciples. *And he ſaid unto them all*, the whole multitude, not unto his Apoſtles only, *If any man will come after me*, will be a real Chriſtian, *let him deny himſelf, and take up his croſs daily, and follow me*, Luke ix. 23. O how hard a ſaying is this, to thoſe that are at eaſe *in the midſt of their poſſeſſions!* Yet the ſcripture cannot be broken. Therefore unleſs a man do *deny himſelf* every pleaſure which does not prepare him for taking pleaſure in God, *and take up his croſs daily*; obey every command of God, however grievous to fleſh and blood, he cannot be a diſciple of Chriſt, he cannot *enter into the kingdom of God.*

10. Touching this important point, of *denying ourſelves, and taking up our croſs daily*, let us appeal to matter of fact: let us appeal to every man's conſcience in the ſight of God.

How

How many rich men are there among the Methodists (observe there was not one, when they were first joined together!) who actually do *deny themselves and take up their cross daily?* Who resolutely abstain from every pleasure, either of sense or imagination, unless they know by experience, that it prepares them for taking pleasure in God? Who declines no cross, no labour or pain, which lies in the way of his duty? Who of you that are now rich, deny yourselves just as you did when you were poor? Who as willingly endure labour or pain now, as you did when you were not worth five pounds? Come to particulars. Do you fast now as often as you did then? Do you rise as early in the morning? Do you endure cold or heat, wind or rain, as cheerfully as ever? See one reason among many, why so few increase in goods, without decreasing in grace! Because they no longer deny themselves and take up their daily cross. They no longer, alas! endure hardship, as good soldiers of Jesus Christ!

11. *Go to now, ye rich men! Weep and howl for the miseries that are coming upon you.* That must come upon you in a few days, unless prevented by a deep and entire change! *The canker of your gold and silver* will be *a testimony against* you, and will *eat your flesh as fire.* O how pitiable is your condition! And who is able to help you? You need more plain dealing than any men in the world. And you meet with less. For how few dare speak as plain to *you*, as they would do to one of your servants? No man living that either hopes to gain any thing by your favour, or fears to lose any thing by your displeasure. O that God would give me acceptable words, and cause them to sink deep into your hearts! Many of you have known me long, well nigh from your infancy! You have frequently helped me, when I stood in need. May I not say you loved me? But now the time of our parting is at hand: my feet are just stumbling upon the dark mountains. I would leave one word with you,

before I go hence: and you may remember it, when I am no more seen.

12. O let your heart be whole with God! Seek your happineſs in him and him alone. Beware that you cleave not to the duſt! *This* earth *is not your place.* See that you uſe this world as not abuſing it: *uſe* the world, and *enjoy* God. Sit as looſe to all things here below, as if you were a poor beggar. Be a good ſteward of the manifold gifts of God, that when you are called to give an account of your ſtewardſhip, He may ſay, *Well done, good and faithful ſervant: enter thou into the joy of thy Lord!*

Rochdale, April 22, 1788.

An Account of Mr. JOHN PRICKARD.

[Written by Himſelf.]

[*Concluded from page* 125.]

IN June Mr. *Weſley* ſent Dr. *C.* to *Dublin*, and ſome of our friends thought that ſuch a journey would do me good. Accordingly we ſet off, and on our landing in *Ireland* I was rather better; and continued tolerably well all the time I was there, which was about three weeks. For two or three days after I returned to *London*, I could not diſcern whether the journey had done me good or harm, as I had been very ſick at ſea, and came from *Liverpool* to *London* without being in bed. But when the fatigue was over, it was viſible to all who ſaw me, that it had done me good: yet I was not ſo well as to be able to take a Circuit. When I mentioned this to Mr. *Weſley* he judged it beſt for me to continue in *London*, that I might be under his eye, as well as near Dr. *L*——.

Soon

Soon after Conference we began to meet the Claſſes, which I found very fatiguing to my body. As ſoon as we had done this we entered on a more laborious taſk, viz. viſiting thoſe in their own houſes who had not met their Claſſes the laſt quarter. Before we had quite gone through this buſineſs, I was again ſeized with a fever, and continued very ill for near three weeks: at the end of which I began to recover again. Before this I was above three months not able to preach; but now the Lord ſo ſtrengthened me that I could preach two ſermons on the ſabbath, and one in the middle of the week, without the leaſt hurt.

When I was at the worſt, many of my friends, who lived a little way in the country, kindly invited me to viſit them for the benefit of the air. I gladly accepted of their offers, and lived among them as much as I poſſibly could, varying the ſcene as I felt myſelf affected. This was the principal means of my recovery this time; for the Doctors adviſed me to take but little medicine.

At preſent I am aſtoniſhed at the infinite goodneſs of God, in raiſing me up ſo many friends in my time of ſickneſs. I receive it as a pledge of his love, and am enabled to believe that he will always provide for me. If I ſhould be adviſed to remove to my native air, for the confirmation of my health, I have ſeveral open doors. Two gentlemen in particular, in two different counties, have lately given me preſſing invitations to come and live with them as long as I find it needful. But as I am now able to do a little, I am inclined to ſtay in the Circuit if I *can*; but if it is judged better for me to remove into my native air I am reſigned.

During my laſt confinement I was wonderfully ſupported; for though the enemy tempted me ſore at times: yet he gained no advantage over me. I was often tempted to murmur at my being obliged to drag on ſo heavily; but I was enabled to be reſigned to the will of God: knowing that I was his priſoner.

I often

I often thought with great comfort on what Mr. *Charles Wesley* ſaid about a year ago: "Young and healthy Chriſtians are generally called to glorify God by being *active* in *doing* his will; but old and ſick Chriſtians in *ſuffering* it." Lord, let me but glorify thee, and chuſe thou the *manner!* only give me ſtrength, and I will bleſs thy name.

I bleſs my kind Redeemer that he has given me full confidence that he will not remove me hence till I am made ready. And I am firmly perſuaded that it is the privilege of all that are born of God, to be ſaved from *all* ſin, and to live in the full enjoyment of the love of God: and that this ſalvation is neceſſary in order to our entering into the kingdom of heaven. I hope he will ſoon accompliſh this great work in me, that I may be *wholly* his, in heart and in life, in time, and to all eternity.

JOHN PRICKARD.

A ſhort Account of the Death of Mrs. MARY HOWARD: *in a Letter to the Rev.* JOHN WESLEY.

Norwich, Dec. 28, 1778.

Dear Sir,

YESTERDAY I preached the funeral ſermon of Mrs. *Mary Howard*, of this city. As her life and death were happy, I think it a duty I owe to God, to you, and to the Methodiſts, to give a brief account of her.

By the inſtrumentality of the Methodiſt Preachers ſhe was fully convinced of the important truths of Chriſtianity, and admitted into our Society in May 1769. After ſhe had met ſometime in Claſs, and humbly waited for ſalvation, it pleaſed God to ſet her ſoul at liberty. At that time ſhe had ſuch a manifeſtation of the love of God in Chriſt Jeſus, as fully ſatisfied her, That all her ſins were forgiven, through faith in the

the blood of the Lamb. In conſequence of this, ſhe was filled with joy and peace in believing, and had a moſt amazing diſcovery of divine things.

From that time, ſhe continued a faithful follower of the adorable Jeſus, ever ſtriving to imitate his example. She diſcharged all the duties of her ſtation as became a profeſſor of Chriſtianity, and ſteadily ſupported an unblemiſhed character. For a long time ſhe bore the moſt excruciating pains of a devouring cancer, with unſhaken fortitude; even when the diſorder increaſed upon her, ſhe ſtill ſupported her uſual cheerfulneſs and ſerenity of mind.

Some days before her death, ſhe delivered ſuch a teſtimony in favour of inward religion, and in defence of the Methodiſts, as deeply affected all that were preſent. Some of her words were, "I wiſh people would not make game of religion,—nor laugh at the Methodiſts; for I have reaſon to bleſs God that ever I heard them." And looking ſtedfaſtly on her huſband, ſhe ſaid, "I have reaſon to bleſs God for you, who were the happy inſtrument of leading me to hear them." Being repeatedly aſked, whether ſhe was afraid to die? ſhe anſwered, "I am no more afraid to die than to fall aſleep; for I am happy, and wiſh others were ſo too."

Two things ſhe requeſted of us, viz. That we would ſing her to the grave, and preach a funeral ſermon on Iſaiah xli. 10. "Fear thou not, for I am with thee; be not diſmayed, for I am thy God, I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſs." She then ſaid, "Theſe are the two laſt favours I ſhall aſk of the Methodiſts."

Mr. *K.* gives me an account of his laſt viſit to her in the following words, "I found her patient in ſuffering; her chief converſation was concerning the joys of heaven, and the happineſs of the ſaints in light. She was very lively in her ſoul, while her countenance was cloathed with ſmiles. Thus

I left

I left her, and can truly say, I never saw Christian fortitude, patience, and resignation, more conspicuous than in her."

Just before she died, a particular friend came to visit her as usual, at the sight of whom she was greatly rejoiced, and after some discourse, she said, "May God bless you! May he bless you all! May he bless and comfort my dear husband!" and then went away, without a sigh or a groan, to those mansions of everlasting glory, prepared for all who live and die in the Lord.

I am, Rev. and dear Sir, sincerely yours,

JOSEPH PILMOOR.

Some Account of the last Sickness and Death of Miss COCKLE.

WHEN I first visited her she had but little desire for spiritual converse or prayer; as she did not believe her sickness was unto death. Yet she patiently submitted to hear of the blessedness of real religion, which enables its possessors to be in constant readiness to meet death.

A day or two after, being assured she was not likely to recover, she began to think of her latter end in good earnest: and sending for a friend, she said, "I was very much distressed the last night, and feared I should be lost!" Being then told of our Lord's readiness to save returning sinners, she earnestly prayed for power to believe: being greatly affected at the remembrance of what a vain, trifling life she had lived. But being told, the everlasting arms were beneath her, she prayed earnestly for faith: often repeating those words, "Believe on the Lord Jesus Christ, and thou shalt be saved:" and added, "I do believe: and hope I shall be saved." But by this time the distress of her mind had so much affected her weak body, that it seemed as if death sweats had seized her.

her. But feeling her ſoul at liberty, ſhe was ſweetly reſigned to die. Yet in a while ſhe was ſorely tempted, and ſaid, "I thought I was dying, and had not a ſhadow of a doubt but I was going to heaven; but now all is gone! O what muſt I do! Lord have mercy on me!" On this we called on the Lord, and ſoon after her fear was quite removed, and her heart and mouth were filled with praiſe.

She continued to pray much, though ſilently, on account of her great weakneſs, and ſpoke much to the glory of God, between whiles; at which times her face was covered with heavenly ſmiles.

The Sunday morning before ſhe died our Lord was very preſent, while a few friends united in ſinging and prayer: while they were ſinging ſhe raiſed her feeble voice as loud as theirs, and was very happy all the day.

In the afternoon one ſaid, Suppoſe our Lord ſhould ſpare you? She replied, "I have not one deſire to live." But it was farther ſaid, Suppoſe it was God's will to raiſe you, and make you a bleſſing to others? you ought to be reſigned. She ſaid, "The will of the Lord be done."

Her ſtrength being quite ſpent that day with much company, Satan again aſſaulted her with fear. But Mr. *Pawſon* called to ſee her next morning, and while he converſed and prayed with her, her happineſs not only returned, but abounded all that day.

In the evening ſhe joined in ſinging ſeveral hymns, and very often ſaid, "O what a Saviour have I!" and wiſhed much that ſhe had breath to talk to all her young friends, ſaying, "They may look on me, and ſee what they muſt all come too. On Tueſday afternoon ſhe was much fatigued, having had much company all day: though the company of God's people was very pleaſing to her, particularly one whom her ſpirit clave to.

At her desire we drank tea by her, while she sung part of a funeral hymn alone, and in a loud voice; the words were,

"The languishing head is at rest,
Its thinking and aching are o'er,
The quiet immoveable breast,
Is heaved by affliction no more;
The heart is no longer the seat
Of trouble or torturing pain,
It ceases to flutter and beat,
It never shall flutter again."

We then gave out most of that hymn, and sung it with her, till she smiled, and said, "I can do no more:" and soon went to bed, unable to sit up any longer. She slept with difficulty and pain, to our thinking: but she said she was refreshed with it till about one o'clock.

On Friday she was dying all day; but particularly from one o'clock. She had said before, she should not live above a day or two, and when told, she would soon be freed from these sufferings, she smiled and said, "But if I should live another day, I may have more love you know."

A friend observing how she laboured for breath, said, Jesus is with you in all your sufferings. She replied, "He is, and I am not in the least afraid to die." I said, No; you can rejoice. Her answer was, "I can, and I do." She frequently slept a few minutes, then awoke, smiling and praising God! A friend said to her, My dear, you are enough to make one in love with dying; for though you walk through the dark valley of the shadow of death, you fear no evil; she said, "Say it again," and repeated every word after me; and though with much difficulty she uttered her words, yet she seemed filled with holy delight. Thus she continued till about seven o'clock in the evening, when we saw her die very

very faſt. On this we joined in prayer, then aſked her if ſhe found the Lord with her? She made no reply, but ſeemed almoſt gone, and we thought her inſenſible, or ſpeechleſs. A little after a friend ſaid, My dear, if you now find Jeſus precious, if you cannot ſpeak lift up your hand. Directly ſhe lifted up her trembling hand above her head; and preſently with both wide extended, ſhe anſwered with a loud, ſhrill voice, "Yes! He is precious! He is precious! He is precious!" Then ſhe called her father and mother, her brother and ſiſter, and every friend preſent by name; and claſping our hands to her heart ſhe ſaid, "Jeſus will ſave you all, if you will come to him! I know he will. He will ſave all this houſe, yea, all the world through believing!" At this time her heavenly ſmiles ſhewed the raptures of the place to which ſhe was haſtening. She was then ſilent a little while: till another friend came in, and ſhook her hand, at which ſhe ſmiled; and while he prayed, her happy ſpirit took its everlaſting flight, September 26, 1788.

Thus died Miſs *Mary Cockle*, in the twentieth year of her age.

A ſhort Account of the Death of SARAH CADMAN.

[Written by a particular Friend.]

MISS CADMAN's life, converſation and experience are ſo well known to thoſe who had the pleaſure of her friendſhip, that they need no recital. But as they may wiſh to hear ſomething of her in her laſt moment, the following account may be very acceptable.

On Saturday the 16th of Auguſt, going to viſit a perſon who was ill of a dangerous fever, ſhe caught the diſorder, and returned home quite indiſpoſed.

On Sunday the 17th, she attended the Chapel as usual. But in the evening her disorder increased: yet for several days we had no apprehension, nor had she herself, that this sickness would be unto death.

On the 10th day of her illness, being asked if she thought she should die? she answered, "I think not." But afterwards, when the Doctor prescribed for her, she said, "You are aiming at impossibilities; indeed you are:" and from this time she was much in prayer.

Though she was always remarkable for patience and humility, yet now these, and her resignation to the will of God, shone brighter than ever; for she never complained, except it was on account of the trouble (as she called it) which she gave her friends!

Four days before she died the Lord manifested himself to her more abundantly; giving her a clear prospect of the felicity she was soon to enjoy. On this she cried out to those about her, "O my friends, what has Jesus done for me! now I know he is able to save to the uttermost; for he is faithful to his word, and saves even *me!* Trust in him my friends! trust in him for all you want! Lay hold on his Spirit, and never grieve him more. Believe and be happy! It is not I that speak, but the Spirit of God which speaketh in me. I *have* worked: but it is God that works now!"

Having ended speaking, she called me to her, and desired me to read a few lines of that hymn,

"Now I have found the ground wherein
Sure my soul's anchor may remain," &c.

At another time she desired me to sing, "Praise the Lord for it is good. O praise him! for it is sweet!"

As she was speaking to those around her, I said, My dear, have you not a word to say to me! "O yes, said she, a thousand! a thousand! I love you! and Jesus loves you! and He will come and fetch you soon! O my friends, what has

Jesus

Jeſus done for me! Is this dying! Can this be dying! Happy day! Sweet day! Let my mother and ſiſter, and all my friends come and ſee a Chriſtian die!" While we were praying for her releaſe, her ſpirit took its flight, about two o'clock on Saturday morning, Auguſt 30, 1788, and in the fortieth year of her age.

S. B.

A ſhort Account of Mr. WILLIAM KINGSTON: *in a Letter to the Rev.* J. WESLEY.

Briſtol, October 14, 1788.

Rev. Sir,

YOUR Magazine being intended both to profit and pleaſe your readers, I believe the following account will anſwer your deſign.

Some time ago it pleaſed God to awaken a young man at *Ditcheat*, near *Caſtle-Cary*. He, as well as two more, were in great diſtreſs under a ſermon which I preached. We continued in prayer for ſome time after preaching was over, but they refuſed to be comforted.

I was not a little ſurpriſed to find that one of them, *William Kingſton*, was born without hands or arms. The next morning he ſpent ſome time with me, and gave me an account of God's goodneſs to him in ſupplying this deficiency, with an extraordinary dexterity in his teeth and toes. Mentioning it to ſome friends, I was deſired to communicate the account to your readers, through the channel of the Arminian Magazine.

In order to afford the public a ſatisfactory account, I went to *Ditcheat* laſt Monday, and the next morning got him to breakfaſt with me at Mr. *Goodfellow's*, and had ocular proofs of his dexterity. He highly entertained us at breakfaſt, by putting

putting his half-naked foot upon the table as he ſat, and carrying his tea and toaſt between his great and ſecond toe to his mouth, with as much facility as if his foot had been a hand, and his toes fingers. I put half a ſheet of paper upon the floor, with a pen and inkhorn. He threw off his ſhoes as he ſat, took the inkhorn in the toes of his left foot, and held the pen in thoſe of his right. He then wrote three lines as well as moſt ordinary writers, and as ſwiftly. He writes out all his own bills and other accounts. He then ſhewed me how he ſhaves himſelf with the razor in his toes: and he can comb his own hair. He can dreſs and undreſs himſelf except buttoning his clothes. He feeds himſelf, and can bring his meat or broth to his mouth by holding the ſpoon or fork in his toes. He cleans his own ſhoes: can clean the knives, light the fire; and do almoſt any other domeſtic buſineſs, as well as another man. He can make hen-coops. He is a farmer by occupation. He can milk his cows with his toes, and cuts his own hay, binds it up in bundles, and carries it about the field for his cattle. Laſt winter he had eight heifers conſtantly to fodder. This laſt ſummer he made all his own hay-ricks He can do all the buſineſs of the hay-field (except mowing) as faſt and as well with only his feet, as others can with rakes and forks. He goes to the field and catches his horſe. He ſaddles and bridles him with his teeth and toes. If he has a ſheep among his flock that ails any thing, he can ſeparate it from the reſt, drive it into a corner, and catch it when nobody elſe can. He then examines it, and applies a remedy to it. He is ſo ſtrong in his teeth that he can lift ten pecks of beans with them.

Laſt Whitſuntide he ſuffered loſs in his ſoul, by being drawn in to throw bowls with ſeveral others. He played, and won the game, but has never enjoyed peace with God ſince. He can throw a great ſledge hammer as far with his foot as other men with their hands. In a word, he can nearly do as much without, as others can with their arms.

He

He began the world with a hen and chicken. With the profit on theſe he purchaſed an ewe. The ſale of this procured him a ragged colt (as he expreſſed it) and then a better. After this he raiſed a heifer, and a few ſheep, and now occupies a ſmall farm.

God bleſſes him in his baſket and in his ſtore; in the city and in the field: in the fruit of his ground, and the increaſe of his kine and ſheep! He ſees, and owns the good hand of his God, and I truſt will henceforth devote his ſoul and body to his glory.

Thus have I given you, Sir, a faithful narrative of this extraordinary man, and ſhall leave it to you to diſcant upon this remarkable Phenomenon, ſubſcribing myſelf,

Honoured Sir, your affectionate Friend,

JOHN VALTON.

We can only ſay, What is too hard for God!

J. W.

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

SECT. IV.

Of the Nouriſhment and Growth of Animals.

[*Continued from page* 133.]

2. WHAT exceeding great diverſity is found in the ſeveral parts, limbs, and coverings even of the ſame creature? An animated body is made up of fleſh and blood, bones and membranes, long hollow tubes, with a variety of liquors contained in them, together with many ſtrings and tendons,

dons, and a thouſand other things which eſcape the naked ſight, and for which anatomy has hardly found a name: yet the very ſame food is, by the wondrous ſkill and appointment of the God of Nature, formed into all theſe amaſing differences. Let us take an ox to pieces, and ſurvey the wondrous compoſition. Beſides the fleſh of this huge living ſtructure, and the bones on which it is built, what variety of tender coats and humours belong to that admirable organ the eye? How ſolid and hard are the teeth which grind the food? How firm the general ligaments that tie the joints of that creature together? What horny hoofs are his ſupport, and with what different ſort of horny weapons has nature furniſhed his forehead? Yet they are all framed of the ſame graſſy materials: the calf grazes upon the verdant paſture, and all its limbs and powers grow up out of the food to the ſize and firmneſs of the ox. Can it be ſuppoſed, that all theſe corpuſcles, of which the ſeveral inward and outward parts of the brute are compoſed, are actually found in their different and proper forms in the vegetable food? Does every ſpire of graſs actually contain the ſpecific parts of the horn and the hoof, the teeth and the tendons, the glands and membranes, the humours and coats of the eye, the liquids and ſolids, with all their innumerable varieties in their proper diſtinct forms? This is a moſt unreaſonable ſuppoſition. No, it is the wiſdom of the God of Nature that diſtributes this uniform food in the ſeveral parts of the animal by his appointed laws, and gives proper nouriſhment to each of them.

Again, 3. If the food which one ſingle animal partakes of be never ſo various and different, yet the ſame laws of motion, which God has ordained in the animal world, convert them all to the ſame purpoſes of nouriſhment for that creature. Behold the little bee gathering its honey from a thouſand flowers, and laying up the precious ſtore for its winter food! Mark how the crow preys upon a carcaſe:

anon

anon it crops a cherry from the tree, and both are changed into the flesh and feathers of a crow. Observe the kine in the meadows, feeding on a hundred varieties of herbs and flowers; yet all the different parts of their bodies are nourished thereby in a proper manner: every flower in the field is made use of to increase the flesh of the heifer, and to make food for men: and out of all these varieties, there is a noble milky juice flowing to the udder, which provides nourishment for young children.

So near a-kin is man, the lord of the creation, in respect of his body, to the brutes that are his slaves, that the very same food will compose the flesh of both, and make them grow up to their appointed stature. This is evident beyond doubt in daily experiments. The same bread-corn which we eat at our tables will give rich support to sparrows and pigeons, to the turkey, and the duck, and all the fowls of the yard; the mouse steals it and feeds on it in his dark retirements; while the hog in the sty and the horse in the manger, would be glad to partake. When the poor cottager has nursed up a couple of geese, the fox seizes one of them for the support of her cubs, and perhaps the table of the landlord is furnished with the other to regale his friends. Nor is it an uncommon thing to see the favourite lap-dog fed out of the same bowl of milk, which is prepared for the heir of a wealthy family, but which nature had originally designed to nourish a calf. The same milky material will feed calves, lap-dogs, and human bodies.

How various are our dishes at an entertainment? How has luxury even tired itself in the invention of meats and drinks in an excessive and endless variety? Yet when they pass into the common boiler of the stomach, and are carried thence through the intestines, there is a white juice strained out of the strange mixture called chyle, which from the lacteal vessels is converted into the blood, and by the laws of nature is conveyed into the same crimson liquor. This being distri-

buted through all the body by the arteries, is farther ſtrained again through proper veſſels, and becomes the ſpring of nouriſhment to every different part of the animal. Thus the God of Nature has ordained, that how diverſe ſoever our meats are, they ſhall firſt be reduced to an uniform milky liquid, that by new contrivances, and Divine art it may be again diverſified into fleſh and bones, nerves and membranes.

How conſpicuous, and yet how admirable are the operations of Divine Wiſdom in this ſingle inſtance of nouriſhment! But it is no wonder that a God who could create ſuch aſtoniſhing and exquiſite pieces of machinery as plants and animals, could preſcribe ſuch laws to matter and motion, as to nouriſh and preſerve the individuals, as well as to propagate the ſpecies, through all ages to the end of time.

[*To be continued.*]

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dignity, that is, to Thou him; for this is eſteemed a great indignity, when it is not a mark of familiar acquaintance. And if the faſhions of other countries and ages have been different, this concerns not us, nor are we to diſpute whether of the two be more ſuitable; it being convenient that we ſhould comply with thoſe cuſtoms, not which are abſolutely beſt, but which are at preſent moſt in uſe. And although (it is likely, according to the manner of thoſe times) the High Admiral diſcourſed to *Peter*, King of *Arragon*, in the ſingular number, yet the ſtyle is now altered, and it would be unpardonable amongſt us, either in ſpeech or letters, to addreſs the King and Prince, with any other titles but Your ſacred Majeſty, and Your royal Highneſs: and as he conformed to the mode of his times, ſo muſt we ſubmit to the manners of our own. And theſe I call Ceremonies of Duty, becauſe they receive not their being from our will, but from law, that is to ſay, from a general cuſtom, which is equivalent in things of this nature. In matters which have no vicioufneſs adhering to them, but rather a ſemblance of courteſy and goodneſs, it ſeems to me very expedient that we ſhould conform to that common uſage, and not raiſe ſcruples and contentions. In ſaluting and writing letters, and indeed in all inſtances of civil converſation, you are to behave yourſelf, not exactly according to the meaſures and dictates of reaſon (I mean, that which appears to be ſo to you;) much leſs is your own humour and fancy to be your guide, but Cuſtom, the rule of decency; and that not as it was in former ages, but as it is at this preſent time. And therefore it is not for you to object and ſay, How comes ſuch a one to be a gentleman? or, Why ſhould I give him any reſpect? for if he be frequently ſtiled Maſter, he will imagine you ſcorn and revile him if you call him by his proper name, and apply yourſelf to him after a vulgar manner.

[*To be continued.*]

An extract from a volume entitled, A Review of Dr. PRIESTLEY's *Doctrine of Philosophical Necessity.*

Whether Liberty be essential to practical Virtue; and of moral and practical Necessity.

[*Continued from page* 137.]

THE next place I shall note is, (page 65) "It is only where the necessity of sinning arises from some other cause than a man's own disposition of mind, that we ever say there is any impropriety in punishing a man for his conduct. If the impossibility of acting well has arisen from a bad disposition or habit, its having been impossible with that disposition or habit to act virtuously, is never any reason for our forbearing punishment, because we know that punishment is proper to correct that disposition and that habit, and that we thereby both reform the sinner and warn others, which are all the just ends of punishment; every thing else deserving no other name than vengeance, and being manifestly absurd, because answering no good purpose." It is very clear that the propriety of punishing a man for any offence arises from his intention, or it may be called disposition of mind, to commit the crime; but that propriety also includes this supposition, that the man had it in his power to prevent, restrain, or overrule that bad intention, or disposition of mind, or that he was not under any certain or unavoidable necessity of offending. It is equally unjust to punish a man for an offence by him committed, if certain and unavoidable, from whatever cause it originated, as to punish him for an offence by him committed, which was necessarily and unavoidably caused or produced by his bad disposition, provided that disposition never was in his power

power to be made otherwiſe. Dr. Prieſtley ſays, it is never any reaſon to *forbear puniſhment*, becauſe it was *impoſſible*, with *that diſpoſition or habit*, to *act virtuouſly*. If ſo, the puniſhment appears to be not for the crime, but for the bad diſpoſition or habit which neceſſarily produced it; yet unfortunately for the poor man whoſe puniſhment is not to be forborn, neither could he poſſibly avoid that bad diſpoſition and habit, for Dr. Prieſtley ſays, (page 8) " no event could have been otherwiſe than it has been, is, or is to be;" ſurely then this bad diſpoſition was one event, which could not poſſibly be otherwiſe. It is the efficient producing cauſe of the action which ought to be puniſhed, and not the paſſive inſtrument made uſe of. Upon the Neceſſarian ſyſtem, the man who commits the crime is only a paſſive inſtrument, unavoidably and neceſſarily impelled to action; and though we may ſay he is puniſhed for his bad diſpoſition and habit, and not for the crime, yet it is only removing one ſtep further: ſtill the man is puniſhed for what he could not poſſibly avoid; becauſe the bad diſpoſition of mind was equally neceſſary and unavoidable with the crime reſulting from it, as above obſerved, it being an event which was to be. Therefore, whether the man be puniſhed for the crime or bad diſpoſition, he is certainly puniſhed for doing what was certain and neceſſary to be done, or to happen, for an event which was certainly foreknown to come to paſs at that time, many, very many years before he was born, and for what he could not poſſibly avoid, as it could not poſſibly be otherwiſe. I therefore may retort Dr. Prieſtley's words upon himſelf: " This can deſerve no other name but that of vengeance, and is manifeſtly abſurd, becauſe anſwering no good purpoſe whatever;" for, though Dr. Prieſtley ſays puniſhment is proper to correct that diſpoſition and habit, in order to reform the ſinner and warn others, yet, according to his doctrine, no alteration can be made, nor any good end anſwered that I can poſſibly conceive, becauſe either the diſpoſition and habit is certainly and neceſſarily

neceſſarily to be corrected, or it is not; the ſinner is certainly and neceſſarily to be reformed, or he is not. If either or both of them are to be done, they will certainly and neceſſarily be done; and if either or both of them are not to be done, they will certainly and neceſſarily be undone, whether any puniſhment be inflicted or no; for not one thing could have been otherwiſe, or will be otherwiſe than they have been and will be, though the offender's puniſhment be ever ſo exemplary or ſevere: nor can any alteration be made but what is to be, whether Dr. Prieſtley writes, or preaches, or perſuades, and adviſes, or he never does any one of them again. Certainly then upon Dr. Prieſtley's plan there can be no juſt end of puniſhment, as no alteration or amendment can thereby poſſibly be effected, but what muſt come to paſs whether the man be puniſhed or no; conſequently on his plan all puniſhment can only be *vengeance*, and *can anſwer no good end whatever*.

[*To be continued.*]

The ſureſt and ſafeſt WAY *of* THRIVING.

[Extracted from a late Author.]

[*Continued from page* 141.]

A Word or two for my brethren's ſake of the firſt doctrine raiſed from the foregoing verſe, which is the principal point there intended by our Saviour which was this:

"That all needful ſuccour, and good entertainment ought to be offered in ſpecial to the Miniſters of the Goſpel."

Our Saviour in commending objects to our charity, in the firſt place mentioneth prophets, and then righteous ones, ſaying, *He that receiveth a prophet in the name of a prophet, ſhall receive*

receive a prophet's reward, and then addeth, *He that receiveth a righteous man in the name of a righteous man*, &c.

Indeed, so general must be the extent and emanation of our charity, that it must not exclude any who are in want and distress. For though we may, and ought to put a difference between men upon whom we bestow our charity; yet ought we not to restrain it from any men who are in want; but must act the grace of charity towards them who have not the grace of faith. Yea *we ought to do good unto all*, as the Apostle exhorteth, Gal. vi. 10, *but especially unto them who are of the household of faith*. And among them chiefly to the Ministers of Christ. So as this object of charity, prophet, is not here to be taken exclusively, but by way of eminency and preferment: Ministers are before, and above others, with more readiness and cheerfulness to be ministered unto.

The people of *Israel* we read were commanded once and again not to leave nor forsake their *Levites*, especially when they were reduced to any straights and exigencies, as Deut. xii. 19. and xiv. 27. Then much less should the Ministers of the Gospel be left and forsaken by the people of God, when they lie under any want or distress.

The examples of God's people that have gone before us in the performance of this duty are many, both in the Old and New Testament. It is recorded to the perpetual praise and commendation of *Obadiah*, that he hid the prophets of God by fifty in a cave from the cruelty of *Jezabel*, and sustained them with food, and ministred all things necessary unto them, 1 Kings xviii. 13. We read likewise how the widow of *Zarephath* nourished the propet *Elijah* in her house for many days and years, even so long as the famine continued, 1 Kings xvii. 15, 16. The kindness of the good *Shunamite* to the prophet *Elisha*, is largely related, 2 Kings iv. 8, &c. *It fell on a day that* Elisha *passed to* Shunem, *where was a great woman, and she constrained him to eat bread:* that is, to refresh himself with food. *And so it was, that as oft as he passed by,*

he turned in thither to eat bread. Having found good entertainment, and hearty welcome, he did the oftner viſit the family. *And ſhe ſaid unto her huſband, Behold now I perceive, that this is a holy man of God, which paſſeth by us continually, let us make a little chamber, I pray thee, on the wall, and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick.* Under theſe, other neceſſary accommodations are compriſed. The good woman deſired of her huſband, *that a chamber might be made for the prophet on the wall*; perhaps not that ſhe wanted room in her houſe to lodge him, but becauſe ſhe conſidered that the noiſe of a great family might be ſome diſturbance to the prophet's ſtudy and devotion; therefore thought it convenient to provide ſuch a chamber for him, where he might be more retired, and might have free ingreſs and egreſs; that by thoſe accommodations he might be encouraged the oftner to take up his lodging there.

Rom. xvi. 2. It is ſet down as the height and crown of *Phebe's* good works, that ſhe had been a *ſuccourer of the Apoſtle* Paul, *in his wants and ſtraits.* And in 2 Tim. i. 16. we read how *Oneſiphorus* refreſhed and relieved the Apoſtle in his ſuffering condition, and *was not aſhamed of his chain*; that is, though he were a priſoner, and under reſtraint for the goſpel's ſake, yet *Oneſiphorus* owned him, ſhewed him all reſpect, ſuccoured and relieved him in that his low condition. *Gaius* likewiſe, a godly wealthy citizen of *Corinth*, is famous for that kind entertainment and ſuccour which he gave to the Apoſtle, and the Church with him, Rom. xvi. 23.

It is recorded to the commendation of King *Edward* the Sixth, that he afforded all needful ſuccour, and good entertainment to *Bucer*, *Fagius*, and other divines, when they fled into this kingdom, by reaſon of the troubles in their own nation. And *Beza*, in his Epiſtle ad *Regem*, *Jacobum*, maketh an honourable mention of a liberal collection of the Church of *Scotland* ſent to their *French* Miniſters, who were baniſhed *Religionis cauſa.*

Here

Here are fair copies for us to write after. And indeed why are theſe things written, and left upon record to poſterity, but for our learning? Not ſo much for our admiration as our imitation, that we might follow their ſteps, and write after their copy, which St. *Paul* teſtifies of the *Macedonians*, 2 Cor. ix. 2, *How that very many of them were ſtirred up and provoked to a liberal contribution to the poor ſaints at* Jeruſalem *by the forwardneſs and zeal of the* Corinthians. And St. *Auſtin* (Confeſ. lib. ix. cap. 2.) confeſſeth that "the examples of God's ſervants, did burn and conſume his own lukewarmneſs, and their fervent zeal ſet an edge on his devotion."

[*To be continued.*]

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *Explained and Vindicated.*

[By Thomas Taylor, A. M.]

CHAP. I.

St. Paul's parallel of Adam and Jeſus Chriſt.

[*Continued from page* 144.]

THUS by contemplating the juſtice of God, requiring full ſatisfaction for Adam's ſin, ſpread and propagated to all his poſterity, we are eaſily led to believe what the ſcriptures foretold, that Jeſus muſt have ſuffered and entered into his glory. For here only we have Divine Juſtice atoned in full weight and meaſure, by the High Prieſt of our profeſſion, the only Son of God, *whom he hath appointed heir of all things, by whom alſo he made the worlds: who being the brightneſs of his Father's glory, and the expreſs image of his perſon, and*

upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. In which words the worth of his sacrifice is represented infinite, if the most glorious characters here spoken of it can make it so: for he that hath purged our sins by himself; or he that, once at the end of the world, hath appeared to put away sin, and to purge our consciences from dead works, is the *eternal Son of God*, and *heir of all things*, and the *Creator of the worlds*, the *brightness of the Father's glory*, and the *express image of his person*; in whom the *universe subsists* by the word of his power.

This was the answer which the Fathers gave to that enquiry, How the sufferings of a man could be a price of that extraordinary merit, as to ransom the forfeited lives of a whole world? That this man was God incarnate, and that the efficacy of his blood arose from the dignity and divinity of his person. And this they understood so well, that all those opinions which tended either to destroy the human nature, that body which God had prepared him for a sacrifice, or to invalidate its infinite efficacy, by denying its personal union with the divinity, have been censured and exploded by the Church as impious and heretical.

Of the first sort, were such as either gave him no body at all, but only the appearance of it; or such as fancied it made of a celestial matter, and quite different from that of ours; or such as gave him a body without a soul; or lastly, such as, though they found an entire human nature in Jesus, have lost it again, as being absorbed and converted into the divine.

Of the second sort, are those who either absolutely denied the divinity of our Saviour, or else disunited the two natures of Christ, and divided him into two persons: because hereby they destroyed that communication of the Divine attributes to the human nature, which alone rendered it a sacrifice worthy of, and acceptable to God. For which reason, the heresy of

Nestorius

Neſtorius was condemned by the Council of *Epheſus*, which in oppoſition to his dividing principles, maintained, that the mother of Jeſus might be called the mother of God: and St. *John's* aſſertion, that *the word who was God was made fleſh*, has been always regarded as the moſt ſacred truth, and inviolable foundation of our Chriſtian faith.

" For who elſe but God could accompliſh ſo difficult an enterprize, and ſurmount ſo many obſtacles which oppoſed themſelves to our ſalvation? Who could deliver us from death, but the Author and Prince of life? Who could purge our conſciences from the impurities of ſin, and the uneaſineſs of guilt, but the King of ſaints? Who could reſcue our bodies from the grave, but He who is Almighty? Who could exalt us into heaven, but he whoſe everlaſting throne is eſtabliſhed above the ſtars? Who could give to God a ſatisfaction of infinite value, but God the Son, whoſe merit is abſolutely infinite?" It is not conceivable that any other ſhould be able to deſtroy the works of the devil, and overthrow the empire of hell, that had been ſo long confirmed and eſtabliſhed in the world.

[*To be continued.*]

An extract from a Courſe of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

It is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

[*Continued from page* 150.]

HE is now fixed in eternity. There he finds all his dying apprehenſions ſadly true. He is in that wretched aſſembly of ſpirits, who are kept locked up the priſoners of deſpair, and will be delivered, only, for trial and for execution at the day of judgment. He ſees nothing but ſadneſs

ſitting upon every ſoul. He hears nothing but ſorrow iſſuing from every ſpirit. All is mournfulneſs, all is melancholy, all is horror, around him.

How ſpirits that have no bodies can ſpeak, we know not. But we are certain that they can. The angels, we are ſure, ſpeak to each other. And God himſelf, the pureſt of all ſpirits, has frequently ſpoken to men, you know, and is frequently ſpeaking to angels. Our ſouls therefore, in their ſtate of ſeparation from the body, will not only retain all their powers of thinking, but alſo be able to ſpeak their thoughts to each other. And ſadly ſorrowful muſt be their converſation, in this priſon-houſe of the wicked. That joy, which once ſparkled in the eyes and ſhone out in the converſation of a ſinner, is now all gone, and gone for ever. Where is that fund of cheerfulneſs and that fountain of pleaſantry which kept him ſo lively and ſo gay in life, even under the ſenſe of an offended God, even under the proſpect of what he now ſuffers? It is all gone and gone for ever. In life he could ſhuffle off the thoughts of his offended God, he could turn away the proſpect of what he now ſuffers. But now, in the ſolemn and ſequeſtered ſcenes of eternity, thoſe thoughts ruſh upon him with a violence which he cannot reſiſt. The world, and all its draughts of ſleepineſs for the ſoul, are now withdrawn. He ſees, he feels his offended God in his preſent allotment. And the thoughts of what his future will be, torment him perpetually. He feels too ſtrongly the preſent, to be eaſy even for a moment. He has too lively a foretaſte of the future, not to be in exquiſite ſufferings. And his thoughts cannot ſtep out of himſelf, without coming back immediately with an addition to his woe, from the helpleſs, the ruined, the weeping ſociety about him.

In this the firſt region of ſorrow to the ſouls of ſinners, we cannot doubt, but that, as they can talk, they will alſo know one another. Our Saviour accordingly repreſents the ſoul of the rich man as knowing Abraham and Lazarus. The

ſpirits

ſpirits of deceaſed men, therefore, will know one another in the world of ſpirits, juſt as much as they will in their bodies after the reſurrection. And this conſideration adds greatly to the terrors of the place. There, thoſe ſouls will meet and know each other, that have been inſtrumental in bringing each other to this general ſeat of ſorrow. And what muſt be their ſelf-condemnations, what their mutual upbraidings, what their lamentations in conjunction! The mind of man cannot conceive a greater picture of horror on this ſide judgment and hell than a family, once united in friendſhip and in ſinfulneſs, meeting together, and finding themſelves irrecoverably undone. In ſuch a caſe, how readily will the children endeavour to caſt the blame of their ruin upon their parents, upon the bad education which they gave them, and upon the bad examples that they ſet them! And how much muſt this increaſe the weight of the parents woe, already being under the load of their own afflictions, and now feeling an addition to it from the miſery of their children. They will endeavour, therefore, to throw a part of the load back upon their children, and to charge them with being equal cauſers of their own ruin. And they will all agree at laſt, to leave the determination to the righteous judgment of God; and meantime to join in a dreadful concert of lamentation; to add their own ſighs and ſorrows to thoſe of the wailing multitudes about them.

[*To be continued.*]

An Extract from the Rev. Mr. EASTERBROOK's *Account of* GEORGE LUKINS.

[*Continued from page* 159.]

THIS letter* much attracted the notice of the citizens; and it having by ſome means or other been made known, contrary to our deſire, that a prayer meeting on Friday morning

* See the preceding Number.

ing was to be held in the veſtry-room of Temple Church, for the man who was the ſubject of that letter, a conſiderable number of people planted themſelves upon the walls of the veſtry-room, and heard part of the prayers, the ſinging, the converſation, and the wonderful ſounds which proceeded from George Lukins, and carried ſome account of theſe circumſtances to a printer, who inſtantly diſpatched papers upon the ſubject, through the ſtreets of Briſtol, and its vicinage. Similar papers were ſhortly cried through the ſtreets of Bath, London, and many other parts of the land. So that contrary to our deſign the affair was in this manner brought before the public.

On Friday morning, June 13, the following perſons, accompanied with George Lukins, met me at the veſtry-room at Temple Church, at eleven o'clock, to offer up petitions to the throne of grace, viz.

Mr. John Broadbent,	Mr. J. Weſtcote,
Mr. John Valton,	Mr. J. Lard,
Mr. Jeremiah Brettel,	Mr. T. Delve,
Mr. Benjamin Rhodes,	Mr. Rees,
Mr. T. M'Geary,	Mr. Deverel,
Mr. William Hunt,	Mr. Tucker,
Nathaniel Gifford, Eſq;	Mr. Gwyer.

In conſequence of the papers which were publiſhed through the greateſt part of the kingdom, without our conſent, many ſtrange falſehoods were propagated; which being communicated to ſome of our friends, they were induced, in order to prevent the people from ſuffering impoſitions, haſtily to put together the following true relation, of the occurrences of that morning:

SOME perſons, acquainted with George Lukins, had heard him repeatedly ſay that he was poſſeſſed with ſeven devils,

and

and that if ſeven Miniſters could be got to pray with him in faith, they would be caſt out. But this declaration being treated as a viſionary matter, he remained in his former ſtate. However, a perſon who felt much for his deplorable caſe had him brought to Briſtol laſt week, to ſee if any thing could be done for him.

After he had been here a few days, and was ſeen by many perſons in his fits, ſeveral Miniſters were prevailed upon to meet on the occaſion. They accordingly met in the veſtry-room of Temple Church, on Friday the 13th inſtant, at eleven o'clock in the forenoon, attended by the poor man, and ſeveral other perſons to aſſiſt in managing of him in his fits; and the following is a relation of ſome of the particulars on the above awful occaſion.

1. They began ſinging a hymn, on which the man was immediately thrown into ſtrange agitations, his face was variouſly diſtorted, and his whole body ſtrongly convulſed. His right hand and arm then began to ſhake with violence, and after ſome violent throes, he ſpake in a deep, hoarſe, hollow voice, *perſonating an inviſible agent* calling the man to an account, upbraiding him as a fool for bringing that ſilly company together: ſaid it was to no purpoſe, and ſwore that he would never quit his hold of him; but would torment him a thouſand times worſe for making this vain attempt.

2. He then began to ſing in his uſual manner, (*ſtill perſonating ſome inviſible agent*) horribly blaſphemed, boaſted of his power, and vowed eternal vengeance on the miſerable object, and on thoſe preſent for daring to oppoſe him; and commanded his "faithful and obedient ſervants" to appear, and take their ſtations.

3. He then ſpake in a female voice, very expreſſive of ſcorn and deriſion, and demanded to know why the fool had brought ſuch a company there? And ſwore "by the devil" that he would not quit his hold of him, and bid defiance to, and curſed all, who ſhould attempt to reſcue the miſerable object

from

from them. He then ſung, in the ſame female voice, a kind of love ſong, at the concluſion of which he was violently tortured, and repeated moſt horrible imprecations.

4. Another inviſible agent came forth, aſſuming a different voice, but his manner much the ſame as the preceding one. A kind of dialogue was then ſung in a hoarſe and ſoft voice alternately; at the concluſion of which, as before, the man was thrown into violent agonies, and blaſphemed in a manner too dreadful to be expreſſed.

5. He then ſaid, "I am the great devil;" and after much boaſting of his power, and bidding defiance to all his oppoſers, ſung a kind of hunting ſong; at the concluſion of which he was moſt violently tortured, ſo that it was with difficulty that two ſtrong men could hold him (though he is but a ſmall man, and very weak in conſtitution;) ſometimes he would ſet up a hideous laugh, and at other times bark in a manner indeſcribably horrid.

6. After this he ſummoned all the infernals to appear, and drive the company away. And while the Miniſters were engaged in fervent prayer, he ſung a Te Deum to the devil, in different voices, ſaying, "We praiſe thee, O devil; we acknowledge thee to be the ſupreme governor."

7. When the noiſe was ſo great as to obſtruct the company proceeding in prayer, they ſang a hymn ſuitable to the occaſion. Whilſt they were in prayer, the voice which perſonated the great devil bade them defiance, curſing and vowing dreadful vengeance on all preſent. One in the company commanded him in the name of the great Jehovah to declare his name? To which he replied, "I am the devil." The ſame perſon then charged him in the name of Jehovah to declare why he tormented the man? To which he made anſwer, "That I may ſhew my power amongſt men."

8. The poor man ſtill remaining in great agonies, prayer was continued for his deliverance. A Clergyman preſent deſired him to ſpeak the name of "Jeſus," and ſeveral times

repeated

repeated it to him, at all of which he repeated "devil." —During this attempt a ſmall faint voice was heard ſaying, "Why don't you adjure?" On which the Clergyman commanded, in the name of the Father, the Son and the Holy Ghoſt, the evil ſpirit to depart from the man; when a voice was heard to ſay, "Muſt I give up my power?" and this was followed by dreadful howlings. Soon after another voice, as with aſtoniſhment, ſaid, "Our maſter has deceived us."—The Clergyman ſtill continuing to repeat the adjuration, a voice was heard to ſay, "Where ſhall we go?" and the reply was, "To hell, and return no more to torment this man." —On this the man's diſtortions were ſtronger than ever; attended with the moſt dreadful howling. But as ſoon as this conflict was over, he ſaid, in his own natural voice, "Bleſſed Jeſus!"—He then immediately praiſed God for his deliverance, and kneeling down ſaid the Lord's Prayer, and returned his thanks to all who were preſent.

The meeting broke up a little before one o'clock, having laſted near two hours, and the man went away entirely delivered, and has had no return of the diſorder ſince.

It is not eaſy to conceive the number of letters which were addreſſed to me, as the reſult of this publication, deſiring that I would, as vicar of Temple Church, ſatisfy the public how far that account was true. That I might give a general anſwer to all my correſpondents, I particularly ſtudied the whole of that little hiſtory, and wrote a ſhort letter June 24th, exhibiting my teſtimony to the truth of it; which letter was publiſhed in the Briſtol Gazette, on Wedneſday June the 25th. In the mean time, at the particular deſire of George Lukins, I wrote the following letter to the Rev. Mr. Wylde, curate of Yatton.

"Briſtol, June 14, 1788.

"Rev. Sir,

"AT the requeſt of George Lukins, I take the liberty to acquaint you, that there was a meeting for prayer held on his

account, in the veſtry-room at Temple Church yeſterday morning, at which time we had an aſtoniſhing demonſtration of the reality of that apoſtolical declaration, *Jeſus Chriſt the ſame yeſterday, to-day, and for ever.* Our Lord's power was preſent to help, and our friend George was favoured with a great deliverance. He has had no return of his paroxiſm ſince, and I truſt that the ſame Divine Power, which hath ſo far reſcued him from the tyranny of the powers of darkneſs, will continue to defend him againſt any future attacks. Let us offer our praiſes to the God of all grace, for this diſplay of his loving-kindneſs, and let us ſtill bear this poor man, in the arms of our faith and prayer, to the throne of grace, that the good work which is begun upon him may be carried on to perfection. I beg leave to ſubſcribe myſelf,

Rev. Sir,

Your very humble and obedient Servant,

JOSEPH EASTERBROOK."

To which letter the Rev. Mr. Wylde was pleaſed to favour me with the following anſwer:

"Rev. Sir,

"I AM extremely obliged to you, for the happy information you ſent me of the Divine aſſiſtance beſtowed upon my poor neighbour, George Lukins. I am truly thankful to the Almighty, for this great diſplay of his mercy and power; and ſincerely hope, that this freſh inſtance of the great love of our Lord to ſinful man may ever be kept in memory, and influence the actions, not only of our afflicted friend in particular, but of all in general, who have any ways known, or have heard of this wonderful ſtory.

I remain, Rev. Sir,

Your obliged Friend,

Yatton, June 16, 1788. S. T. WYLDE."

[*To be continued.*]

A clear

A clear and concise Demonstration of the Divine Inspiration of the HOLY SCRIPTURES.

THERE are four grand and powerful arguments which strongly induce us to believe that the Bible must be from God, viz. miracles, prophecies, the goodness of the doctrine, and the moral character of the penmen. All the miracles flow from Divine Power; all the prophecies from Divine Understanding; the goodness of the doctrine from Divine Goodness; and the moral character of the penmen from Divine Holiness.

Thus Christianity is built upon four grand pillars, viz. the Power, Understanding, Goodness, and Holiness of God: Divine Power is the source of all the miracles; Divine Understanding of all the prophecies; Divine Goodness of the goodness of the doctrine, and Divine Holiness of the moral character of the penmen.

I beg leave to propose a short, clear, and strong argument to prove the Divine Inspiration of the Holy Scriptures.

The Bible must be the invention either of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would, nor could make a book and tell lies all the time they were writing it, saying, Thus saith the Lord, when it was their own invention.

2. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity.

3. Therefore I draw this conclusion, That the Bible must be given by Divine Inspiration.

The Rev. Mr. D—'s advice to his SERVANTS, *when abſent from them.*

IT will give me great pleaſure to find upon my return that you have received benefit in your ſouls. I hope that you have found your meetings at *J. F's*, profitable to you. Satan will be ſure to endeavour the preventing ſuch meetings. But the grace of God, if you are earneſt in applying for it, through the mediation of his dear Son, will enable you to overcome all difficulties. Therefore be often lifting up your hearts to God. Be very diligent and fervent in your prayers for ſpiritual bleſſings. May the bleſſed Jeſus, the deſpiſed Nazarene, be more and more precious to you! Look unto him continually, that you may be ſaved from ſin, and guilt, and ſlaviſh fear. Spend not your time in fruitleſs grief; but when you are diſtreſſed in your ſouls, go immediately to the meek and loving Jeſus, who ſtands ever ready to anſwer prayer, with his hands filled with pardon and grace, for penitent ſinners, and who hath promiſed to look to every one that is of an humble and contrite ſpirit, and to comfort all that mourn.

Deſire that *W.* will be attentive to the important concerns of his ſoul, will give over his light and trifling converſation, and loſe no more of the precious time of his youth, leſt he ſadly mourn it hereafter; but on the contrary, that he become inſtant in prayer for the forgiveneſs of his ſins, and the change of his heart.

That God may multiply his beſt of bleſſings upon you, is the continual earneſt deſire, and repeated prayer of

Your very unworthy, but very affectionate Paſtor and Maſter,

W. D.

P. S. My beſt wiſhes attend Mrs. *P.* and all the dear ſouls in my pariſh. Pray for me, when you meet together.

The

The SUFFERINGS *of* THECLA: *which happened about the year* 67.

[Tranſlated from a Greek Fragment.]

The PREFACE.

THE following fragment is unqueſtionably of very great antiquity; but it has been without foundation aſcribed to St. Paul. The facts were never queſtioned either by the friends or enemies of Chriſtianity for many centuries: though they were often celebrated, and are frequently mentioned by writers of the firſt rank in the Chriſtian Church.

Her hiſtory is confirmed by Gregory Nazianzen, and Gregory of Nyſæ, Ambroſe, Chryſoſtom, Iſidorus, and others. Cyprian of Antioch, who flouriſhed in the third century, prays for the ſuffering martyrs thus: "Stand by us, O Lord, as thou didſt by the Apoſtles in bonds, by THECLA in the fire, by Paul in perſecutions, by Peter in the waves."

Tertullian, one of the moſt ancient writers in the Church, informs us, *De Baptiſmo*, c. 17. that it was compiled by a Preſbyter of Aſia; a man extremely attached to St. Paul, who raſhly ventured to publiſh it, under the Apoſtle's name, towards the cloſe of the firſt century: and that being charged with it by the Evangeliſt John, he confeſſed the fact, alledging that he had done it out of fervent love to the Apoſtle. This account is confirmed by Jerome, who quotes Tertullian.

It is ſuppoſed to have happened about the year of our Lord 67, during the laſt time that St. Paul viſited Aſia, and not long before he ſuffered martyrdom: which according to Euſebius, was near the cloſe of Nero's reign: Jerom fixes it in the thirty-ſeventh year after the paſſion of our Lord.

The Greek copy, which is taken from a manuſcript in the Bodleian Library, and publiſhed by Grabe, is in many places defective,

defective, and in others much corrupted. Its defects are partly supplied from an ancient Latin version in the Bodleian Library, and from the Greek Commentary of Basilius Selucienſis.

I neither affirm nor deny the truth of the following relation: but that it is ancient I cannot doubt.

J. W.

The SUFFERINGS *of* THECLA, &c.

WHEN Paul was going up to Iconium, as he fled from Antioch, he was accompanied by Hermogenes and Demas, men full of hypocriſy. But Paul intent only on the goodneſs of God ſuſpected no evil of them, but loved them exceedingly, making the words of Chriſt and his goſpel pleaſant unto them, and diſcourſing to them of the knowledge of Chriſt as it was revealed to him.

But a certain man named Oneſiphorus hearing that Paul was coming to Iconium went forth to meet him, with his wife Lectra, and their children, Simmia and Zeno, that they might receive him into their houſe: for Titus had informed them of the perſon of Paul, for as yet, they had not known him in the fleſh. Walking therefore in the King's highway which leads towards Lyſtra, they waited, expecting to receive him. Not long after they ſaw Paul coming towards them, a man ſmall of ſtature—bald—his legs diſtorted—his eye-brows knit together—his noſe aquiline—but manifeſtly full of the grace of God; for his countenance was ſometimes like that of a man, and ſometimes like that of an angel. And Paul ſeeing Oneſiphorus was glad.

And Oneſiphorus ſaid unto him, Hail thou ſervant of the *Bleſſed*. Paul replied, Grace be with thee and with thy houſe. Demas and Hermogenes filled with envy and diſſimulation cried out, And are not we ſervants of the *Bleſſed?* Why haſt

thou

thou not ſaluted *us?* To whom Oneſiphorus anſwered, I do not ſee in you the fruits of righteouſneſs: but if ye are indeed *ſuch*, come and abide alſo at my houſe. So Paul went with him, and there was great joy in the houſe of Oneſiphorus; and having fallen upon their knees and prayed, and broken bread, Paul preached to them the word of God, concerning temperance, and the reſurrection, to this effect:

Bleſſed are the pure in heart, for they ſhall ſee God. Bleſſed are they that keep the fleſh unſpotted, for they ſhall become the temples of God.

Bleſſed are they that renounce this preſent world, for they ſhall pleaſe God. Bleſſed are they that have wives as though they had them not, for they ſhall become like the angels of God. Bleſſed are they that tremble at the words of God, for they ſhall be comforted.

Bleſſed are they that receive the wiſdom of Jeſus Chriſt, for they ſhall be called the ſons of God. Bleſſed are they that keep the knowledge of Jeſus Chriſt, for they ſhall dwell in light. Bleſſed are they that for the love of Chriſt have forſaken the form of this world, for they ſhall judge angels, and ſhall ſit at the right hand of Chriſt, and ſhall ſee the day of judgment without bitterneſs.

[*To be continued.*]

LETTERS.

LETTER CCCCLXXXIX.

[From Miſs E. R. to the Rev. J. Weſley.]

Croſs Hall, Jan. 30, 1779.

Rev. Sir,

I Know not where to begin to tell you how good the Lord is to me. Since I wrote laſt, a holy flame (which then ſeemed kindling) has broken out amongſt us; and ſeveral at

Otley

Otley have entered into a greater degree of that reſt which remaineth for the people of God: particularly four who were then afar off have been brought nigh by the blood of the Lamb, and now praiſe a pardoning God. The ſpirit of prayer and ſupplication reſts on many more, who ſeem with one heart and mind to believe that Jeſus will go on from conquering unto conquer! O that every heart may feel his power, and all our ſouls ſweetly join in this bleſſed ſervice!

We had Mr. C. about a fortnight ago, who was made a general bleſſing to us. He is a good man, and in moſt places where he has been, God has given him ſeals to his miniſtry. He ſpeaks much of the work of the Holy Spirit within us, and ſo lives beneath its divine influences as to be truly taught of God. He preached at Yeadon a little while ago, and it pleaſed the Lord to ſpeak by him to ſome very hardened, profligate ſinners, who ſince then have brought forth fruits meet for repentance: and we are not without hope that even at that place the Lord will be glorified in the ſalvation of many.

I have heard nothing particular of, or from Mr. —, ſince I laſt ſaw you. But my dear Lord keeps me in a bleſſed freedom from all things here below. My affections are wholly fixed on Him who is altogether lovely, and the faireſt amongſt ten thouſand. I eſteem it no ſmall privilege to have ſuch a bleſſed opportunity of diſengaging myſelf from many things which are lawful in themſelves, that my time may be employed in His work whoſe ſervice is my delight.

You aſk, "If I am fully employed for a good Maſter? When I would attempt to anſwer, my ſpirit ſinks into ſweet confuſion at his adorable feet: conſcious how little I am capable of doing for him. Thus far, however I can ſay, In all I do, his only glory is my aim, and ſo graciouſly does he deal with me, that when I am called to ſerve with Martha's hands, I feel a Mary's heart; and when engaged more immediately in his bleſſed ſervice it is my delight. And I have

ſuch

ſuch love for the inhabitants of Otley, that if I could think it would anſwer any good end, I would freely go from houſe to houſe, and on my knees pray them to be reconciled to God.

I can truly ſay, my ſoul is united to you, Sir, in the bonds of divine love, and daily feels the true communion of ſaints. O that we may drink deeper into the ſpirit of our God and riſe higher into all the life of love! Then, when he comes in the clouds of heaven, we ſhall be caught up with all his followers, to meet him in the air, and aſcend on high to dwell with him to all eternity. Till then, I remain, Rev. Sir,

Your real Well-wiſher,

E. R.

LETTER CCCCXC.

[From Mr. Charles Delamotte, to the Rev. J. Weſley.]

Barrow, near Barton, Lincolnſhire, Feb. 2, 1779.

My dear brother John Weſley,

I Am happy to ſee your name at full length in the papers of Jan. 4. My eyes overflow with tears of gladneſs to find you ſtill hold your integrity, and that you warn your Maſter's ſheep of any danger that may attack them.

If I *could* hate any man upon earth it would be Voltaire; not for his own ſake, but for his Atheiſtical works which he has publiſhed. Go on then my dear brother and proſper. I do not know any man (not even by name) who has laboured more aſſiduouſly in the vineyard of our Lord than yourſelf; but notwithſtanding, when we meet in heaven (which I hope will ſoon come to paſs) we ſhall both find that it is the merits and grace of our Saviour alone that brought us thither.

I am going fast on to sixty-five, and you are much older. But may we not both say with Jacob, Few and evil have been the days of the years of our pilgrimage? Yet when I reflect on those I spent with you it affords me great comfort; for I can most assuredly say, that by your means I came to the knowledge of the grace of Jesus Christ our Lord.

I care not if one says, I am of Paul, and another, I of Apollos, or, in other words, I am one of *The Brethren*, and you a Methodist; for this I know, that by our works our faith must be proved; and as we have a merciful Saviour and Judge, with great humility I say, I am not afraid; but rather rejoice in thinking my time is at hand when I shall see him as he is.

I am sorry to say that there is a forsaking the assembling of ourselves together in this place; nevertheless there are many souls here that know the Lord Jesus, who constantly use the means of grace. I salute all that are with you in love, and hope ever to be

Your loving Brother,

CHARLES DELAMOTTE.

LETTER CCCCXCI.

[From Mr. J. Valton, to the Rev. J. Wesley.]

Bristol, Feb. 4, 1779.

Rev. and dear Sir,

SINCE I wrote last to you I have been twice at Paulton, and have had a blessed time with that people. On the 6th of Jan. while I preached, the power of God was amazingly present. Several cried aloud, and the Desire of Nations was in the midst of us. After preaching many of them followed me home. I gave notes of admission to a man and his wife, and a young lad, about eleven years of age. I then

then kneeled down in the midſt of them to prayer. The power of God fell upon us, and the Lord poured out the ſpirit of prayer and ſupplication both upon his ſervants and upon his handmaids. The lad above mentioned prayed twice. Such praying, crying and ſinging I never heard before. One whoſe name is Bull, and who is a *bull* by nature! is now deeply awakened, and is earneſtly ſeeking for redemption.

The next morning while I preached, the power of the Lord came down in the midſt of us, and great grace reſted upon the congregation; for cries and tears proclaimed his preſence.

After ſermon I came into an adjoining room, where many followed me. I gave out a verſe of a hymn, and then one deſired leave to go to prayer. We fell upon our knees, and he prayed ſo fervently that all the room was in tears: men, women and children prayed, cried and groaned. We continued ſinging, praying and weeping upon our knees for ſome time, and were abundantly refreſhed.

At two o'clock I preached at Littleton, about a mile off, and found the work very much reviving there. The people are ready to give me their eyes at this place. Here and at Bath one morning while I was expounding the great promiſes in Luke i. 18. and following verſes, the glorious Lord was unto us as a place of broad rivers.

Some of the backſliders at Paulton have been healed; though the new members have not as yet found a clear ſenſe of pardon.

I ſhould not omit to inform you that the people in the town, that are not willing to be converted, dare not come near the door of the preaching-houſe; for they are afraid to be caught. The whole town is civilized, and ſuch a ſober Chriſtmas was never known in Paulton before.

We are waiting with pleaſing expectations to ſee and hear you ſoon. May the Lord Jeſus bleſs you, and make your feet beautiful wherever you go! So much of my time is

taken up in viſiting the ſick, in Briſtol, that I am afraid my own ſoul is harmed much for want of private intercourſe with God in prayer, reading and meditation. I can hardly ſpare the time of writing this; ſo that you muſt excuſe me if I haſtily ſubſcribe myſelf, dear Sir,

Your dutiful Son in the Goſpel,

JOHN VALTON.

POETRY.

To Mrs. R. S. *on her recovery from a dangerous Illneſs.*

[*Concluded from page* 168.]

ENOUGH!—My ſiſter, let me ſtop you here,
And dry up, if I can, that trickling tear,
Your yearnings are my own, I felt them too,
And having felt can ſympathize with you:
I've trod the path, which you have lately trod,
And know how creatures wean us from our God.
Ah! creature-loves, and idols all be gone!
And let me love my God, and him alone!
To ſteer through life, as I have found the clew,
I ſtop awhile to point it out to you;
This maze of life, yea rather vale of death,
For we are dying ſince we drew our breath.
Faith, mighty *faith*, this, ſiſter, is the clew;
By faith the juſt ſhall live, and conquer too.
Yes, *faith o'ercomes the world*, diſpels our fear,
Diſarms the monſter Death, or blunts his ſpear.
By faith we truſt our God with all we have,
And to his wiſe diſpoſal all things leave.

We

We know *Elijah's* God can all things do,
Who feeds the fowls will feed our children too.
Who decks the lily with that beautéous veſt,
Will give us raiment, or what he ſees beſt.
Whilſt clogged with fleſh, and matter here below,
We ſee but *darkly*, almoſt nothing know:
The ways of God to us myſterious ſeem,
But faith cries out, "pray leave it all to him;
To him commit your cauſe, who's wiſe and juſt,
And where you can't unriddle, learn to truſt."*
Beſides, my ſiſter, when you take a view
Of all that God hath ſtrangely done for you;
How he hath led you through this deſert land,
And all your wants ſuppliéd with libéral hand:
O can you for a moment once give way
To unbelief, or doubt what God doth ſay?
The God of truth, the God that cannot lie,
That freely pours his bleſſings from the ſky?
Who counts your hairs, who's mighty ſtill to ſave,
And hath ſo lately ſnatchéd you from the grave?
No—no—you cannot, *dare* not diſbelieve:
But *now* reſolve his ſpirit ne'er to grieve.
Be faithful then,—to all your ways take heed,
And God will pour his bleſſing on your ſeed:
Be faithful unto death, and view the prize,
By Chriſt preparéd, a manſion in the ſkies;
A crown of life not ſubject to decay,
With all the bliſs of an eternal day.
Behold he comes! whoſe promiſes are ſure,
To crown the juſt, who to the end endure.
Behold he comes! the great JEHOVAH comes!
To wake the ſaints out of their yawning tombs.
The ſaints who *ſleep in him* ſhall then awake;
And ſlumbéring duſt ſhall ſoon new forms partake:

* See *Parnell's* Hermit.

Yes,

Yes, brilliant forms, far brighter than the ſun,
Which through immenſity with eaſe ſhall run,
Shall fly at his command who gives them wing,
And pay their homage to their ſovèreign King.
No pain they feel in that celeſtial ſphere,
And ſcarce remember that they ſufferèd here.
Tranſporting thought!—Oh! how it lifts me up!
For, now I ſeem to ſtand on *Piſgah's* top.
My eager ſpirit fain would take its flight,
And ſoaring mingle with the *ſaints in light.*
My dear departed friends who're gone before,
Shall greet me when I land on *Zion's* ſhore:
And you amongſt the reſt I hope to find,
Either before me, or perhaps behind.

O thou, to whom at parting once I gave
That ſoul in charge, believing thou wouldſt ſave;
Wouldſt ſave her in each trial, ſave at laſt,
And be her covert from the furious blaſt:
I truſted her with thee, and ſtill I truſt;
Thy word is ſure, and thou art ever juſt:
Return, I aſk, return her ſafe to me,
Purgèd from all ſin, from all impurity:
My ſiſter let me ſee a *glorious* bride
Arrayèd in white, and ſeated by thy ſide!
'Midſt blood-waſhèd ſaints O may I meet her there!
In tribulation ſhe's my ſiſter here.
The earth ſhall ceaſe to move, the ſun to ſhine,
And all thoſe orbs that ſhew the hand divine:
The heavèns too, thou ſayèſt, ſhall not endure,
But ſtill thy truth, thy promiſes are ſure.
On theſe I build my hopes, on theſe rely;
By theſe upborn all dangers I defy:
Yes, Death itſelf I'll meet, if thou art near,
With calm repoſe, and even void of fear.

O then

O then my God, my Father, and my Friend,
Still nigh me ſtand, and ſave me to the end.
Yea, ſave my ſiſter too, and let us meet
In bliſsful rapture both at JESU's feet;
Where we ſhall join the ſaints' melodious choir;
And with eternal praiſes tune our lyre!

Sept. 24, 1785.

RETIREMENT.

[*Continued from page* 167.]

OH bleſt proficiency! ſurpaſſing all
That men erroneouſly their glory call,
The recompence that arts or arms can yield,
The bar, the ſenate, or the tented field.
Compared with this ſublimeſt life below,
Ye kings and rulers what have courts to ſhow!
Thus ſtudied, uſed and conſecrated thus,
Whatever *is*, ſeems formed indeed for us,
Not as the playthings of a froward child,
Fretful unleſs diverted and beguiled,
Much leſs to feed and fan the fatal fires
Of pride, ambition, or impure deſires;
But as a ſcale by which the ſoul aſcends
From mighty means to more important ends,
Securely, though by ſteps but rarely trod,
Mounts from inferior beings up to God,
And ſees by no fallacious light or dim,
Earth made for man, and man himſelf for Him.

Opening the map of God's extenſive plan,
We find a little iſle, this life of man,
Eternity's unknown expanſe appears
Circling around and limiting his years;

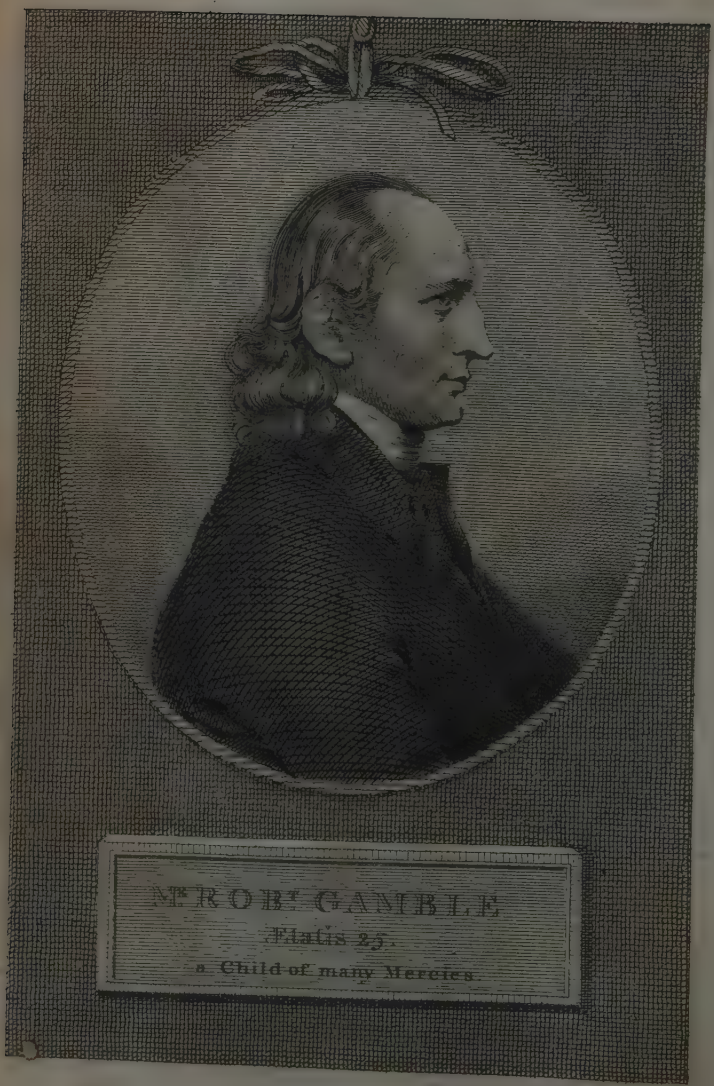
The

The busy race examine and explore
Each crack and cavern of the dangerous shore,
With care collect what in their eyes excels,
Some, shining pebbles, and some, weeds and shells.
Thus laden dream that they are rich and great,
And happy's he that groans beneath his weight;
The waves o'ertake them in their serious play,
And every hour sweeps multitudes away,
They shriek and sink, survivors start and weep,
Pursue their sport, and follow to the deep:
A few forsake the throng, with lifted eyes
Ask wealth of heaven, and gain a real prize,
Truth, wisdom, grace, and peace like that above,
Sealed with his signet whom they serve and love;
Scorned by the rest, with patient hope they wait
A kind release from their imperfect state,
And unregretted are soon snatched away
From scenes of sorrow into glorious day.

[*To be continued.*]

On GOOD FRIDAY.

DIES He that lives!—does then the immortal die!
Can Reason hear, nor ask the reason why?
Does He expire like frail mortality,
Whose breath is life—His days eternity?
He does—but why?—look, infidel, within;
Offended justice, and uncanceled sin,
Each now no more—the debt eternal paid,
And full redemption—full atonement made.
"Father, forgive"—"forgive," the Spirit cries:
"'Twas man that sinned; but 'tis thy Son that dies!"


Mr ROBt GAMBLE
Ætatis 25.
a Child of many Mercies

THE Arminian Magazine, For MAY 1789.

An EXTRACT from Dr. WHITBY'S DISCOURSES on the FIVE POINTS.

[Continued from page 173.]

CHAP. IV.

An Answer to the supposed promises of the Saint's Perseverance.

TO those now considered, some add divers texts from the Old and New Testament, in which they pretend God hath engaged himself by promise to preserve true Christians to the end. The texts produced from the Old Testament, are these.

Arg. 1. *The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed,* Isaiah liv. 10. *My spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor thy seeds seed, from henceforth and for ever,* chap. lix. 21. *They shall be my people, and I will be their God. And*

I will give them one heart, and one way that they may fear me for ever. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear into their hearts that they shall [may] *not depart from me,* Jer. xxxii. 38, 39, 40. *I will betroth thee to me for ever, yea, I will betroth thee to me in righteousness and judgment, and loving-kindness, and mercies.*

Answer 1. It is evident that all these places speak of nations in the general, and not of a few private persons. Of her who was, when *Isaiah* prophesied, *a woman forsaken in widowhood, and grieved in spirit*; and yet had the *Holy One of Israel for her husband and her Redeemer.* Of *Zion and Jacob.* Of the *children of Israel and Judah to be gathered out of all countries into their own land.* Of them *who came out of the land of Egypt, who had burnt incense to Baalim,* and whose feast-days were *new moons and sabbaths.* Now from this observation arise these arguments to prove these places cannot concern the elect only, or their final perseverance.

For (1st.) If here be any promise of final perseverance, it must be made good to all whom the promise doth belong, and so it must be made good to all who came out of *Egypt* first, and afterwards out of the *captivity*; to all that dwelt *safely in their own land,* which the whole tenor of the scriptures, both of the Old and New Testament, disproves.

(2dly.) If these spiritual promises respect the elect, then the promises of temporal blessings being made to the same persons, must respect them also, and so they must all *abide safely in the land of Canaan,* and buy their *fields for money*; they must be *far from oppression, from fear and terror*; they must *abound with corn, and wine, and oil,* which yet were never looked upon as promises made to the elect, much less as things peculiarly belonging to them. And,

(3dly.) If these promises belong to the elect, *the seed of these elect,* and their seeds seed must be *elected* also, for so the promise runs, Isaiah lix. 17. The promise in *Jeremiah* is

for

for the good of their children after them, Jer. xxxii. 39. And this *the everlasting covenant, the covenant of peace*, which shall not be removed, plainly require, as it is made to be a covenant respecting the elect, whereas it is certain from experience that the seed of the elect are often very wicked persons, and therefore not elect, but reprobates.

Answer 2. All these are only promises that he would not wholly forsake that nation so as never to have any farther thoughts of kindness to them, he having made *an everlasting covenant with their fathers to be the God of their seed after them*, Gen. xvii. 7. whence the Apostle concludes, that though the *Jews* are now broken off, *they shall be grafted again into their own olive-tree*, because *if the root be holy, so are the branches*, Rom. xi. 16.

Arg. 2. If Christ hath assured his sheep that *they shall never perish, and that none shall snatch them out of his hands*, then hath he assured them that they shall never fall away finally, seeing they who so fall away will perish; and also that no tempter, or temptation shall effectually seduce them from the way of piety, since then they would snatch them from Christ's hands.

I answer 1st. The frequent cautions and exhortations directed in the scripture to Christ's sheep not to fall from grace, but continue stedfast in the faith, are certain demonstrations that they may do so; for if the sheep of Christ can no more cease to be so, than a man, whilst he lives, can cease to be a man; these exhortations to take care they fall not off from being so, must be as vain as a caution to a man would be not to outlive his manhood. To answer therefore directly to this text I add,

2dly, Christ here only promises his sheep should never perish through any defect on his part, or by the force of any plucking them by violence out of his hands.

Arg. 3. If God's fidelity be engaged to *confirm them unblameable to the end* whom he hath called to the communion

of his Son, if his faithfulneſs will not *ſuffer them to be tempted above what they are able to bear*, if St. *Paul* had ground of confidence that *he who had begun the good work in his Philippians, would perfect it unto the day of the Lord Jeſus*, if it be part of God's fidelity *to ſanctify them whom he hath called wholly in body, ſoul and ſpirit, and to eſtabliſh them, and keep them from evil*; then muſt they perſevere to the end; but all theſe are the expreſs aſſertions of the Holy Scripture. Ergo,

I anſwer 1. In general, let it be conſidered, that God in ſcripture is often ſaid to do a thing, when he does that which hath a proper tendency to the effect, and is ſufficient to procure it, and hath done all that was requiſite on his part in order to do it: ſo that if the effect be not wrought in us it is by reaſon of ſome defect in us, or ſome neglect of doing that which he hath given us ſufficient means and motives to perform.

I anſwer more particular, The words cited from 1 Cor. i. 9, 10, *Who ſhall confirm you to the end that you may be blameleſs in the day of our Lord Jeſus Chriſt*, ver. 10. *God is faithful by whom ye were called to the fellowſhip of his ſon Jeſus Chriſt*: cannot contain a promiſe of perſeverance made to the elect only, among the *Corinthians*, (1ſt) Becauſe the Apoſtle plainly ſpeaks to the whole body of the Church of *Corinth, to the Church of God, which is in Corinth, to all that call upon the name of our Lord Jeſus Chriſt*. 2dly. Becauſe he ſpeaks not only of their not falling away finally, but of their being preſerved unblameable; whereas it is certain that the elect are not always ſo preſerved. 3dly. Theſe words are well expounded by *Grotius* thus, *He will do*, quod ſuarem eſt partium, *all that is requiſite on his part* to render you unblameable to the end; ſo that you ſhall not fail of being ſo through any want of Divine grace requiſite to that end, or any unfaithfulneſs on his part to his promiſe, who hath already reconciled you to himſelf *through* the death of *Chriſt, to repreſent you holy and unblameable, and unreproveable in his ſight, if*

ye

ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, Colos. i. 23.

2dly. To those words, *God is faithful who will not suffer you to be tempted* (by persecutions) *above what you are able* (by his grace) *to suffer; but will with the temptation make a way to escape, that you may be able to bear it*, and therefore if you will use the strength which he is ready to afford, shall do so. I answer (1st.) That these words ought not to be restrained to the elect; for the preceding words, *no temptation hath happened to you but such as is common to men*, are spoken to the whole Church of *Corinth*. Moreover God hath doubtless engaged to all that enter into covenant with him, to enable them to perform the conditions of that covenant, since a covenant upon an impossible condition cannot be performed, and all are bound to pray in faith that they *may not be tempted above what they are able*, through his strength, *to bear*. 2dly. This text must be impertinently alledged, because it only contains a promise of ability sufficient to resist temptations if men will use it; but doth not contain an engagement that this strength shall be effectual, or certainly improved to that end. And 3dly. In the words immediately preceding, *wherefore let him that thinketh he standeth take heed lest he fall*, and in the words following, *wherefore beloved flee from idolatry*, there is a plain indication that they who truly think they stand may fall, as did the *Jews* there mentioned; and might be guilty of idolatry, which he himself declares to be a sin exclusive from the kingdom of Christ, 1 Cor. vi. 9.

3dly. To the words cited from *Philippians*, *being confident of this, that he who hath begun the good work in you will perform it to the day of Jesus Christ*, I answer, That it is evident the Apostle speaks not out of any opinion of the election of any, much less of all the *Philippians* to eternal life, or of the certainty of their perseverance to the end; for why then doth he exhort them *to work out their salvation with fear and trembling, to stand fast in the Lord, and to retain the word of life*,

life, that he might have joy in the day of Chriſt, that he had not run or laboured in vain among them? He ſpeaks this therefore from a judgment of charity; *becauſe*, ſaith he, *it is juſt* or fit *for me to conceive thus of you by* reaſon of that great affection you have for me, and your patience under the like ſufferings. Now he who only gives theſe reaſons of his confidence, gives us juſt reaſon to conceive he knew nothing of the neceſſity of their perſeverance.

4thly. Thoſe words, *I pray God your ſpirit, ſoul and body may be preſerved blameleſs to the coming of the Lord Jeſus; Faithful is he who hath called you, who alſo will do it;* do only ſignify that he will not be wanting on his part towards it: I ſay his part; for if the fidelity of God required that he ſhould ſanctify and preſerve them blameleſs to the end without their care and induſtry, or ſhould work in them certainly and abſolutely that care, and the Apoſtle believed this, How could he fear leſt theſe *Theſſalonians* ſhould be overcome by Satan's temptations as that *his labour with them might have been in vain?* This being in effect to fear that God might be unfaithful to his promiſe. And for the ſame reaſon the words cited from the 2 Theſſ. iii. 3. muſt be thus interpreted, *The Lord is faithful, who* (therefore) *will* (do all that is requiſite on his part to) *eſtabliſh you, and preſerve you from evil.*

[*To be continued.*]

SERMON LI.

On PSALM viii. 4.

What is Man?

1. NAY, what am I? With God's aſſiſtance, I would conſider myſelf. Here is a curious machine, *fearfully and wonderfully made.* It is a little portion of *earth*, the particles

particles of which cohering I know not how, lengthen into innumerable fibres, a thousand times finer than hairs. These crossing each other in all directions, are strangely wrought into membranes: and these membranes are as strangely wrought into arteries, veins, nerves and glands; all of which contain various fluids, constantly circulating through the whole machine.

2. In order to the continuance of this circulation, a considerable quantity of *air* is necessary. And this is continually taken into the habit, by an engine fitted for that very purpose. But as a particle of ethereal *fire* is connected with every particle of air, (and a particle of water too) so both air, water, and fire, are received into the lungs together, where the fire is separated from the air and water, both of which are continually thrown out, while the fire extracted from them, is received into and mingled with the blood. Thus the human body is composed of all the four elements, duly proportioned and mixt together: the last of which constitutes the vital flame, whence flows the animal heat.

3. Let me consider this yet a little farther. Is not the primary use of the lungs to administer fire to the body, which is continually extracted from the air, by that curious fire-pump? By inspiration it takes in the air, water, and fire together. In its numerous cells (commonly called air-vessels) it detaches the fire from the air and water. This then mixes with the blood, as every air-vessel has a blood-vessel connected with it: and as soon as the fire is extracted from it, the air and water are thrown out by expiration.

4. Without this spring of life, this vital fire, there could be no circulation of the blood: consequently no motion of any of the fluids, of the nervous fluid in particular: (if it be not rather, as is highly probable, this very fire we are speaking of.) Therefore there could not be any sensation; nor any muscular motion: I say there could be no circulation; for the cause usually assigned for this, namely the force of the heart,

is

is altogether inadequate to the ſuppoſed effect. No one ſuppoſes the force of the heart in a ſtrong man to be more than equal to the weight of three thouſand pounds. Whereas it would require a force equal to the weight of a hundred thouſand pounds to propel the blood from the heart through all the arteries. This can only be effected by the ethereal fire contained in the blood itſelf, aſſiſted by the elaſtic force of the arteries through which it circulates.

5. But beſide this ſtrange compound of the four elements, earth, water, air, and fire, I find ſomething in me of a quite different nature, nothing akin to any of theſe. I find ſomething in me that *thinks*, which neither earth, water, air, fire, nor any mixture of them can poſſibly do? Something which ſees and hears, and ſmells, and taſtes, and feels, all which are ſo many modes of thinking: it goes farther: having perceived objects by any of theſe ſenſes, it forms inward ideas of them. It *judges* concerning them, it ſees whether they agree or diſagree with each other. It *reaſons* concerning them, that is, infers one propoſition from another. It *reflects* upon its own operations. It is endued with imagination and memory: and any of its operations, judgment in particular may be ſubdivided into many others.

6 But by what means ſhall I learn, in what part of my body this thinking principle is lodged? Some eminent men have affirmed, That it is "all in all, and all in every part." But I learn nothing from this: they ſeem to be words that have no determinate meaning. Let us then appeal, in the beſt manner we can, to our own experience. From this I learn, that this thinking principle is not lodged in my hands, or feet, or legs, or arms. It is not lodged in the trunk of my body. Any one may be aſſured of this by a little reflection. I cannot conceive that it is ſituated in my bones, or in any part of my fleſh. So far I can judge, it ſeems to be ſituated in ſome part of my head. But whether in the pineal gland,

gland, or in any part of the brain, I am not able to determine.

7. But farther. This inward principle, wherever it is lodged, is capable not only of thinking, but likewise of love, hatred, joy, sorrow, desire, fear, hope, &c. and a whole train of other inward emotions, which are commonly called *Passions* or *Affections*. They are filed, by a general appellation, *the will*, and are mixt and diversified a thousand ways. And they seem to be the only spring of action, in that inward principle I call *the soul*.

8. But what is my *soul*? It is an important question, and not easy to be resolved.

> "Hearest thou submissive, but a lowly birth?
> Some separate particles of finer earth?
> A plain effect, which nature must beget,
> As motion dictates, and as atoms meet?"

I cannot in any wise believe this. My reason recoils at it. I cannot reconcile myself to the thought, that the soul is either earth, water, or fire: or a composition of all of them put together: were it only for this plain reason. All these, whether separate or compounded in any possible way are purely *passive* still. None of them has the least power of self-motion: none of them can move itself. "But, says one, does not that ship move." Yes, but not of itself: it is moved by the water on which it swims. "But then the water moves." True, but the water is moved by the wind, the current of air. "But the air moves." It is moved by the ethereal fire, which is attached to every particle of it. And this fire itself is moved by the Almighty Spirit, the source of all the motion in the universe. But my soul has from Him an inward principle of motion, whereby it governs at pleasure every part of the body.

9. It governs every motion of the body: only with this exception, which is a marvellous instance of the wise and

gracious Providence of the great Creator. There is ſome motions of the body, which are abſolutely needful for the continuance of life: ſuch as the dilation and contraction of the lungs, the ſyſtole and diaſtole of the heart, the pulſation of the arteries, and the circulation of the blood. Theſe are not governed by me at pleaſure: they do not wait the direction of my will. And it is well they do not. It is highly proper, that all the vital motions ſhould be involuntary, going on whether we advert to them or not. Were it otherwiſe, grievous inconveniencies might follow. A man might put an end to his own life whenever he pleaſed, by ſuſpending the motion of his heart or of his lungs: or he might loſe his life by mere inattention, by not remembring, not adverting to the circulation of his blood. But theſe vital motions being excepted, I direct the motion of my whole body. By a ſingle act of my will, I put my head, eyes, hands, or any part of my body into motion: although I no more comprehend how I do this, than I can comprehend, how the *Three that bear record in heaven are One.*

[*To be concluded in our next.*]

An Account of Mr. JOSEPH JONES; *from the time of his Birth, to his finding Peace with God.*

[Written by Himſelf.]

I Was born February the 10th, 1722. My father was a member of the Church of *England*, and my mother was a Quaker. But my father (for the ſake of having my mother) turned Quaker alſo. But as the way was too ſtrait for him, in a few years he returned to his former profeſſion and to his old courſe of life. This brought numberleſs troubles both on himſelf and family, which ended in extreme poverty.

After

After I grew up this was a great affliction to me; for I knew not what courſe to take to get a living. I wiſhed to learn my father's trade; but he would not take the trouble of learning me. However, I reſolved to have a trade if poſſible. But I could not ſee how, till a diſtant relation, a Blackſmith, of the ſame town, as I was one day blowing his bellows, ſaid, *Joe*, if thou art willing to learn my trade, I will take thee, and learn thee for nothing. I very readily accepted his offer, and was bound to him for ſeven years.

I continued to ſerve him with great ſatisfaction both to him and myſelf, till I had ſerved two years of my time; when contracting an acquaintance with a neighbouring apprentice, we agreed to run away together, and go a privateering. Accordingly we ſet out for *Briſtol*, intending to get a birth on board the King William Privateer: but ſhe had ſailed a few hours before we reached *Briſtol*. In this I ſince ſaw a remarkable inſtance of the mercy of God towards me: as the ſhip was loſt, and all the crew periſhed: for had I died at this time, I had certainly been undone for ever!

My deſign being thus fruſtrated, in a few days I returned to my maſter again, who received me kindly and treated me well. But ſuch was the influence of the devil over me, that before I had ſerved half the remainder of my time, I eloped again and went to *Briſtol*, intending to work there. But I had not been there long before I was ſeized with a fever which had like to have coſt me my life, and which left me ſo weak that I thought I ſhould never recover my ſtrength any more.

When all my money was ſpent, and my clothes pawned, I ſent to my friends to acquaint them of my ſituation. In a few days my maſter came after me, and took out a warrant againſt me: and had not the Mayor ſtood my friend, I muſt, in my weak and wretched ſituation, have gone to priſon, which I moſt juſtly deſerved. Having at the requeſt of the Mayor obtained leave to return, I ſet off that day; and, with

great difficulty I reached home that night: where I lay ſick for ten weeks.

In this affliction, I was brought to a ſight of my ſins, when I cried heartily to God for the pardon of them: and often when I read the Pſalms of *David* my heart melted within me. At this time, I read the Bible, and found that our Saviour forgave the ſins of the people who came to him in the days of his fleſh. On this I heartily wiſhed I had lived *in thoſe days*; for I thought I would make one of the number of thoſe who came to him for pardon: for I never had heard, nor ſo much as once thought, it was poſſible for any one *in our days*, to know his ſins forgiven in this world. However as I knew a reformation was neceſſary, I reſolved to ſet about the work: ſo I became a diligent attendant on the means of grace, and was very regular in the performance of all the outward duties of religion.

But after awhile I fell again into my old ſin of drunkenneſs; and ſo grievous was the fall, that I was more like a fiend than a man, while I was in this deteſted ſituation: for I curſed and ſwore, and ſeemed altogether like one newly come from the bottomleſs pit. When I came to myſelf, I knew not where to hide my guilty head; and was greatly tempted to put an end to my wretched exiſtence. As I now gave up all hopes of mercy, I did not dare to aſk forgiveneſs of God; but tremblingly looked for all the fierceneſs of the Divine diſpleaſure! Thus finding myſelf under the frowns of the Almighty, and my parents not ſuffering me to come near them, I was driven to almoſt every thing that was deſperate: and why I did not deſtroy myſelf no one but God can tell. I have often thought that no one was ever in a worſe condition on this ſide everlaſting burnings! Whether at my labour, in company, or alone, the moſt horrid, terrifying, and blaſphemous thoughts that can be conceived had the poſſeſſion of my mind.

By

By some means or other (I know not how) I had conceived some thoughts of the sin against the Holy Ghost. I thought if I was to commit this, I should know the worst that could befal me. Thousands of temptations I had to curse the Father, Son, and Holy Ghost! which as I then conceived was the sin against the Holy Ghost.

One day as I was shoeing a horse, the temptation was strong upon me, and things not going exactly to my mind, I did, as I thought, in heart consent to the suggestion of the devil. But O the terror and distress which followed for near a year and a half! I was indeed as a vagabond upon the earth, and continually expecting when the wrath of the Almighty would visibly break forth! At length I grew so hardened, and insensible, as to dare the Almighty to do his worst! and as I had no hope of mercy, I gave the reigns to my lusts, and determined to have all the pleasure I could in this world.

[*To be concluded in our next.*]

A short Account of Mr. JOHN TAYLOR: *in a Letter to the Rev. J.* WESLEY.

Finstock, June 20, 1779.

Rev. Sir,

ON Wednesday the 2d instant, our friend *John Taylor* quitted the scenes of mortality, in sure and certain hope of everlasting blessedness. You are not unacquainted with many circumstances of his life, nevertheless I beg leave briefly to recite a few particulars in order to refresh your memory.

I think it is now twelve years since he was first awakened to a sense of his sin and misery. Weary and heavy laden he earnestly applied himself to seek for mercy, bringing forth fruits meet for repentance. In this state he continued four months,

months, at which time the Lord, in mercy, was found of him and gave him the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs.

About four years after this he was convinced of his want of a more eſtabliſhed ſtate of grace. For this he diligently fought in the uſe of all the means appointed by Divine Wiſdom, and at length was enabled to teſtify, That the blood of Jeſus cleanſeth from all ſin. He now enjoyed a glorious liberty, was very ſteady, exemplary and zealous, and ſometimes gave a word of exhortation in public.

Thus he continued about two years, when Satan enſnared him, firſt by tempting him againſt his brethren, which caſt a dimneſs over his mind, and drove him into company, where he was prevailed on to drink too much, which, formerly, was his beſetting ſin. In a ſhort time he left the people of God, and aſſociated with ungodly companions. And thus he revolted more and more, though not without remorſe of conſcience, and ſometimes many reſolutions to do better: yet often feared he ſhould never forſake his wicked companions. At ſuch times he would ſay to thoſe who beheld him, "Do not ſay the Methodiſts get drunk; for I am now no Methodiſt."

About four years after his fall, God, in love to his ſoul, viſited his body with waſting ſickneſs. For ſeveral months he ſeemed to *wiſh* to return to God, and to make ſome *feeble* efforts. But at length his deſires ſo encreaſed that he earneſtly begged to be admitted again into the Society. His diſorder now ſeemed to threaten a ſpeedy diſſolution to his mortal frame. I frequently viſited him, but did not ſee that penitence I wiſhed for, till about ſix weeks before his death, when he bitterly lamented his fall from grace. "O, ſaid he, what an ungrateful wretch have I been! How have I buried my talent, and abuſed the mercy of ſo good a God!" For the ſin of drunkenneſs lay heavy on his conſcience.

He

He now ſought the Lord ſorrowing, and not without ſome gleams of hope, though at times he was tempted to deſpair.

Thus he continued about a fortnight, when early one morning the Lord viſited his ſoul with the light of his reconciled countenance. O how was the ſcene changed when I called on him a day or two after! With what joy and gratitude did he ſpeak of the Lord's mercies! His ſoul was filled with love to God and all mankind; but eſpecially to backſliders. For theſe his heart mourned, while he wreſtled with God in prayer for them.

As he drew nearer his end, his confidence was much encreaſed. For ſeveral hours before he died he ſeemed to have large foretaſtes of the glory he was haſtening to: and very often repeated theſe words, "O Lord I will praiſe thee; for though thou waſt angry with me, thine anger is turned away and thou comforteſt me." After continuing thus for ſeveral hours full of peace and joy and love, he went away to ſee that God who had healed all his backſlidings, and loved him freely! When he was buried, the whole Society attended, with a vaſt multitude of other people, and I believe many found it a very ſolemn time.

From hence we learn, firſt, That the ſtrongeſt believers are in danger of apoſtacy; and, ſecondly, That penitent apoſtates need not deſpair.

A. B.

A ſhort Account of Mr. JOHN HARVY.

JOHN HARVY, was a member of the Methodiſt Society at *Seven-Oakes*, in *Kent*, about twenty-ſix years. When he was firſt convinced of ſin, he was ſenſible that he was by nature a child of wrath, and an heir of hell. But he was not long in the Society, before he experienced the pardoning love of God. But his ſenſe of this laſted not long; for he

was

was again perplexed with doubts and fears. At this juncture, Mr. *Wesley* converſing with him about the ſtate of his ſoul, he found his diſtreſs removed, and ever after that he retained a clear ſenſe of the favour of God.

From that time he was an ornament to his profeſſion in his whole behaviour, and endeavoured to keep a conſcience void of offence towards God and towards man.

The firſt time I converſed with him, he gave me great ſatisfaction. And although he was grievouſly afflicted in body, yet he expreſſed himſelf with clearneſs and energy. Among other things he ſaid, "I conſider myſelf as not my own, but bought with a price, and therefore ſee it my duty to glorify God in my body and in my ſpirit which are his. And as to my neighbour, I ſee it my duty to love him as myſelf, and in all things to do as I would be done by."

In his laſt ſickneſs his words were few, yet he profeſſed to retain a clear evidence of his acceptance with God. The ſame faith which ſupported him amidſt the trials of life, ſupported him in the hour of death. And although he did not profeſs to have an overflowing joy, yet he enjoyed a ſolid peace: and frequently exhorted his wife to live unto the Lord, as he was apprehenſive he was ſoon going to leave her.

On her aſking him, Do you now retain your evidence clear? he ſaid, "Yes I do," and then fell aſleep in the arms of his Beloved.

J. R.

An Account of Mrs. NORMAN: *in a Letter to the Rev.* JOHN WESLEY.

Briſlington, Feb. 10, 1779.

Rev. Sir,

AS you have e'er now heard of Mrs. *Norman*'s death, you will expect from me an account of it. I intended to have written to you immediately: but illneſs, and various other

other matters prevented me. As I know you will give me full credit I shall say no more by way of apology.

Your old friend was born in the year 1695, and passed the early part of her life amidst the croud of her station. She was the daughter of a Mr. *Oxford*, a Citizen of note, and good reputation, who brought her up in the fear of God. Having the advantage of a fine person, she was soon much admired and flattered. About the age of twenty-one she was married to Mr. *Norman*, with whom she lived till the year 1744. The advantage of person, the vanity of the mind, and the pride of the human heart (and perhaps the too great encouragement of a fond husband in prosperity) led her into an extreme in dress. But the scene was soon changed: losses by sea; the bankruptcy of a brother, and the expences of a family soon put a period to Mr. *Norman's* days. But before this took place, God had in great mercy shewn her her state; when she found all earthly things insufficient to make her happy. The axe being laid to the root of the tree, her superfluities in dress were laid aside; her rich lace, &c. were sold, and the money given to the poor. Her house and heart were open to you and Mr. *Whitfield*, and you preached in a plat of land belonging to Mr. *Norman*, immediately after you were refused the Churches.

In the year 1745 her faith was to be tried. Her trustee, an imperious Lawyer, who hated her because she belonged to Jesus, and because she reproved him for his wickedness, turned her out of her house, and left her to live on a mere trifle: and when she told him she had meat to eat which he knew nothing of, he was in a rage, and said, What do you expect a maintenance from the clouds? On this she was obliged to retire, with her only child, into the country, and there lived for years on her little stipend; and brought up her child in the nurture and admonition of the Lord. She also did all the good she could to the souls and bodies of her fellow mortals; for if they would not receive the word,

ſhe nevertheleſs perſevered in doing all temporal good: and this method ſhe purſued to the day of her death.

I lived thirty years with her, and I never knew but one perſon who came up to her in a ſteady and unchangeable walk. She had a deep conviction of the truths of God, and never once ſwerved from the point. In the moſt ſevere trials ſhe preſerved a firmneſs that was aſtoniſhing. As ſhe had a well-informed conſcience, ſhe followed its dictates. Nothing could move her from the truth, whether of a religious or of a moral nature. No attachment to friends, however near, could ſtop her a moment from bearing her teſtimony againſt what was blame-worthy. No rank or degree weighed with her, if ſhe had a convenient occaſion to *ſpeak* (as ſhe called it) for her Maſter. Let one inſtance ſuffice.

A lady of the world was addreſſed to me to drink the waters at Briſtol-Wells. She was accompanied by another lady, and two ſiſters: all people of the firſt rank. I got them lodgings, &c. My ſecond viſit convinced me that the ſick lady would ſoon be gone. I endeavoured to ſpeak a little to her: but ſoon found it was to no purpoſe. Chagrined and concerned to ſee them deluding their dying ſiſter, I reſolved to take my good old parent in my hand to ſee her. She went and boldly and pertinently preached Chriſt to the dying perſon, who heard her with a kind of anxious attention, at the ſame time the others were in a rage within. However Mrs. *Norman* went on as if ſhe had been talking to perſons perfectly at eaſe; and when ſhe had delivered her meſſage, we left them; but they expreſsly deſired to ſee her no more; and indeed there was no need of it, for I think the next day the lady died.

She was of ſuch a juſt turn of mind, accompanied with a perpetual application to the throne of grace, that it was a great privilege to be known to her. As ſoon as ſhe heard of any thing wrong in any Miniſter or friend, ſhe inſtantly ſpread it before God, but never expoſed the perſons.

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She was of no ſect or party; all that feared God were her friends: all that loved Him, ſhe loved; and if ever ſhe was inſulted or uſed ill, ſhe never railed, but carried the matter before God: and I may add, that although I have frequently ſeen her much tried and diſturbed, yet ſhe was always preſerved from open anger, and would, if poſſible, immediately retire to prayer.

She was of an active, induſtrious ſpirit, and could not bear idleneſs, or uncleanlineſs. In this ſhe perſevered to her laſt day: doing every thing for herſelf, and never gave way to the leaſt indulgence. She was even the ſervant of all: and never failed to be the friend of the poor, and nothing could give her greater delight than to viſit them; and when ſhe could not go out to viſit them, ſhe embraced every opportunity of exhorting the beggars who came to the door.

Her ſtated times of prayer were four: in the morning before ſhe came down, at twelve o'clock; again about four or five, and at night. But when ſickneſs, or any public calamity occurred, every breath (if I may be allowed thus to ſpeak) was prayer; for ſhe always lived in the ſpirit of prayer.

She was a lover of the King; often lamented the public affairs, and ſaw very clearly the error of his oppoſers, and the great deluſion of thoſe who name the name of Chriſt, and yet oppoſe a peaceful government. As ſhe ſeldom read any thing but the Scriptures (and thoſe ſome hours moſt days) or ſome very few things of a practical nature, all her judgment of men and things was drawn from the word of God: therefore ſhe appealed on all occaſions to the law and to the teſtimony.

About the 9th of January our children were taken ill of a fever. The youngeſt, after ſuffering eight days was left for dead. Neither phyſician or friend had the ſmalleſt hope that it could recover; but this dear ſoul never gave it up; and I ſuppoſe had received a promiſe for it from her Maſter, as the child recovered according to her hope. No ſooner was

it out of danger than dear Mrs. *Norman* was ſeized with the ſame diſorder, and ſo violently, that ſhe had not ſtrength to diſlodge the phlegm. She immediately ſaid, ſhe was going home. "Now, ſaid ſhe, I ſhall ſoon ſee Him whom my ſoul loveth, and I have nothing to do but to die, and his holy will be done!" As we could not give her up, we hoped ſhe would be reſtored again: but ſhe begged we would not keep her back by our prayers; and exhorted us to go on and we ſhould ſoon meet to part no more. She ſpoke with great aſſurance of her future happineſs, and of what the Lord had done for her; "therefore, ſaid ſhe, let none deſpair, ſeeing He found out me, the vileſt of ſinners.

In ſhort, ſhe had been for many years in *Bunyan's* Land of Bula, where the ſinging of birds is ever heard, or in other words, where the peace of God flows as a river, and aſſurance never fails. Her faith was always ſtrong, and if Satan did aſſault her, ſhe flew to her ſtrong hold, and her foe was always foiled.

She would have no window curtains to her chamber, the ſhutters were ſufficient. "For, ſaid ſhe, I like to look out of my window every night, to ſee my Saviour's works in the heavens; to contemplate, anticipate, and wiſh for the time of my dear Saviour's coming in the clouds: O how ſhould I rejoice to ſee him this very hour!"

She ſpoke much in her ſickneſs as ſhe did in health; and the ſubſtance of her words were the ſame, encouraging ſaints to preſs forward, and ſinners to turn to God. She did not ſuffer much in her diſſolution, but always ſaid, "The will of the Lord be done! I deſire to lie as clay in his hands. He knows what is beſt for me. I leave the whole matter to him."

As ſhe thus truſted in the Lord, he was indeed gracious to her; ſhe never kept her bed, and was able to help herſelf till the laſt day. She never ceaſed to exalt her Saviour, but

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ever teſtified his goodneſs to all who came near her: and often ſpake for her dear Lord till ſhe was quite ſpent.

She ſaid many precious things to thoſe who came to viſit her. We begged her departing prayers and bleſſing, which ſhe gave with ſuch a heavenly look, that it overwhelmed me. Seeing me affected ſhe lovingly reproved me, and ſaid, "Let me go home to my Maſter! I long to be gone! O he is a precious Saviour! I find him ſo! He does not leave me in an hour of diſtreſs! I cannot expreſs what I feel! Follow on and never grow weary, and you ſhall reap in due time!"

On Friday morning the 29th of January we were called about three o'clock, having left her about twelve quite compoſed; but ſhe was then dying. I ſaid to her, You are going to Him whom your ſoul loveth; give me your parting bleſſing. On this ſhe lifted up her eyes and ſmiled, and then fell aſleep in Jeſus.

I am, with great reſpect, moſt affectionately yours,

J. IRELAND.

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

[*Continued from page* 194.]

SECT. V.

The ſimilar Operations of Plants and Animals.

IT is with admiration and pleaſure we take notice of the regular actions of animals, even in their earlieſt hours of life, before they can poſſibly be taught any thing by remark

or

or imagination. Obſerve the young ſparrows in the neſt: ſee how the little naked creatures open their mouths wide to their dam, as though they were ſenſible of their dependance on her care for food and nouriſhment. But the chicken juſt releaſed from the priſon of the ſhell, can pick up its food with its own bill, and therefore it doth not open its mouth to beg food of the hen that hatched it. Yet the chicken ſeems to ſhew its dependance too: for when the firſt danger appears, you ſee it run and fly to the wing of its dam for protection; as though it knew, that though it could feed itſelf, yet it was not able to defend itſelf, but muſt truſt to better ſecurity and a parent's wing.

We admire theſe little creatures, and their remarkable ſagacity: we are ſurprized to find that they diſtinguiſh ſo happily, and purſue their proper intereſt; that they are ſo ſoon acquainted with their abilities and their wants, and come to uſe their underſtanding ſo very early; for it is evident, that the mere faculty of ſenſe, that is, the paſſive reception of images or ideas, can never be ſufficient to account for theſe wondrous imitations of reaſon; ſenſe has nothing to do but with the preſent impreſſion, and includes no reflection or proſpect of the paſt or the future, no contrivance of means to an end, nor any action in order to obtain it.

But what ſhall we ſay, or how ſhall we account for it, if we are told there are inſtances almoſt as admirable as theſe to be found in the vegetable world, where we never ſuſpect ſenſe or reaſon? The vine, as though it were ſenſible of its own weakneſs, thruſts forth its long tendrils, which curl round the branches of any ſtronger tree that ſtands near, and thus it hangs its weighty cluſters upon the arms of the elm that ſupport it. Nay, every cluſter has a tendril belonging to it, and if any ſtronger twig of its own be within its reach, it hangs itſelf there by this tendril for ſupport.

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The hop and the lupin, or French bean, as though they knew they could not ſtand by themſelves, find another way to raiſe their heads on high; they twine the whole length of their bodies round the poles or the rods which are planted near them; and thus their growth and their fruit are upheld from rotting upon the ground. The ivy, for the ſame reaſon, but by another contrivance, climbs up the oak, and ſticks cloſe to its ſides: and the feeble plant which we vulgarly call the creeper, that can hardly raiſe itſelf three foot high alone, thruſts out its claws at proper diſtances, fixes them faſt in the neighbouring wall or building, and mounts by this means to the tops of the higheſt houſes. What variety of artifice is found here among theſe feeble vegetables to ſupport themſelves!

Yet we believe theſe plants have no underſtanding, and mankind are all agreed they have no ſuch thing as ſenſe belonging to them; and we immediately recur to the wiſdom of God the Creator, and aſcribe the contrivance and the honour of it to Him alone. It was he, (we ſay) who gave the vine its curling tendrils, and the creeper its hooky claws: it was he inſtructed the one to bind itſelf with natural winding cords to the boughs of a ſtronger tree, and he taught the other as it were, to nail itſelf againſt the wall. It was he ſhewed the ivy to aſcend ſtraight up the oak: and the hop and the lupin, in long ſpiral lines, to twine round their proper ſupporters.

Let us enquire now, What do we mean by ſuch expreſſions as theſe? Truly nothing but this; that God formed the natures of theſe vegetables in ſuch a manner, as that by certain and appointed rules of mechanical motion, they ſhould grow up and move their bodies and their branches ſo as to raiſe and to uphold themſelves and their fruit. Thus the wiſdom of God, the great Artificer, is glorified in the vegetable world.

And

And why ſhould we not give God the Creator the ſame honour of his wiſdom in the animal world alſo? Why may we not ſuppoſe that he has formed the bodies of brute creatures, and all their inward ſprings of motion, with ſuch exquiſite art, as even in their youngeſt hours, without reaſoning and without imitation, to purſue thoſe methods as regularly which are neceſſary for their life and their defence, by the ſame laws of motion and the ſame unthinking powers? This is nature, when God has appointed it. This ſeems to be the true idea, and the cleareſt explication of that obſcure word, Inſtinct.

If we allow theſe young animals to perform all their affairs by their own contrivance and ſagacity, why do not we aſcribe the ſame ſagacity and artifice to vines and ivy, that we do to young ſparrows or chickens? The motions of the plants are ſlower indeed, but as regular and rational as thoſe of the animals; they ſhew as much deſign and contrivance, and are as neceſſary and proper to attain their end.

Beſides, if we imagine theſe little young birds to practiſe their different forms of motion for their nouriſhment or defence by any ſprings of reaſon, meaning or deſign in themſelves, do we not aſcribe underſtanding to them a little too ſoon, and confeſs their knowledge is much ſuperior to our own, and their reaſon of more early growth? Do we not make men, or rather angels of them, inſtead of brute creatures? But if we ſuppoſe them to be actuated by the peculiar laws of animal motion, which God the Creator, by a long foreſight has eſtabliſhed amongſt his works, we give him the honour of that early and ſuperior reaſon, and we adore the Divine Artificer. Pſalm cxlv. 10, *All thy works ſhall praiſe thee, O Lord.*

But we are loſt among theſe wonders of thy wiſdom! We are ignorant of thy divine and inimitable contrivances! What ſhall we ſay to thee, thou All-wiſe, Creating Power! Thy works

works ſurprize us: the plants and the brutes puzzle and confound our reaſonings: we gaze at thy workmanſhip with ſacred amazement: thy ways in the kingdom of nature are untraceable, and thy wonders paſt finding out.

[*To be continued.*]

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An extract from a treatiſe called, The REFINED COURTIER.

Of CEREMONIES *and* COMPLIMENTS.

[*Continued from page* 195.]

I Beſeech you, do but conſider how ridiculous it would be to begin letters to great perſonages with, If you are in good health it is well: I am in good health; becauſe the old *Latins* were wont to preface theirs ſo. But then, in theſe we call officious Ceremonies a double caution is neceſſary to be obſerved.

Firſt, That we have regard to the country wherein we live; for all cuſtoms do not equally agree with the conſtitution of every nation; but as the linaments of men's faces, and the conceptions of their underſtandings are various, ſo are their manners and deportments too: and almoſt every kingdom has its peculiar uſages and cuſtomary ſignifications of reſpect. The *Moſcovites* perform their homage to the Great Duke by bowing ſo low, that they touch the ground with their forehead. The *Æthiopians* ſit in the King's preſence in token of ſubjection, ſtanding being there a diſtinctive poſture of the greateſt eminence and dignity. The *Negroes* give ſigns of reverence by ſitting, and leaning with their elbows on their knees, and covering their faces with their hands, as an acknowledgment that they are not worthy to look upon him. The inhabitants of *Japan*, out of the perfect enmity they bear

to their neighbours of *China*, ſalute one another by putting off their ſhoes or ſandals; and the *French* and *Spaniards* (though near in ſituation, yet) are as diſtant in their modes and behaviours as Eaſt and Weſt. The *Engliſh* uncover the head (which is the principal member of the body) in ſign of honour and veneration, and to ſhew their readineſs to liſten to, and obey the commands of their ſuperiors; and bow the body in teſtimony of ſubmiſſion, and embrace one another in token of union and friendſhip, and ſhake hands to intimate a league and contract, willingly to ſpend their fortunes and lives in a mutual defence; and clap one another upon the ſhoulder in token of familiar acquaintance, and kiſs the lips, an expreſſion of amity and dearneſs, as if they could be contented, were it poſſible, to inſinuate and melt their very ſouls into one another, and to be joined together in the ſame being.

Every cuſtom and ceremony is not fit for all places; thoſe which well become *Naples*, a city abounding with Noblemen, would not ſuit at all with *Luca* or *Florence*, which conſiſt for the moſt part of Merchants and Tradeſmen; ſo that if the manners and faſhions of the *Neapolitans* were tranſlated to *Florence*, they would look like the clothes of a giant upon a pigmy, a huge deal too big and cumberſome; as, on the contrary, thoſe the *Florentines* uſe would ſit upon the *Neapolitans* like armour taken from a pigmy upon the trunk of a great Coloſſus. And notwithſtanding that the noble *Venetians* in regard of their public offices honour one another in an extraordinary meaſure, it is not therefore convenient that the inhabitants of *Rovigo* or *Aſola* ſhould uſe the ſame ſolemnities and mutual obſervance; although the whole vicinage, whether through their abundance of idleneſs, or out of an ambition to imitate their miſtreſs, the city of *Venice*, practiſe the like formalities.

[*To be continued.*]

An

An extract from a volume entitled, A Review of Dr. PRIESTLEY'S *Doctrine of Philosophical Necessity.*

Whether Liberty be essential to practical Virtue; and of moral and practical Necessity.

[*Continued from page* 198.]

BUT Dr. Priestley, in order to shew that liberty is not essential to virtue, but that a course of virtue is equal from whatever principle it arises, as the nature of it is the very same; to support this, he says, (page 68) "if two men be in all respects the same inwardly, if they feel and act precisely in the same manner, upon all occasions: how in the sight of God or man can there be more virtue in the present conduct of one than in that of the other, whatever difference there may have been with respect to the acquisition of that temper? Every thing that is so confirmed as to become habitual operates exactly like what is called instinct: (for my own part I believe them to be in all cases the very same thing.) But does a course of virtue become less virtuous in consequence of being persisted in, and consequently being a more easy and mechanical thing?" And a little after he adds, "Valerius Paterculus, as is observed by Mr. Hobbes, praises Cato, because he was good by nature, *et quia aliter esse non potuit*:" if two men be in all respects the same inwardly. Very true. If their inward temper of body and mind be the same; but where the natural constitution and temper is different, they cannot be inwardly the same, though their outward behaviour (acquired by labouring to overcome the natural bent and inclination of their inward temper and disposition) may be exactly similar. Notwithstanding this, there may be in one, and not in the other, a natural bad

temper and diſpoſition, ſtruggling as it were to exert itſelf in actions correſponding to the ſame, or as St. *Paul* calls it, Rom. vii. 23, "A law in the members, warring againſt the law of the mind;" yet in a virtuous and prudent man, this will be ſo over-ruled, and reſtrained by the ſelf-determining power, or law of the mind, ſo as not to ſuffer the ſame to break out into vicious, or bad actions. A bad temper, or diſpoſition, is a motive conſtantly inclining, but not neceſſarily impelling a man to a vicious conduct. Surely the man whoſe mind is ſufficiently reſolute to determine upon acting contrary to ſuch inward motive or inclination, temper or diſpoſition, when bad, and to act generally in a regular and upright manner, notwithſtanding ſuch natural diſpoſition to the contrary; has more merit, and even in ſome ſenſe, more virtue, than he whoſe conduct is equally virtuous, but whoſe natural temper and diſpoſition at the firſt, without any pains taken by him to acquire the ſame, conſtantly inclined him to virtue. It is true, that in both caſes their outward conduct is ſuppoſed to be equally virtuous, yet the firſt has one inward virtue or good quality, which the other has not, viz. the virtue of reſolving, upon conſtantly ſtriving to overcome his natural bad temper and diſpoſition, which inclines him to evil; whereas the latter has only to coincide or co-operate with his natural virtuous temper and inclination. Perhaps the following ſimile, may better explain this matter. Suppoſe two horſes yoked in two carriages of equal weight, and apparently equal conſtruction. The firſt horſe draws the carriage after it, together with ſome inward hidden unknown and inviſible weight tacked to it, whilſt the latter horſe goes forward with the carriage alſo, but the latter by ſome inward unknown and inviſible ſpring or power, is puſhed on very nearly independent of the horſe. In this caſe, though the two horſes appear to exert equal power or ſtrength, as they each draw a carriage apparently equal every way, yet it is plain that the firſt exerts much more power than it appears to do, and

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that the latter exerts much leſs. So likewiſe, though an equal courſe of virtue is certainly equal, yet the labour exerted and pains taken, to attain or acquire that virtuous courſe, may in different men be very different, and in one man may require a much ſuperior exertion of power than in another, and that in proportion to the badneſs or viciouſneſs of the natural temper and diſpoſition, which is to be overcome and ſubdued. When a courſe of virtue is become habitual, and conſequently more eaſy, yet then the mind of man, by a ſelf-determining power, ſeems able to control and overcome that habit, or as it may be defined,* that aptitude or diſpoſition of body or mind, acquired by frequently repeating the ſame act. Perhaps a man has by frequently repeating the ſame thing acquired ſome particular habit, as for inſtance, a habit of moving his foot when he ſings; the habit in him may be ſo prevalent and ſo conſtant, that many men might be induced to ſay, when he ſings he always moves his foot, he cannot ſing without it. This only implies a very great difficulty, or what may be called a moral, but not an abſolute impoſſibility of doing otherwiſe. Let the habit acquired be ever ſo prevalent, it is only a habit, and by a ſteady attention of mind, a man can will and determine to do otherwiſe, or in other words, he can by attention and reſolution of mind, ſing without moving the foot at all. It is true that habit or cuſtom has been by ſome called a ſecond nature; but it was never that I know of aſſerted to be nature itſelf, ſo that a man could not poſſibly act contrary to it. If this was abſolutely the caſe, a habit would be an equally certain and neceſſary cauſe of

* Dr. Prieſtley in the words above cited ſays, he believes habit and inſtinct to be one and the ſame thing. How he can with propriety ſay that the inſtinct, by which a canary bird taken from all others when very young, does in England build a neſt exactly ſimilar to what canary birds build where they generally are, is a habit I cannot imagine; ſince the bird never did the thing before, nor ever ſaw it done, conſequently it cannot be habit; I could mention a hundred ſuch inſtances.

action,

action, as what we call nature is, which neceſſarily cauſes the circulation of the blood; I mean ſo neceſſarily as to cauſe it without the concurrence of our will, and ſo the circulation is not called habitual but natural, as being in no meaſure acquired by ourſelves, or ſubject to our ſelf-determining power. If habit was not under the power of the mind to control or reſtrain, but acted neceſſarily, when once we had acquired any habit, whether good or bad, it would act ſo neceſſarily upon us, like pulſation, that we never more would overcome it, but muſt all our lives after we had got ſuch a habit, whether ſleeping or waking, neceſſarily keep doing the ſame thing, becauſe we ſhould have no other power to control or overcome it, or to do otherwiſe. The above reaſoning explains the meaning of Valerius Paterculus (as cited by Mr. Hobbes) when he ſaid of Cato, that he was good by nature, and becauſe he could not be otherwiſe. He certainly never meant an abſolute impoſſibility of his doing amiſs; but only that he had beſtowed upon him, or had acquired ſo fixed a habit of goodneſs, that he muſt do a kind of violence to that habit before he could do what was bad, and conſequently it was a great difficulty or a kind of moral impoſſibility.

Cuſtom or habit (according to ſome ingenious philoſophers) ſeems to be a train of motions, by a ſucceſſive flux of animal ſpirits, which once ſet a-going, to perform an action or actions, they continue on in the ſame track, till it be worn as it were into a ſmooth path, and the motion and conſequent action thereby become eaſy, and in ſome degree almoſt natural. If this be true, which appears to me very probable, then though I be habitually inclined to purſue the ſmooth and eaſy path, yet I have a power in my mind of determining to take the more rugged one, and can actually do ſo; by repeating which frequently, it will alſo be trodden or beaten ſmooth and eaſy, and thence will ariſe a different habit or cuſtom.

[*To be continued.*]

The

The ſureſt and ſafeſt WAY *of* THRIVING.

[Extracted from a late Author.]

[*Continued from page* 201.]

TO theſe Examples I ſhall add a few Reaſons for the better enforcing this duty upon you.

Reaſon I. Becauſe Miniſters being ſupported, are like to be moſt ſerviceable to the Church of God. They are ſpiritual fathers, to beget men unto Chriſt. They are his ambaſſadors and ſtand in his ſtead to reveal the myſteries of the kingdom, ſent forth to be reconcilers betwixt God and this ſinful world; to pray and beſeech them to be reconciled unto God, 2 Cor. v. 20. Their work is to bear the name of God, to publiſh the ſalvation of God before the world; to open the eyes of the blind; and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an inheritance among them that are ſanctified.

Reaſon II. Another reaſon may be taken from the conſideration of the quality of the perſons for whom I am pleading: they are not ſo mean as outwardly they appear. They whom you behold ſo poorly clad, walking ſo dejectedly, being deſtitute of ſo many outward comforts, are men endowed with many and ſingular prerogatives and privileges, not only above the reſt of God's people, but likewiſe above the moſt glorious angels.

Compare them firſt with the people of God; they are called the Lord's ſheep; theſe the ſhepherds of the flock, Ezek. xxxiv. 2. They children in God's family; theſe ſpiritual fathers, who by the ſeed of the word beget men unto God, 1 Cor. iv. 15. Therefore the Spirit of God vouchſafeth them

this

this dignity, to be called συνέργοι τῦ Θεῦ *fellow-labourers with God*, 1 Cor. iii. 9.

Reaſon III. Becauſe Miniſters are often expoſed to ſufferings and diſtreſſes, and ſo have moſt need of relief. The bow of the adverſaries of religion is bent moſt againſt the teachers and leaders of the people. That word, 1 Kings xxii. 31, *Fight neither with ſmall or great, ſave only with the King of* Iſrael, is often changed into, *Fight neither with ſmall or great, but only againſt the prophets of the Lord.* Smite the ſhepherds, and the ſheep will be ſcattered. Experience enough tells the world, who they are that are ſet in the front of the battle, and who are the firſt that fall by the power of the adverſaries.

Beſides, for whoſe ſakes is it that Miniſters are ſo often brought ſo low? Is it not for your ſakes, whoſe ſouls are dearer to them than their own ſubſtance? Is it not often upon this account, becauſe they will be faithful to you, and will not keep ſilence, nor ceaſe to watch over you, and to warn, and to inſtruct you from day to day?

Reaſon IV. Your gratitude to God requireth a cheerful performance of this duty from you. For wherein can you otherwiſe make a ſuitable return to God, for what he hath plentifully conferred upon you, than by contributing ſome of your temporals to them, from whom you reap ſo much in ſpirituals? The Lord of his free grace and rich mercy hath abounded to you in theſe outward things; *He hath given you richly all things to enjoy.* Yea, as the Pſalmiſt ſpeaketh, *He hath loaded you with his benefits.* Now, not to return ſome part of your eſtate to him, who hath given you all that you do enjoy, were ingratitude in the higheſt degree: and therefore doth it not concern you often to put the Pſalmiſt's queſtion to yourſelves? *What ſhall I render unto the Lord for all his benefits towards me?* Pſalm cxvi. 12. Surely one kindneſs deſerveth another: as God hath been bountiful to you, you are very unworthy, if you be not bountiful to him. And how

do

do you think he will take it at your hands? Will he ever say to you, *Well done, good and faithful servant, thou hast been faithful, a good steward of my many gifts?* Or is it all one to you, whether he say, *Well done, or not?*

Reason V. Your charity to them will be hereafter rewarded with everlasting glory and happiness in the kingdom of heaven. This reason our Saviour himself giveth in these words, *He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward*; whereby is meant that surpassing and excellent weight of glory, which cannot be expressed by the tongue of men or angels. Yea, by the reward of a prophet seemeth to be implied the highest degree of heavenly glory. For in Dan. xii. 3. it is said, *That they that be wise*, that is, the righteous, who are endowed with true spiritual wisdom, who are enlightened by the Spirit of God, *shall shine as the brightness of the firmament; and they that turn many to righteousness*, which is the work of the prophets, *shall shine as the stars for ever and ever.*

[*To be continued.*]

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *Explained and Vindicated.*

[By Thomas Taylor, A. M.]

CHAP. I.

St. Paul's parallel of Adam and Jesus Christ.

[*Continued from page* 203.]

THE divinity of our Saviour, and the infinite value of his sufferings derived from it, is an article of that importance, and draws after it such a train of consequences, both

relating to our faith and practice; that he who goes about to deny or oppose it, sets himself in defiance to the whole Christian dispensation. For this one point is the chief corner-stone in the Christian Church, that bears the stress of the whole building; which if it be undermined, all the superstructure must necessarily fall, and we can hardly conceive where the ruin will terminate; for it will equally affect the truths of religion and nature, which have been received for first principles: like some mighty earthquake, it will shake the foundations of the world; it will extend to Adam in paradise; nay, it will reach the attributes and actions of God himself. Those who have attempted to overthrow this truth, have been sensible of these consequences, and therefore have contrived a new scheme; which in truth, is a new religion, nothing like the doctrine of Christianity.

For since our Saviour came into the world to save sinners, which abstracting from the notion of his being God, he could not do, by the proper merit of his sacrifice (for what proportion is there between the punishment of one man, and the sins of all mankind;) therefore such a manner and method of salvation must be supposed unnecessary. There was no need of such an expiation: there was no universal condemnation in Adam: no leprosy of sin that infected his posterity: he was born as frail, and mortal, and miserable as we are at this day; if he sinned, he sinned only for himself, being as unable to derive any ill consequences to us, as we are of affecting him by any thing we can do.

Divine providence in the present government of the world, is founded upon God's distributive justice, in rewarding and punishing good and evil actions; and our hopes and fears are useful instruments in his hands to keep the world in order. But in a state of righteousness, punishment could have no place, but every good action arising from a right use of liberty, would be attended with a reward: so that Adam in innocence could be neither subject to pains of body, nor uneasiness

ſineſs of mind. He would enjoy a greater apathy and indolence than the Stoicks feign of their wiſe man. And his happineſs would daily increaſe according to the proportion of his virtues, and would have been indefectible, if ſin and error, had not ſubjected him to puniſhment and miſery.

But now if we caſt our eye upon the ſecond Adam, we find he perſevered in fulfilling all righteouſneſs, and yet was a man of ſorrow and acquainted with grief: he ſuffered more than the greateſt of ſinners, who knew no ſin, neither was guile found in his mouth: how ſhall this be reconciled with immutable juſtice? *Remember*, ſays *Eliphas* to *Job*, *whoever periſhed being innocent, or where were the righteous cut off*, which might more forcibly be urged with reſpect to an unblemiſhed innocence and a perfect righteouſneſs. And does God (ſays *Bildad*) pervert judgment, or doth the Almighty pervert juſtice?

Is it to ſhew that God makes no diſtinction between the righteous and the wicked in point of ſuffering? Certainly God could have no ſuch end in afflicting a righteous man, as the diſhonouring himſelf and the poſſeſſing mankind with ſuch ideas of him, as would overturn all diſtinction between truth and falſhood, good and evil: is it to exalt the holy Jeſus to dignity and honour and to increaſe his reward? This indeed is one conſequence of his ſufferings conſidered as a puniſhment and ſatisfaction for ſin; but they could be no proper means of his exaltation conſidered as the afflictions of a righteous perſon. For how can we imagine that a gracious God, full of love, and bounty to his righteous ſervants, ſhould entail the happineſs they ſhall enjoy upon the miſeries they ſhall ſuffer? Would it not be a tyrannical abuſe of power in a prince, to make his honours and preferments the price of the pains and torments of his ſubjects; that no man could enjoy his favour but who would mutilate his body, and ſacrifice his limbs to his ambition? How much leſs can it be ſuppoſed of an all-good and all-wiſe God, that he ſhould exer-

ciſe an arbitrary cruelty firſt, with deſign to advance and dignify his favourites afterwards?

No, if ſin were removed from the earth, there would be no more ſuffering in it, than there is in heaven, all tears would be wiped from our eyes, and there would be neither pain nor death. If therefore our bleſſed Lord ſhall ſuffer, it muſt be for others ſin; and then the more he ſuffers the greater is his merit, and the perfecter the ſatisfaction. Hence it was, that he voluntarily ſubmitted to exquiſite torments, he ſharpened the very arrows of the Almighty, the poiſon whereof drank up his ſpirits, and aggravated the terrors of God which ſet themſelves in array againſt him. And thus it became God, *who was to bring many ſons unto glory, to make the Captain of our ſalvation perfect through ſufferings.*

Hence it was that under a juſt ſenſe of Almighty vengeance demanding full ſatisfaction in his ſingle perſon, for the ſins of the whole world, his ſoul was dreadfully amazed and ſorrowful unto death, and his body ſweat great drops like blood! and in his agonies he cried to heaven, and begged of his Father, if it were poſſible to let that bitter cup paſs from him. Was it not poſſible then for God to reprieve his beloved Son, from the ſhame and torment of a curſed death? No it was not poſſible, ſuppoſing the ſalvation of the world was to be accompliſhed; and that for the ſame reaſon why the Apoſtle declares it impoſſible for the blood of bulls and goats to take away ſin: namely, becauſe ſin required an infinite ſatisfaction, and if the Son of God did not die for it, it would remain unatoned for; which prayer of our bleſſed Lord, and aſſertion of his Apoſtles, make it abundantly evident, that forgiveneſs of ſin, is no arbitrary thing, and that the mercy of God cannot take place before his juſtice be ſatisfied. For if all depended upon the Divine acceptation, the blood of bulls and goats might have been as effectual as any other; and if it were eaſy for God to pardon the world upon ſo cheap conſiderations, I cannot ſee what need there had

had been of any ſacrifice at all. It is plain then, that to the Divine acceptance, muſt be joined an intrinſic value in the ſacrifice, anſwerable to the infinite demerit of mankind, or elſe it will be ſtill impoſſible, as it was for the blood of bulls, for any other blood to purge the conſcience, and waſh off the guilt of ſin: and ſuch a one is no where to be found but in him whoſe particular life is worth that of all the world. And therefore there could be no *redemption but through his blood, who is the image of the inviſible God, the firſt born of every creature, by whom and for whom all things were created.*

[*To be continued.*]

An extract from a Courſe of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

It is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

[*Continued from page* 205.]

SUCH, then in general, muſt be the ſtate of the unhappy ſouls, that go out of life unreconciled to God through Chriſt. And it is uſeful for me to lay open, and for you to view, the whole wretched ſcene as diſtinctly as poſſible. Remember therefore, that, at the very inſtant I am now talking to you, there are thouſands of ſouls which were once in the fleſh, now, now, in this very ſituation! They are at this very moment of time, lamenting their own folly in life, condemning their own conduct on earth, and ſpeaking with terror of the day, that will ſoon recal them to their bodies, and ſoon conſign them over to poſitive puniſhments. And O! cheriſh

cherish the awful thought, give full force to the dreadful consideration, and now, even now, determine by the grace of God to become religious. The hour cannot be at a great distance from any of you, it may perhaps be very near to several, it may be to-morrow for some, when *you* also shall receive the summons of death, and *your* souls shall be conveyed to the house of spirits. Should you *then* be found unprepared, should you *then* be taken in the act or in the habit of sin, how deplorable must be your condition! No distress on earth can be equal to what yours will be. The downfal of empires, the murder of monarchs, or the saddest scenes of domestic wretchedness, are all only trifling calamities, the mere sorrows of a boy; when they are compared with the ruin of an immortal spirit, snatched away from the world in its sins, and thrown into the common dungeon of wicked souls. And ye are called upon by every consideration, that can move you as men and as Christians, to reflect upon it seriously.

All those unhappy spirits were once like you, on their trial for happiness or misery. Many of them, no doubt, were once as flourishing in health as the most vigorous among you; and as little expected as you do now the speedy stroke of death. And many were like you, forming resolutions of becoming truly religious at some future period of time, neglecting the only time that was theirs, the present, and never seeing that future at all. Take care therefore, that *you* be not also like them, that *you* do not neglect the present moment, and that so *you* do not suffer what they are now suffering. What would *they* give to be now like you in only one particular, to be still in a state of trial, and to have still a capacity left them of working out their salvation? They would give the world, if they had it, for this invaluable privilege, which they once possessed, and which *you* possess at this moment. They would be infinitely thankful, to be allowed only to come upon earth again, and to take a second chance for the happiness of heaven, even though they were to drink the bitterest cup of

worldly

worldly miſeries for it. No diſtreſſes of poverty, no pains of body, no afflictions of mind, would ſeem ſevere to them, in compariſon of that doleful manſion from which they had eſcaped, and in compariſon of that much more doleful one from which they had been preſerved. Nothing would then ſeem of particular moment to them in happineſs, but what reached up to the heaven of heavens. Nothing would ſeem of extraordinary concern to them in miſery, but what went down to the depths of hell. And they would be all life, all ſeriouſneſs, all earneſtneſs, in the work of their own ſalvation,

O, be you therefore what they would be! Be as much alive, be as ſerious, be as earneſt, as they would be, in the work of your ſalvation. You have the ſame ſtake in eternity with them. Only they know the importance of it, from their ſad experience in the ſpiritual houſe of mourning. And their experience muſt be either your warning or your puniſhment. O, let it be the former! Hear the wretched multitudes, as crying to you from the vault of ſpirits, and bidding you beware, "leſt ye alſo come into that place of torments." And perhaps you can diſtinguiſh amongſt them the diſmal voices of ſome of your own friends, ſome of your own relations, not yet unmindful of their former connections with you, and calling to you in ſighs and groans, that deep-toned language of a wretched eternity, for their ſakes, for your own, to leave the ſinful practices into which they have been led, or in which they have encouraged you; leſt you ſhould add the ruin of your own ſouls to theirs, and ſo aggravate their portion in miſery.

God grant, that you may hear their voices, that you may repent at this awful preaching of "the ſpirits in priſon," and that you may none of you be partakers with them in their dreadful condemnation!

[*To be continued.*]

An Extract from the Rev. Mr. EASTERBROOK's *Account of* GEORGE LUKINS.

[*Continued from page* 210.]

ON Monday, June 18, Profeſſor White, of the Univerſity of Oxford, the Rev. Mr. Wake, vicar of Backwell, Somerſet, Richard Aldridge, Eſq; Mr. Short, ſurgeon, and Mr. Hunt, faleſman, met at my houſe together: at which time the Rev. Mr. Wake frankly acknowledged, that he was the author of that letter printed in the Bath Chronicle, which was ſubſcribed W. R. W. and ſaid, that his uncle, the late Rev. Mr. Wake, vicar of Yatton, as well as himſelf, had deeply ſympathized with George Lukins, under his complicated afflictions; and that one gentleman of the faculty had been conſulted after another, for many years paſt, upon his diſorder: but that the poor creature could obtain no laſting cure. As for his conduct, that, he declared, had been ſuch from his infancy, as deſerved the greateſt commendation. While I am mentioning this gentleman, I hope I may be permitted to obviate a miſtake, which hath been communicated to the public, through the channel of the newſpapers, viz. That he is connected with me, and with my friends the Methodiſts. Now I declare, that I highly reſpect and venerate this Rev. Gentleman, and ſo do hundreds of compaſſionate people in this city, for the great benevolence of heart which he hath manifeſted in his behaviour toward George Lukins; yet I have never ſeen him, to the beſt of my recollection, but once in my life, and that was at the time to which I juſt now referred.

Having received ſuch ſtrong commendations of George Lukins from Mrs. Baber, and the Rev. Mr. Wake, and from the implication of the Rev. Mr. Wylde's letter; and Mr. and

Mrs.

Mrs. Weſtcote conſtantly informing me that many people daily called at their houſe from Yatton and its neighbourhood, to enquire for George Lukins, who all teſtified to the goodneſs of his character. I own that I was not a little aſtoniſhed at reading a letter from Yatton, ſubſcribed S. N. in which the writer aſcribes the charge of *impoſture* to him. Upon my reading Mr. Norman's epiſtle, I diſpatched a letter to the Rev. Mr. Wake, delivering it as my opinion, that Mr. Norman's attack upon his narrative, required a ſerious anſwer; to which that gentleman replied, that a friend of his had undertaken to defend his veracity, in all that he [Mr. Wake] had aſſerted. And this, by the way, is all the literary correſpondence that ever paſſed between us. What groſs miſrepreſentations then have thoſe writers palmed upon mankind, who have taken upon them to charge Mr. Wake with having given any aſſiſtance, or having ſhewn any countenance, to what ſome perſons call the fanatical tranſactions of Temple Church? I am certain, that gentleman could not have the moſt diſtant idea of the intended prayer-meeting, when he publiſhed his letter in the Bath Chronicle. Nor has he from firſt to laſt had any concern in what hath happened, excepting with the character of George Lukins. And for his efforts to eſtabliſh the reputation of an innocent and an afflicted man, all benevolent perſons, whether fanatics or anti-fanatics, will always conſider him as entitled to great praiſe and commendation.

Some few days after I had received Mr. Wake's reply, being credibly informed that many perſons in the neighbourhood of Yatton were willing to ſtand forth, and deliver their ſuffrages to the real calamities which George Lukins had ſuſtained, I wrote a certificate, comprehending theſe ſentiments, and deſired Mr. Hunt and Mr. Weſtcote to take it to Yatton, and to aſk the pariſhioners there, from houſe to houſe, if they were diſpoſed to ſign it. They carried this certificate to a gentleman in that part of the country, for his opinion, who told them that George Lukins's good character would be eſta-

 bliſhed

bliſhed without it, and in conſequence of this declaration that deſign was laid aſide.

For ſome weeks after this, I gave myſelf no trouble about the diſpute, leaving it to the old neighbours of George Lukins to ſettle it between themſelves. After the debates in the newſpapers were ended, and prejudices appeared to be left upon the minds of many people, to the diſadvantage of this poor man, I was ſolicited by himſelf and many people of Briſtol to go to Yatton, to collect the evidences of his relations and particular acquaintance there, who had known him from his infancy. To gratify their wiſh I accordingly went, and called upon Mrs. Lukins, the widow of George Lukins's brother. She informed me, that George Lukins had lived in her houſe for the greateſt part of the laſt eighteen years, and that he had been during that time, at different periods, grievouſly afflicted, and ſhe believed that he was under the power of an evil ſpirit; for that at different times he was conſtrained to mimic the motions of various animals, and particularly a dog; that at ſuch ſeaſons he had no other uſe of his hands, than to aſſiſt him in walking as a dog uſes his fore feet; nor any other uſe of his ſpeech, than to bark like that animal; and that with all the eaſe imaginable he aſcended at night a flight of ſtairs, uſing his hands and feet in the motion, preciſely as a dog would uſe his four feet; and that he lay at all fours in the corner of the chimney, and would run to the door and bark upon hearing a noiſe, as dogs are accuſtomed to do. Mr. Day, a reſpectable ſchoolmaſter of Yatton pariſh, who reſides in the ſame houſe with Mrs. Lukins, and young Mr. Lukins, her ſon, delivered nearly the ſame account. Mr. Ainſworth, and Mrs. Tippett, of Yatton, made honourable mention of George Lukins; but many others I found ſo bewildered, by the controverſy concerning him, that they did not conſider themſelves as competent to deliver any opinion at all.

[*To be continued.*]

The

The Evidence of CHRISTIANITY *drawn from the Character and Conduct of Judas Iſcariot.*

EVEN the character and conduct of Judas Iſcariot, furniſh us with a ſtrong argument for the truth of the Goſpel. How came it to paſs that he firſt betrayed his Maſter, and then was ſo ſtung with remorſe, as to put an end to his own life by hanging himſelf? How came he thus to own himſelf guilty of the vileſt ſin, when in fact he knew that he had done an act of juſtice to the world, by freeing it from an impoſtor? For if Jeſus was not really what he profeſſed to be, he deſerved all, and much more than Judas was the means of bringing upon him. Now if there had been any baſe plot, any bad deſign, or any kind of impoſture in the caſe, Judas, who had ſo long lived with Chriſt, and had even been entruſted with the bag, (which ſhews he was not treated with any reſerve) who was acquainted with the moſt private life of Chriſt, muſt certainly have known it; and if he had known of any blemiſh, he ought to have told it, and would have told it; duty to God, to his own character, and to the world, obliged him to it: but his ſilence in this reſpect gives the loudeſt witneſs to Chriſt's innocence; his death and damnation prove Chriſt's divine authority.

The Nature of INSPIRATION, *clearly explained and conſidered, as applicable to the Old and New Teſtament.*

THE Holy Spirit of God infuſed the thoughts and words of Scripture into the underſtandings of the Prophets and Apoſtles, to teach us what God is; to ſhew us what we may expect from him, and what acts of love and obedience we owe to him.

Inſpiration. Clear idea in its own nature: compleat in all its parts: comprehenſive in all its properties: extenſive in all its kinds or ſpecies: orderly, or in due method.

Inſpiration is a diſcovery of a thought of God to the mind of man, and which thought came into the mind, not by common ſenſe, nor by reaſon or education, nor by human information; but by the impreſſion of the Spirit of God on the common ſenſe of Moſes, Iſaiah, and Paul. It is an action of God on the human mind or underſtanding. God the Spirit touches the ſoul, and guides it by his influence: he refreſhes the memory, that it might not forget, or leave out any needful thought, or eſſential fact, which the ſoul of the penman knew in the common way of knowledge; and infuſed new thoughts which the ſoul could not know at all in the uſual way. God the Spirit took their ſouls into his own hands, and gave delicacy, correctneſs, and honeſty.

Revelation is the diſcovery of God's Holy Spirit of the ideas or feeling thoughts and affections of God to the underſtanding of man, beyond what he could attain by common ſenſe and reaſon alone.

God the Spirit has very near acceſs to the ſouls of all men. He had moſt near and intimate union with Moſes, David, Iſaiah, and Paul.

God the Spirit took the ſouls of the penmen into his hands, and guided their underſtandings, minds, memories, conſciences and paſſions. He kept them from all prejudices ariſing from education, from other men, from the weakneſs of their own minds, or bad paſſions. He conveyed ideas, ſentiments, or feeling thoughts, and new ideas to their ſouls. He aided their minds to convey their ideas to other men, even to thouſands and millions of Jews and Gentiles.

God can diſcover the rich ideas of his own underſtanding to the underſtandings of men: the feelings and affections of his own heart to the feelings and paſſions of Prophets and

Apoſtles,

Apoſtles, and make them ſee as he ſaw, feel as he felt, love, hatred, anger, delight, zeal, wrath, contempt, ſcorn, diſdain. He made the inſpired penmen of the Bible feel all the ſimple and compound paſſions.

The SUFFERINGS *of* THECLA: *which happened about the year* 67.

[Tranſlated from a Greek Fragment.]

[*Continued from page* 215.]

WHILST Paul was diſcourſing thus in the houſe of Oneſiphorus, Thecla, daughter of Theoclia, a virgin who was eſpouſed to Thamyris, a Prince of the city, ſtanding at the window of her houſe continued night and day to hear the word ſpoken by Paul, concerning the love of God, and faith in Chriſt; nor would ſhe be removed: but being filled with exceeding joy, became ſubject to the faith. And ſeeing many women and young perſons entering in to hear Paul, ſhe was exceedingly deſirous of being counted worthy to ſtand in his preſence, and to hear the word of Chriſt; for as yet ſhe had never ſeen the perſon of Paul.

And as ſhe continued thus to hear him, Theoclia her mother ſent for Thamyris, and informed him, that Thecla had not riſen from her place for three days, neither to eat, nor to drink; but in fixed attention on the words of Paul, had wholly given herſelf to *that ſtranger*; teaching ſeducing and wicked opinions: adding, This is the man that hath ſtirred up the whole city of Iconium, and that hath perverted Thecla. But go thou and ſpeak to her for ſhe is eſpouſed to thee.

Thamyris fearing the diſtraction of her mind, ſpake to her with tenderneſs: "Why, Thecla, doſt thou ſit dejected thus with

with thine eyes fixed on the ground? What new paſſion hath ſeized thee, and turned thee to this ſtranger? Turn to thy Thamyris and be aſhamed." But ſhe anſwering nothing, her mother and attendants wept bitterly. But Thecla continued unmoved, turned from them, to the word ſpoken by Paul.

Thamyris filled with deſpair, left the houſe, and going into the ſtreet watched thoſe that went in and came out from Paul. And ſeeing two men ſharply contending, he ſaid, "Sirs, inform me who is this your companion, that ſeduces the minds of men, forbidding them to marry? I offer you great rewards if ye will declare, for I am chief in this city." Demas and Hermogenes replied, "We do not well know who this man is;—but he deprives men of their wives, and virgins of their huſbands, declaring that there will be no reſurrection except they continue pure, and free from the pollutions of the fleſh."

Then Thamyris invited them to come and refreſh themſelves at his houſe. And having honourably entertained and rewarded them, he ſaid, "Tell me, I pray you, Sirs, what is the doctrine of Paul, that I may know:—for I am in great anguiſh for Thecla, on account of her love for this ſtranger?" Demas and Hermogenes, with one voice, cried out, "Deliver him to the Governor as one that perſuadeth the people to receive the doctrine of the Chriſtians, and let him be put to death by the decree of the Emperor; and thou ſhalt have thy wife, and we will inſtruct her that the reſurrection which he teacheth hath already taken place, and that we *then* have truly riſen, when we are come to the knowledge of God."

Thamyris hearing theſe things was filled with rage; and riſing early in the morning, went with officers and a guard, accompanied by a great multitude, to the houſe of Oneſiphorus, and demanded Paul; ſaying, "Thou haſt corrupted the city of Iconium and Thecla: come therefore to the Governor." And all the people cried out, "Away with this ſorcerer, for he hath corrupted our women."

And

And Thamyris standing before the judgment seat, cried with a loud voice to the Governor, "We know not whence this man is,—but he suffereth not our women to marry; let him therefore declare before thee for what cause he teacheth these things." And the Governor rising called to Paul and said, "Who art thou? And what is thy doctrine? Grievous things are laid to thy charge?"

And Paul lifting up his voice, said, "If I am questioned with respect to my doctrine, O Governor, God, that seeketh nothing but the salvation of men,—the Almighty hath sent me to turn them from corruption and uncleanness, from sinful pleasures, and from death eternal. And for this cause, God hath sent his Son Jesus Christ, and I teach that men should place all their confidence in him. He alone hath had compassion on the offending world, that they might not fall into condemnation, but might have faith, and the fear of God, and sobriety of life, and the love of the truth. If, therefore, I teach these things only that have been revealed to me of God, in what do I offend?" The Governor hearing these things, commanded Paul to be bound, and to be cast into prison, till he should have opportunity to hear him more fully.

[*To be continued.*]

LETTERS.

LETTER CCCCXCII.

[From Miss F. O. to the Rev. J. Wesley.]

Publow, Feb. 5, 1779.

Rev. Sir,

I Should have acknowledged your kind favour long before this, had the subject required less prayer and deliberation. You injure me if you suppose your advice does not bear the utmost weight

weight with me; indeed, Sir, it does, and I believe always will while gratitude and memory remain.

I know, Sir, "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven." Yet surely some situations are more advantageous to holiness, and the interests of a better world, than others. If I found my present sphere of action what you suppose it to be, I should firmly resolve on keeping in it. But I find it far otherwise. The improvement of children makes some amends for the tediousness of teaching them. Yet this pleasure never comes till we have gone through the vexations inseparable from becoming a child again with children, and repeating the same thing a hundred times over before we are understood. This must be, not only one hour, but, if we do our duty to them, every hour, and almost every day in the year. For there is no forming children to any purpose without knowing them, and here what patience and fortitude is necessary! and probably when we have just discovered any who have minds capable of being formed, they will be taken away, or their friends will draw out of them complaints, and grievous charges: and although they have not the least foundation, yet they will be believed, and we are obliged to bear with all they choose to say. This, with the constant care of keeping them out of danger, mending their clothes, receiving visits from their friends, together with providing servants, and the weight of so large a family, exposes the mind to such a succession of "chance-exercises from men and devils," as I am persuaded interrupts my attention to "the one thing needful."

Great and constant employment is not for my spiritual advantage: solitude seems the soil for my disposition. I can hardly live in a crowd; and if I am to be useful to the multitude, I must live in the mount. Of this I have been long persuaded; yet as it evidently appeared my present path, I have cultivated a spirit of cheerful resignation, believing if any thing was better for me, my heavenly Father would not

with-hold

with-hold it: while by faith and prayer I caſt myſelf upon his wiſe and gracious diſpoſal, lying as clay in the hand of the potter. As far as I know, every inclination of my ſoul prefers the will of God, and cries out, "Divine, or none henceforth my joy for ever."

If this event is to take place, I believe it will evidently appear for my advantage, by the openings of Providence; if not, my God will not ſuffer one who truſts in him to be confounded. Therefore I reſign myſelf to his infinite wiſdom. I would hear no voice but his, nor take a ſtep where I am not following him. As it ſtands at preſent as a matter of conſideration, I intreat you, Rev. Sir, to commend me to Him who can never want methods to direct thoſe who confide in him.

As to the perſon propoſed, I believe with you, "he is a good man:" and I alſo believe, his heart and his purſe are open to the people to whom I boaſt of being partial. But of this, and every other particular of his character, I muſt be well aſſured before any thing concluſive paſſes:

"Time is Truth's fureſt judge—and judges late,
Nothing but Truth can claim a laſting date."

My dear father ſeems declining very faſt. I fear he cannot live long: O that I could inform you of ſome alteration in his mind!

The young folks have heard I am addreſſing you, dear Sir, and with one voice beg to preſent their duty. They are counting the time when ſome of them hope to ſee you in Briſtol: which pleaſure is earneſtly expected by,

Rev. Sir,

Your grateful and dutiful,

Friend and Servant,

F. O.

LETTER CCCCXCIII.

[From the Rev. Peter Lièvre, to the Rev. J. Wesley.]

Feb. 13, 1779.

Rev. Sir,

I Am entirely laid up an invalid. I can scarce move even in my bed. My legs are much inflamed and swolen. My hands likewise are in such agonies, that they prevent me sleeping by night. Yet still I can say, My Lord has made my bed in my sickness. In pain I can bless him, and in anguish I can triumph in his love.

The blessed Jesus loves me *severely*; and I find my heart bound to him by ten thousand ties. I would not be without this dispensation, nor have the least wish to be eased from pain; because I am well persuaded my heavenly Father chastises in love: and that his loving correction will not last one hour longer than *his* glory and *my* good are concerned. Would he call me into the valley of the shadow of death, how would my raptured soul triumph, to follow the Captain of my salvation, yea, even through hell itself, should he but lead the way! My soul loves him, and wishes to spend and be spent in his pleasant service.

If you could conveniently, I should be exceeding happy to see you, whom I have been always taught to look upon as my father and friend. But whether I do or not, I hope to remain,

Rev. Sir, your affectionate Nephew,

PETER LIEVRE.

LETTER CCCCXCIV.

[From the Rev. John Kennedy, to the Rev. J. Wesley.]

Everton-Biggleswade, Feb. 20, 1779.

Rev. and dear Sir,

AS I shall not return to town till you have left it, duty and affection unitedly urge this token of respect.

Pursuant to your kind direction, in the favour addressed to me at Bradley, I have aimed, in my present sphere of action,

to

to do all the good I can at and near Everton: and believe I have not laboured in vain. I have found a very ſimple people in many places, both in this, and the neighbouring counties. And I ſee grounds for hoping that a day is coming when love and union will be reſtored, the deep things of God prevail, and as you expreſt it, "a new period commence in the Chriſtian world."

Every day convinces me more fully, that miſconception and miſapprehenſion have greatly hindered the work of God: and that there has been a zeal without diſcretion, which inſtead of removing the obſtacles, has only tended to block up the way. My own obſervation, in my preſent circuit, affords me many convincing proofs that in the preſent ſtate of things, it is not controverſial arguments; but fundamental truths, plainly and ſimply propoſed, and affectionately urged in a ſcriptural manner which moſt powerfully conquers prejudice, and moſt effectually diſpels the clouds of ignorance. Having laid the ſure foundation, on the plan of the Goſpel, the holineſs which it propoſes, has in itſelf ſuch an intrinſic excellence, is ſo worthy of God, and ſo ſuited to the deſires and wants of the *truly ſimple*, that it is received every where *by them*, with eagerneſs.

I make allowances for pre-conceived prejudices. I ſuffer their oddities of expreſſion to paſs unnoticed. I am careful never to raiſe a ferment in the mind, by diſputation, or the appearance of controverſy. I ſee it is our part, to bear, to ſuffer, and to forgive, and that this will have the force of ten thouſand arguments. I never, in public or in private, open my lips againſt any man, or any body of men who differ from me. I rail at no ſyſtems or opinions, but propoſe, as I am able, what I conceive to be eſſential truths, in their own native purity. I never *hackney* the name of Jeſus, yet never fail to preach him as the ſole meritorious cauſe of a ſinners acceptance and juſtification, and upon this foundation aim to

build the grand superstructure, with gold, silver, and precious stones.

I am not without opposition. The bigot, the zealot, the worldly-minded are far from saying Rabbi. I hear from them a variety of objections; but among the simple hearted, I find the Divine message is cordially embraced, and raises a fervency of desire after Divine experience.

I am informed that Rowland Hill says of me, "Another is escaped out of the snare." I pray God all were escaped out of that snare which the devil has but too successfully spread. Then would bitterness, wrath, clamour and evil-speaking cease, with all malice. But as to religious principles, I think I can assure you, Sir, I am in no danger of a change. I have as much Calvinism now as I had a year ago, and that is not one millionth part of a scruple. I hope to live and die in connexion with the Methodists, whose system of doctrine and discipline I embraced upon the fullest and maturest deliberation, as persuaded it was truly scriptural. But I have observed some hindrances that have prevented our being so united and thriving a people, as might be expected from the privileges we enjoy.

I have sometimes thought, Sir, of pointing them out to you; but then have feared I might be judged assuming, impertinent and self-sufficient. And yet perhaps a person of inferior note or rank, has sometimes the best opportunity of observing things as they are. People are not so industriously in earnest to put on their best appearances before us, as they consider our approbation or disapprobation of very little consequence, and we see causes and effects that are carefully and studiously concealed from others. And as some rules and orders, &c. are adapted for things as they appear, and that in truth be, and not as they really are, what are designed for helps, prove the reverse.

Should God spare our lives, it is most probable Sir, I shall not see you till the Conference. But I hope and believe it

will

will ever be a part of my happineſs to live in filial and obedient love. And your inſtructions and directions will, I truſt, on all occaſions be received and followed with particular and dutiful attention by, dear Sir,

Your Son and Servant in the Goſpel,

JOHN KENNEDY.

POETRY.

RETIREMENT.

[*Continued from page* 224.]

NOR theſe alone prefer a life recluſe,
Who ſeek retirement for its proper uſe,
The love of change that lives in every breaſt,
Genius, and temper, and deſire of reſt,
Diſcordant motives in one center meet,
And each inclines it's votéry to retreat.
Some minds by nature are averſe to noiſe,
And hate the tumult half the world enjoys,
The lure of av'rice, or the pompous prize,
That courts diſplay before ambitious eyes,
The fruit that hangs on pleaſures flowéry ſtem,
Whate'er enchants them are no ſnares to them.
To them the deep receſs of duſky groves,
Or foreſts where the deer ſecurely roves,
The fall of waters and the ſong of birds,
And hills that echo to the diſtant herds,
Are luxuries excelling all the glare
The world can boaſt, and her chief fav'rites ſhare.
With eager ſtep, and careleſsly arrayéd,
For ſuch a cauſe the poet ſeeks the ſhade,

From

From all he ſees he catches new delight,
Pleaſéd fancy claps her pinions at the ſight,
The riſing or the ſetting orb of day,
The clouds that flit, or ſlowly float away,
Nature in all the various ſhapes ſhe wears,
Frowning in ſtorms, or breathing gentle airs,
The ſnowy robe her wintry ſtate aſſumes,
Her ſummer heats, her fruits, and her perfumes,
All, all alike tranſport the glowing bard,
Succeſs in rhime his glory, his reward.
Oh Nature! whoſe Elyſian ſcenes diſcloſe
His bright perfection, at whoſe birth they roſe,
Next to that power who formèd thee and ſuſtains
Be thou the great inſpirer of my ſtrains.
Still as I touch the lyre, do thou expand
Thy genuine charms, and guide an artleſs hand,
That I may catch a fire but rarely known,
Give uſeful light though I ſhould miſs renown,
And poaring on thy page, whoſe every line
Bears proof of an intelligence divine,
May feel a heart enrichèd by what it pays,
That builds its glory on its Maker's praiſe.

Ye groves (the ſtateſman at his deſk exclaims,
Sick of a thouſand diſappointed aims)
My patrimonial treaſure and my pride,
Beneath your ſhades your gray poſſeſſor hide:
Receive me languiſhing for that repoſe
The ſervant of the public never knows.
Ye ſaw me once (ah thoſe regretted days
When boyiſh innocence was all my praiſe)
Honour after honour delightfully allot
To ſtudies then familiar, ſince forgot,
And cultivate a taſte for ancient ſong,
Catching its ardour as I muſéd along;

Now

Now ſeldom, as propitious heavén might ſend,
What once I valued and could boaſt, a friend,
Were witneſſes how cordially I preſt,
His undiſſembling virtue to my breaſt:
Receive me now, not uncorrupt as then,
Nor guiltleſs of corrupting other men;
But verſéd in arts that while they ſeem to ſtay
A falling empire, haſtens its decay.
To the fair haven of my native home,
The wreck of what I was, fatiguéd I come,
For once I can approve the patriot's voice,
And make the courſe he recommends, my choice,
We meet at laſt in one ſincere deſire,
His wiſh and mine both prompt me to retire.
'Tis done—he ſteps into the welcome chaiſe,
Lolls at his eaſe behind four handſome bays,
That whirl away from buſineſs and debate,
The diſencumbéred atlas of the ſtate.

[*To be continued.*]

To the READER.

My Brother has left ſeveral Manuſcript Volumes of SHORT HYMNS, *upon various paſſages of Scripture: particularly on the four Goſpels and the Acts of the Apoſtles. Many of theſe are no ways inferior to thoſe that have been already publiſhed. A ſpecimen of them I purpoſe to publiſh in the enſuing Magazines. The* whole *will probably ſee the light in ſome future period.*

J. W.

HYMN I. on MATT. i. 16—*Who is called Chriſt.*

1 CHRIST, the anointed Seer
Meſſenger from the Moſt High,
Thy prophetic character
To my conſcience ſignify;

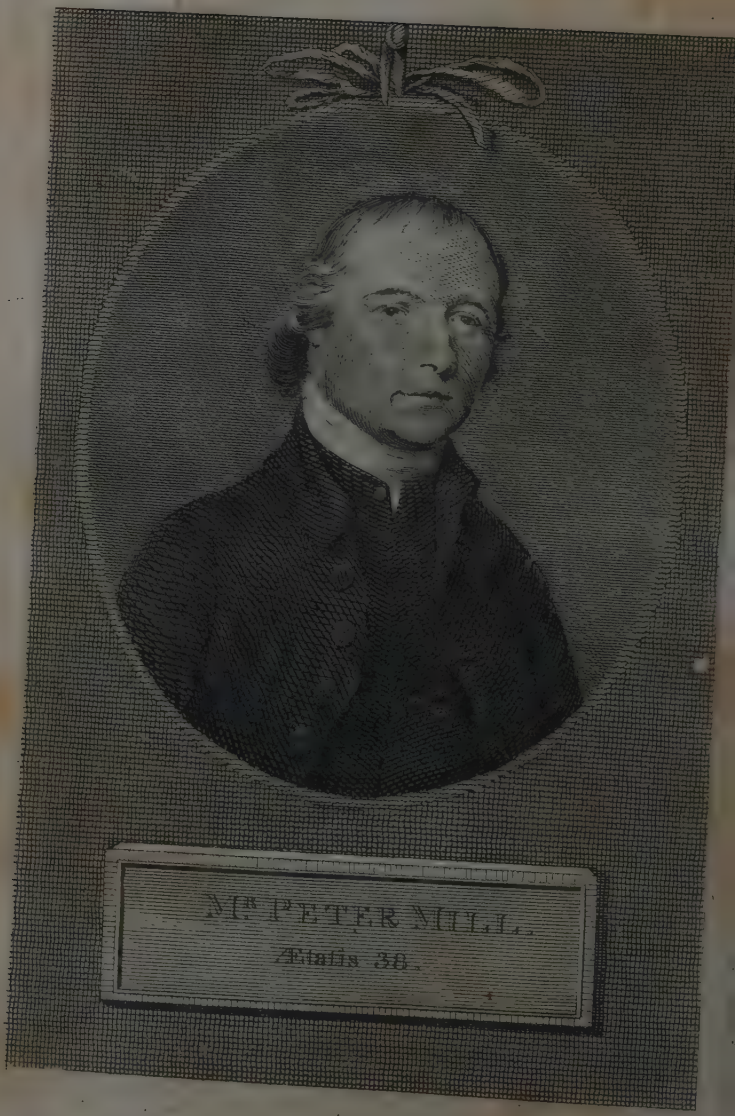
Signify

Signify thy Father's will,
By that unction from above,
Myſteries of grace reveal,
Teach my heart that God is Love.

2 Thou who didſt for all atone
Doſt for all inceſſant pray,
Make thy prieſtly office known,
Take my canceléd ſin away;
Let me innocence regain,
Righteouſneſs from thee receive;
Through thy meritorious pain,
Through thy interceſſion live.

3 Sovéreign univerſal King,
Every faithful ſoul's deſire,
Into me thy kingdom bring
Into me thy ſpirit inſpire;
From mine inbred foes releaſe,
Here erect thy gracious throne,
King of righteouſneſs and peace,
Reign in every heart alone.

4 O that all were taught of God,
All anointed by thy grace,
Kings, and prieſts, redeemed with blood
Born again to ſound thy praiſe;
An elect, peculiar ſeed,
Offspring of the deity,
Chriſtians both in name and deed,
One, entirely one with Thee!


Mr PETER NILL.
Ætatis 36.

Southern California - Arizona Conference Methodist Historical Society

THE Arminian Magazine,

For JUNE 1789.

An EXTRACT *from Dr.* WHITBY'S DISCOURSES *on the* FIVE POINTS.

[*Continued from page* 230.]

DISCOURSE VI.

CHAP. I.

An Anſwer to three Objections againſt the Doctrines aſſerted.

Obj. THE firſt grand objection againſt many of the arguments uſed in theſe Diſcourſes is this, They as ſtrongly conclude againſt God's foreknowledge of future contingencies, as againſt his abſolute decrees; for that comprehending the knowledge of what all men will do, it ſeems as unreaſonable to command, exhort, or tender motives to men to perform, what God beforehand ſees they will not do, as in the caſe of what he knows they cannot do: and as contradictory to his goodneſs to bring them into the world whom he foreknows will certainly be miſerable through their

own fault, as those whom he reserveth to be miserable through the fault of Adam.

I answer, Though this argument be offered in favour of the decrees of absolute election, and that especial grace which is vouchsafed to the objects of it, which makes it necessary for them to be *vessels of mercy*, and that of absolute reprobation, which makes it necessary for all the objects of it to be *vessels of wrath*, and infallibly to fail of salvation; yet doth it plainly overthrow them, or render them superfluous. For be it that these decrees were made from eternity, yet seeing God's foreknowledge of the events of all men was also from eternity, must he not know what would be the condition of all men when he made these decrees? and what need then could there be of a decree for that event which was infallible, by virtue of his foreknowledge without that decree? Either he foresaw these events independently on, and in the same moment that he made these decrees; and then seeing the objects of both these decrees are the same individual persons which he saw then would certainly be saved, or perish independently upon them, what need could there be of these decrees to ascertain that event which his own prescience had rendered certain and infallible? Or else it must be said, that God only foresaw these future contingences by virtue of his decrees that they should come to pass; and then his decrees must be before his knowledge, and the reason of it, and so as this argument doth not at all lessen the horror of them, so is it obnoxious to these dreadful consequences.

1st. That it renders God the author of sin; for to say with *Calvin*, Dr. *Twiss*, and *Rutherford*, "God only doth foresee things future, because they should be so," is, saith *Le Blanc*, to say, God pre-determines the wills of men to those things which are evil. Now who can affirm, saith he, that God antecedently decrees and determines the wills of men to hate and blaspheme him, and therefore foresees that they will do so, and not make God the author of those sins?

2dly. That

2dly. That if there were any ſtrength in this argument, it would prove that we ſhould not deny human liberty, but rather preſcience itſelf; for if thoſe two things were really inconſiſtent, and one of them muſt be denied, the introducing an abſolute neceſſity of all our actions, which evidently deſtroys all religion and morality, would tend more to the diſhonour of God, than the denying his foreknowledge.

3dly. Obſerve that if theſe Decretaliſts may take ſanctuary in the foreknowledge God hath of things future, the Hobbiſts and Fataliſts may do the ſame; for as I cannot know how God's foreknowledge is conſiſtent with the freedom of man's will, ſo am I as little able to diſcern how it is conſiſtent with any freedom in his actions, or how God can foreknow them whilſt they are future, without foreknowing that there are ſuch cauſes as neceſſarily ſhall and muſt produce them. It alſo deſerves to be obſerved, that the Fataliſts of old founded their doctrine upon the certainty of Divine preſcience, which they ſaid could not be certain if all things done, or to be done, had not been certainly determined from all eternity. It was the fear of this, ſaith *Origen*, which made the *Greeks* embrace this impious doctrine, that God did not foreknow things future and contingent; ſuppoſing that if God foreknew things future, all things would be neceſſary, and ſo the liberty of man's will could not be preſerved: which, ſaith *Origen*, will not follow, becauſe God's preſcience is not the cauſe of things future, but their being future is the cauſe of God's preſcience that they will be. And this, ſaith *Le Blanc*, is the trueſt reſolution of this difficulty, That preſcience is not the cauſe that things are future, but their being future is the cauſe they are foreſeen; whence it muſt follow, that man's periſhing by his own wilfulneſs, when he might not have done ſo, muſt be the cauſe that God foreſees that he will do ſo; the reaſon is, becauſe God's foreknowledge neither makes, nor changes its object, but ſees it as it truly is, and ſo muſt ſee that action to be

freely and contingently future, which indeed is so, and that necessarily to be future, which is so. This is so evident, that it is owned by Mr. *Hobbes* in these words, That the foreknowledge of God should be the cause of any thing, cannot be truly said; for foreknowledge is knowledge, and knowledge depends on the existence of the things known, and not they on it. And therefore let it be observed,

4thly. That God's prescience hath no influence at all upon our actions. This Mr. *Baxter* proves thus: The word future, and possible, applied to things is *terminus diminuens*; for to say this is *futurum possibile*, is only to say this may be; and to say this is *futurum*, is only to say it will be. Now to say a thing will be, or may be hereafter, is to say that now it is not in being, that is, it is nothing; now nothing is no effect, and therefore can have no cause, therefore God is no cause of the eternal futurity, or possibility of things. But if this way of arguing seem too nice and subtle, I enquire farther, Should God by immediate revelation give me the knowledge of the event of any man's state or actions, would my knowledge of them have any influence upon his actions? Surely none at all, and yet my knowledge, as far as it is thus communicated, would be as certain as is that of God. To illustrate this by the comparison of our own knowledge, we know as certainly that some things are, and that some things will be, as that the sun will rise to-morrow; and when we thus know they are, or will be, they cannot but be; yet manifest it is that our knowledge doth not at all affect the things we thus know, to make them either more certain, or more future than they would be without it: now foreknowledge in God is knowledge; as therefore knowledge has no influence on things that are, so neither has foreknowledge on things that shall be, and consequently the foreknowledge of any action that would be otherwise free, cannot alter or diminish that freedom.

5thly. God's

5thly. God's knowledge reaches not only to future contingencies; but alſo to future poſſibilities, viz. He knows that ſuch things may be, though they never will be, that I might will and do, what I neither do nor will, and abſtain from that I do not abſtain from, and that I will this when I might will the contrary; ſince otherwiſe I could not but will and do what I will and do, and could not but abſtain from what I do abſtain, and ſo both my will and actions muſt be neceſſary, that being ſo which cannot be otherwiſe. Moreover he foreſees not only what will be done, but alſo after what manner it will be done, that free actions will be done freely, and ſo this preſcience rather muſt eſtabliſh than take away the freedom of our actions; for if God foreſees I might abſtain from what he ſees I will not abſtain from, and that I might both will and do what he ſees I will neither will nor do, as he muſt if he ſees that I act freely, then he ſees that I may not periſh, when he ſees that I will periſh, and he ſees that I may be willing and obedient, and ſo may be ſaved, when he ſees that I will not be ſaved, and then there muſt be place and equitable ground for all his admonitions, exhortations and motives not to periſh, but to turn and live; becauſe they are only exhortations, commands and motives to do, and to abſtain from that which he ſees I may freely do, or abſtain from, and therefore muſt have power ſo to do.

[*To be continued.*]

SERMON LI.

On PSALM viii. 4.

[*Concluded from page* 234.]

10. I? But what am *I?* Unqueſtionably I am ſomething diſtinct from my body. It ſeems evident, that my body is not neceſſarily included therein. For when my body dies I ſhall

I ſhall not die: I ſhall exiſt as really as I did before. And I cannot but believe, this ſelf-moving, thinking principle, with all its paſſions and affections, will continue to exiſt, although the body be mouldered into duſt. Indeed at preſent this body is ſo intimately connected with the ſoul, that I ſeem to conſiſt of both. In my preſent ſtate of exiſtence, I undoubtedly conſiſt both of ſoul and body. And ſo I ſhall again after the reſurrection to all eternity.

11. I am conſcious to myſelf of one more property, commonly called *liberty*. This is very frequently confounded with the *will*: but is of a very different nature. Neither is a property of the will, but a diſtant property of the ſoul, capable of being exerted with regard to all the faculties of the ſoul, as well as all the motions of the body. It is a power of ſelf-determination, which although it does not extend to all our thoughts and imaginations, yet extends to our words and actions in general, and not with many exceptions. I am full as certain of this, that I am free, with reſpect to theſe, to ſpeak or not to ſpeak, to act or not to act, to do this or the contrary, as I am of my own exiſtence. I have not only what is termed, a *liberty* of *contradiction*, a power to do or not to do, but what is termed, a *liberty of contrariety*, a power to act one way or the contrary: to deny this would be to deny the conſtant experience of all human kind. Every one feels that he has an inherent power, to move this or that part of his body, to move it or not, and to move this way or the contrary, juſt as he pleaſes. I can, as I chuſe, (and ſo can every one that is born of a woman) open or ſhut my eyes, ſpeak or be ſilent, riſe or ſit down, ſtretch out my hand, or draw it in, and uſe any of my limbs according to my pleaſure, as well as my whole body. And although I have not an abſolute power over my own mind, becauſe of the corruption of my own nature, yet through the grace of God aſſiſting me, I have a power to chuſe and do good, as well

as

as evil. I am free to chuſe whom I will ſerve, and if I chuſe the better part, to continue therein even unto death.

12. "But tell me, ffighted nature, what is death?
Blood only ſtopt, and interrupted breath?
The utmoſt limit of a narrow ſpan?
And end of motion, which with life began?"

Death is properly the ſeparation of the ſoul from the body. Of this we are certain: but we are not certain (at leaſt in many caſes) of the time when this ſeparation is made. Is it when reſpiration ceaſes, according to the well known maxim, *Nullus ſpiritus, nulla vita:* "Where there is no breath, there is no life?" Nay, we cannot abſolutely affirm this: for many inſtances have been known of thoſe whoſe breath was totally loſt, and yet their lives have been recovered. Is it when the heart no longer beats? Or when the circulation of the blood ceaſes? Not ſo. For the heart may beat anew: and the circulation of the blood, after it is quite interrupted, may begin again. Is the ſoul ſeparated from the body, when the whole body is ſtiff and cold as a piece of ice? But there have been ſeveral inſtances lately of perſons who were thus cold and ſtiff, and had no ſymptoms of life remaining: who nevertheleſs upon proper application, recovered both life and health. Therefore we can ſay no more, than that death is the ſeparation of the ſoul and body: but in many caſes, God only can tell the moment of that ſeparation.

13. But what we are much more concerned to know, and deeply to conſider is, the end of life: for what end is life beſtowed upon the children of men? Why were we ſent into the world? For one ſole end, and for no other, To prepare for eternity. For this alone we live: for this, and no other purpoſe, is our life either given or continued. It pleaſed the all-wiſe God, at the ſeaſon which he ſaw beſt, to ariſe in the greatneſs

greatneſs of his ſtrength, and create the heavens and the earth, and all things that are therein. Having prepared all things for him, *He created man in his own image, after his own likeneſs.* And what was the end of his creation? It was one, and no other: that he might know, and love, and enjoy, and ſerve his great Creator to all eternity.

14. But *man being in honour continued not; but became* lower than even *the beaſts that periſh.* He wilfully and openly rebelled againſt God, and caſt off his allegiance to the Majeſty of heaven. Hereby he inſtantly loſt both the favour of God and the image of God, wherein he was created. As he was then incapable of obtaining happineſs by the Old, God eſtabliſhed a New Covenant with man: the terms of which were no longer, *Do this and live, but Believe and thou ſhalt be ſaved.* But ſtill the end of man is one and the ſame: only it ſtands on another foundation. For the plain tenor of it is, *Believe in the Lord Jeſus Chriſt, whom God hath given to be the propitiation for thy ſins, and thou ſhalt be ſaved,* firſt from the guilt of ſin, having redemption through his blood: then from the power, which ſhall have no more dominion over thee, and then from the root of it, into the whole image of God. And being reſtored both to the favour and image of God, thou ſhalt know, love, and ſerve him to all eternity. So that ſtill the end of his life, the life of every man born into the world, is to know, love, and ſerve his great Creator.

15. And let it be obſerved, as this is the end, ſo it is the whole and ſole end, for which every man upon the face of the earth, for which every one of *you* were brought into the world, and indued with a living ſoul. Remember! You were born for nothing elſe. You live for nothing elſe. Your life is continued to you upon earth, for no other purpoſe than this, that you may know, love, and ſerve God on earth, and enjoy him to all eternity. Conſider! You were not created to pleaſe your Senſes, to gratify your Imagination, to gain Money, or the praiſe of Men; to ſeek happineſs in any created good, in any thing

thing under the Sun: all this is *walking in a vain ſhadow:* it is leading a reſtleſs, miſerable life, in order to a miſerable eternity. On the contrary, you were created for this, and for no other purpoſe, by ſeeking and finding happineſs in God on earth, to ſecure the glory of God in heaven. Therefore, Let your heart continually ſay, *This one thing I do.* Having one thing in view, remembering why I was born, and why I am continued in life. *I preſs on to the mark.* I aim at the one end of my being, God: even at *God in Chriſt reconciling the world to himſelf.* He ſhall be my God for ever and ever, and my Guide even unto death.

Bradforth, May 2, 1788.

An Account of Mr. JOSEPH JONES; *from the time of his Birth, to his finding Peace with God.*

[Written by Himſelf.]

[*Concluded from page* 237.]

IN this ſtate of mind I came out of my time, and went to work at Bitton with a very wicked man; yet one who would frequently reprove me for my intolerable wickedneſs. While I worked here, I was ſent to ſharpen ſome collier's tools at a place about two miles from Bitton; where I ſaw a poor man who uſed to drive the Engine-horſes ſitting in a coal-ſhed, and went in to chat with him. While I was with him I ſaw a ſmall Bible lying on an old cheſt, and taking it up, he ſaid, "Young man do you know what is in that book?" I ſaid, "I can read it;" and ſo, replied he, can many beſide you who know very little of what it contains. He then aſked me if I had ever heard any of Mr. Weſley's Preachers? I told him I had heard Mr. Cennick, but did not underſtand his preaching, though I thought he made one of the beſt prayers

I ever heard in my life: but told him alſo, it mattered not what I heard or did; for I was worſe than Peter who had denied Chriſt with oaths and curſes, or Judas who betrayed his Maſter with a kiſs. At relating this my heart melted, which the poor man perceiving, ſaid, Young man, if you were to hear Mr. Weſley's Preachers it would be good for you. Theſe words, "it would be good for you," never left me, till ſix or ſeven weeks after, when I was conſtrained to ſet out to hear the preaching at Kingswood. When I came there, I entered the houſe with much fear and trembling. The text was John xx. 29. *Bleſſed are they who have not ſeen and yet believe.* The Preacher took occaſion to ſhew who were true believers and who were not; and to point out the happineſs of the one, and the miſery of the other. As he went on, I felt myſelf the unbeliever he deſcribed; ſo that when he ſhewed the miſery of the unbeliever in this world and the next, my heart ſo ſunk within me, that I could not refrain from tears. In the midſt of my ſorrow, he ſaid, there was mercy for the vileſt and worſt of men, if they truly repented: for men as vile as *Saul* the perſecutor, *Magdalen* the town-ſinner, and *Manaſſah*, that monſter of iniquity. This gave me ſome hope that there might be mercy for me, though I felt myſelf the vileſt of the vile. Being encouraged by what I now heard, I determined to ſeek for mercy, and immediately broke off from all my ſinful companions.

When I came home I was aſked by my miſtreſs how I liked the preaching? I told her that I never heard ſuch a preacher, nor ſuch preaching in all my life. O then, ſaid ſhe, you will go again wont you? I ſaid, "Yes, if it pleaſe God to ſpare my life." Ah, ſaid ſhe, I have heard many people ſay, if any one hears them but once, they will be ſure to be bewitched by them! I ſaid, "I know what I heard is the truth, and that if I die in the ſtate I am now in, I ſhall ſurely go to hell."

My thus turning Methodiſt, and perſuading others to go and hear them, ſo incenſed my maſter againſt me that in a

ſhort

ſhort time I was obliged to quit my place. I then went to live in *Briſtol*, and afterwards in *Bedminſter*; during which time I was a diligent attendant upon the means of grace. But though I ſometimes found a little relief, yet my miſery encreaſed in ſome ſort as my light encreaſed.

About this time I was convinced that baptiſm is a means of grace, and a commanded duty, and ſhortly after was baptized by the Rev. *John Weſley* at the New Room; but this, as it is only an outward ſign of an inward and ſpiritual grace, could not ſatisfy my ſoul. I ſtill continued to hunger and thirſt after righteouſneſs, till God ſet my ſoul at liberty under the miniſtry of Mr. *C. Weſley*.

Now I could ſay, I *was* dead, but am alive again! I *was* loſt, but am found! for the love of God was ſhed abroad in my heart, and I had peace and joy in believing.

JOSEPH JONES.

A ſhort Account of ISAAC SHEARING: *in a Letter to the Rev.* JOHN WESLEY.

Plymouth-Dock, Feb. 7, 1778.

Rev. Sir,

WHEN I received your kind letter which was directed to *Iſaac Shearing*, he was at ſchool. On Saturday the 17th of January he complained of a pain in his head and back. On Sunday he ſaid it was much increaſed.

On Monday morning he was obliged to keep his bed. On Wedneſday it appeared that his diſorder was the ſmall-pox: which preſently fell inward again after it had made its appearance, and was followed by a mortification, bloody-urine, and a difficulty in breathing.

While eight or ten people were about his bed, he profeſſed a full confidence of the favour of God, together with a

firm expectation of being happy for ever. He then desired that hymn might be sung which concludes thus:

"What* now with my tears I bedew,
O might I this moment become;
My spirit created anew,
My flesh be consignéd to the tomb."

After this he poured out his soul in prayer to God for a speedy deliverance! then exhorted his friends about him to stand stedfast, and to follow the Lord in good earnest. Having spoke of his debts and settled his few worldly affairs, he cried out, "Come Lord Jesus, come quickly!" then sang the following hymn,

"The glorious crown of righteousness
To me reachéd out I view!
Conquéror through him I soon shall seize,
And wear it as my due:"

and in about ten minutes after gave up the ghost, January 21, 1778.

* The Corps of a Believer.

An Account of the Conversion and last Illness of W. F. *Esq; who departed this Life the* 31*st of October* 1768.

ABOUT the middle of September last, he was seized with such a violent suffocation of breath, judged to be the effect of the gout in his lungs, and attended with such other symptoms of an approaching dissolution, that his physicians thought he could not survive many days. After finding himself given up, he said, "Well, Doctor, you have now done

done making experiments for my recovery; give me leave, in my turn, to tell you a truth which I have never yet told you: That ſmall ſpark of faith, which I feel kindled in my ſoul, is now ſuch a comfort to me, that you may believe me, I would not for any thing in this world exchange my condition."

Though he could not doubt but the Lord, who had beſtowed ſo much grace on him, would receive him; yet his ſoul wanted a fuller aſſurance of the work of regeneration being compleated in him: therefore he prayed that whatever he might ſuffer in the fleſh, his Lord would not remove him hence till he had finiſhed his work in him, and perfected all his holy will.

About this time he ſaid, "I have experienced much grace; but the *blood of ſprinkling*, that is what I want; nothing can now help me but the real application of the blood of Jeſus. This is more to me than heaven! This I want as my one thing needful."

At another time, after having been in ſome diſtreſs of mind, he ſaid, "Thy blood, O Lord has prevailed!" and again, "To be ſaved by blood, an amazing doctrine! The fooliſhneſs of man, but the wiſdom of God! Sure as Jehovah is thy name, ſo ſure is thy blood the chiefeſt good of ſinners." And this was accompanied with ſuch a poverty of ſpirit, that he would often expreſs himſelf to this effect, "O what ſweetneſs lies in poverty of ſpirit! Can any thing be ſo ſweet as forgiveneſs! He who will always be in the right, is an unhappy man. We are very often leaſt in the right, when we think ourſelves moſt ſo."

His conſtant prayer was, "O let me not offend thee by any impatience! but give me reſignation to thy will!" &c.

As a further demonſtration of what grace had effected, in detaching him from objects the moſt enſnaring to him, and which he now lamented as obſtacles that had hindered him in running the race ſet before him, it is to be obſerved, that he

he had had a doating fondneſs for his children, which he now found had reſiſted his full reſignation of them to God: "But this bondage, ſaid he, I am now freed from, thanks be to God! I am now an altered man. Who would have thought it! All I now deſire is, that they may fall into our Saviour's hands and be his property. Grace alone is able to do this. Children of God I know they cannot be by education. I have no ſcheme to inſiſt on about their future diſpoſal; but what the Lord's will concerning them may be, that is mine alſo: in compariſon of this, it is now become a matter of indifference to me whether they are rich or poor, in health or in ſickneſs: all I pray for is, that they may be His."

During his ſickneſs, he would often beg of thoſe who were about him, to pray that the Lord would come ſoon and take him.

At any time when the preſence of his Beloved ſeemed to be withdrawn, he would ſay, "To believe, only to believe, is eaſily ſaid; but believe me, it is not ſo eaſy as ſome may think it, before they come into my circumſtances. This is indeed putting the heart to the trueſt teſt. I am afraid my faith will fail me. Do you think I ſhall be able to hold it to the laſt?" And then immediately anſwering himſelf, ſaid, "O yes, he will never forſake his poor creature; but he wants only to try my faith to the utmoſt. O Jeſus, I have no hope but in thee, and I hang only on thee! O that ſweet name! May he take me by the hand, and lead me to the cold grave, wherein he has been laid himſelf! I think I am hanging on the croſs with him! The ſame nails ſupporting us both! I care not what ſufferings I am to go through, if his dear will be fulfilled in me, and I am reſigned to it. I want only to have his full ſalvation and conqueſt completed in me. No former experience of grace is of any avail to me now. The queſtion is only how do I ſtand with the Lord at this preſent time? Neither is any one able from paſt experience, to tell how it will be with him in his laſt hours. O it is

the

the right way to be ſaved firſt and laſt by our Saviour, with a rope about our neck, as poor criminals! This I will be.—O it is indeed a *faithful ſaying, that Chriſt Jeſus came into the world to ſave ſinners.* The true application of this is heaven! I feel it! Jeſus the friend of loſt ſinners takes delight in things worthleſs and poor;—and what is more ſtrange, in *me*,—indeed in *me?* I am a miracle of unſhaken mercy,—a monument of redeeming love. I am the unworthieſt of all: but one thing I can ſay, He is mine and I am his!"

The pains he ſuffered were ſo great that his departure was often expected by thoſe about him, as well as by himſelf. This was eſpecially the caſe on the 24th of October, when he again took a tender farewel of thoſe preſent, and prayed fervently to God, though with difficulty from his want of breath, thanking him with a melting heart for the grace beſtowed on him, and begging him to receive his ſpirit. Then turning to his brother he ſaid, with tears in his eyes, "You may believe me, I ſhall ſoon ſee Him as he is. Death has loſt his ſting. I have had ſore conflicts; but I am conqueror, yea more than conqueror through his deliverance! Farewel deceitful world!—Farewel deceitful heart!—I have eſcaped thy ſnares!" Then pauſing awhile he added, "O that there may be true love and union among the children of God!"

The ſame afternoon he deſired that we might all pray the Lord's Prayer together, in which he joined moſt ardently, repeating with great fervency, after we had concluded it, "thy will be done!" And then broke out, "Abba, Father! that dear name!—Father of our Lord Jeſus Chriſt!—Jeſus Chriſt the Saviour of the world!"

At another time, on the following day, he ſaid, "Laſt night I thought I was going; and in that moment there came ſuch a ſerenity over my mind, and ſuch a ſweetneſs as I cannot expreſs; ſo that I ſee, departure out of the body is no hard matter."

After

After having felt great bodily diſtreſs, he broke out, "O Saviour! not one of thy diſciples would watch with thee one hour; but here I am ſurrounded by friends waiting on, and weeping over me! O how different was thy condition from mine! Thou waſt expoſed to the cold night, ſweating bloody ſweats! and forſaken of all! and lo! I have nothing but help, comfort, and ſupport:—ſurely none but God could love us ſo!"

On the 29th, he deſired the New Teſtament might be read to him. While the 15th and 16th chapters of St. *John's* Goſpel were reading, he frequently cried out, "That is charming! Dear Saviour! Sweet Saviour!"—and on hearing the laſt verſe, *In the world ye ſhall have tribulation: but be of good cheer, I have overcome the world*, he broke out, "Grace!—Redemption!—Love!—Peace! all applied to me! I am afraid of nothing ſo much as the loſs of feeling myſelf unworthy. That time is miſ-ſpent, that is not ſpent in the enjoyment of Chriſt!"

The ſame night he declared his tender love to ſome of his friends, and ſaid, "Tell them, I know that my Redeemer liveth, whom I ſhall ſee for myſelf; even I:—don't forget *even I*;—ſuch a poor creature!—tell them, I hang only on the croſs."

The 30th, being put in mind of the many ſtriking proofs of the Redeemer's love to him, he anſwered, "Yes all thy will, my deareſt Saviour, ſhall be done in me." Then with a warm reſentment againſt himſelf, added, "Fool that I am! What ſhould I be afraid of! Of Thee my ſweeteſt Jeſus?—A Lamb that was ſlain for my ſins? No, no! thy name is Jeſus, the ſweeteſt of all names."

Praying with many tears, that the Lord would have mercy on him, and remove him out of his miſery, peace flowed in as a river, and he rejoiced exceedingly.

The remaining part of the evening he was ſerene and cheerful, and ſlept more than he had done for ſome weeks before; frequently

quently calling out in his ſleep, "Sweet Saviour! Sweet Saviour!"

The laſt day of October, about ſix in the morning, feeling an extraordinary weakneſs, he ſaid, "Ah! if the convulſions would but come now, all would be over!" Soon after a convulſion-fit came, which, in a few minutes, put an end to all his diſtreſs, and proved the bleſſed means of tranſlating him to his Redeemer's arms.

Bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labour.

An Account of SARAH SPIRIT.

SARAH SPIRIT was born at *Leeds*, of poor, but honeſt parents; and being a loving, dutiful child, gained the affections of her parents in a very high degree. Her mother having experienced the power of religion, always made mention of her children in her addreſſes to God; but more eſpecially of her daughter *Sarah*. On the other hand ſhe always ſhewed herſelf dutiful and affectionate to her mother; and was eaſily prevailed on by her to hear the word of God.

But as ſhe advanced in years ſhe grew very fond of dreſs; and having good hands, and plenty of employment, ſhe ſoon procured almoſt every thing her heart could deſire.

One Lord's day being dreſſed in her finery, ſhe went to Church, when the Miniſter obſerved that young people, eſpecially young women, took great pains in adorning their bodies; who he feared, took little thought about a covering for their naked ſouls. The Spirit applying the word to her heart, ſhe went to one of her couſins and ſaid, "Couſin, I have been at Church this afternoon, and Mr. *A.* has preached to nobody but me! What care have I taken to adorn this poor periſhing body, which will ſhortly be a feaſt for worms;

but alas! I have taken little or no thought about a covering for my poor naked ſoul?" From this time ſhe began to be more in earneſt, and, although ſhe did not ſeek God fully, yet ſhe forſook all her looſe companions.

Some time after this ſhe got married, and after awhile it pleaſed God to awaken her huſband. She ſeeing him ſo earneſt in ſeeking the Lord, was ſtirred up herſelf to double her diligence, and to ſeek him with her whole heart. While ſhe was doing this, at one time ſhe had ſuch a ſight of her Saviour bleeding on the croſs for her, as conſtrained her to cry out, "I know, I feel thou haſt loved me, and given thyſelf for me!"

But ſhe did not long continue in this happy ſituation before ſhe met with various trials: for one of her children was ſeized with dreadful fits, which ended in death. After that a ſecond, and alſo a third died. Preſently after the death of her children ſhe loſt her employment: at the ſame time her huſband had little to do. In theſe circumſtances ſhe was obliged to try her friends, particularly one whom ſhe loved as her own ſoul. To her ſhe communicated her diſtreſs. And this friend was a friend indeed, till Satan ſowed diſcord between them. She was now obliged to look out for other friends, and found ſome ſhe little expected. But notwithſtanding theſe, more trials attended her till ſhe was brought to bed of her laſt child.

But a couſin of hers who was acquainted with all her concerns, invited her to come and ſee her. When ſhe went her couſin expreſſed a concern leſt ſhe ſhould have loſt ground, and ſhould leave this world before ſhe was made ready for a better. To this ſhe made but little reply.

All this while her diſorder ſo encreaſed, that ſhe grew weaker and weaker every day. Preſently after ſhe deſired her huſband to aſſiſt her, that ſhe might go and ſee her couſin once more. When ſhe came thither ſhe ſaid, "Couſin, as you ſeemed to be ſo much concerned about me the laſt time I was

I was at your houſe, I am come to tell you, that laſt night was the moſt happy time I ever had in all my life. For as I was muſing on my fooliſh conduct, and making my ſupplications before God, theſe words came with power to my ſoul, "Where I am there ſhalt thou be alſo: I will never leave thee nor forſake thee." Dear couſin, my tongue can never expreſs the thouſandth part of the love, joy and peace which I then felt, and ſtill continue to feel. My heart is big with deſire that all may come and taſte what I now enjoy! I am very ſenſible that the time of my departure is at hand; but the ſooner the better! I long to ſee Him whom my ſoul loveth, that I may fall down and kiſs his bleeding feet, and praiſe him for ever and ever! I am fully ſatisfied that the contract between me and my heavenly huſband is fully ratified and renewed; and therefore I long to be diſſolved that I may enjoy his loving preſence for evermore."

It may be proper here to remark that there were ſeveral things in her which were worthy of imitation, particularly the two following: firſt, Whatever ſhe ſaw amiſs in others, ſhe took the firſt opportunity of telling it to themſelves alone. The ſecond was, A forgiving ſpirit. It was obſerved before, how Satan ſowed diſcord between her and her friend, and how ſhe could not be eaſy till ſhe had found means of reconciliation: for when ſhe thought of giving up her body and ſoul unto God, theſe words were impreſſed upon her mind, "Go thy way; firſt be reconciled unto thy brother." She ſaid, "I am in my own mind reconciled to my ſiſter; but I remember ſhe hath ſomething againſt me, and although I was not the occaſion of the offence, yet it is my duty to go to her; but as I am confined to this bed I cannot go, yet I can ſend to her;" and immediately ſent a meſſenger to deſire her offended friend to come and ſpeak with her.

After ſome time ſhe came, and finding ſome people in the houſe, ſhe aſked, how *Sarah* did? *Sarah* hearing her voice deſired ſhe would come near, and as ſoon as ſhe could, caught

hold of her, and pulling her close to her, saluted her with a kiss of peace. The offended sister was so much overcome by this, that she burst into a flood of tears and said, "Now, *Sally*, I am fully persuaded you are going to glory; but O, what will become of me, who am still burthened with a sinful nature?" Tears, and kisses of love and reconciliation were now alternately returned; so that the snare being broken in a moment, it caused much wonder and astonishment in all present.

On her uncle, who was a Class leader, visiting her, she spoke much of the goodness of God to her soul, and expressed her love and gratitude to the Preachers who visited her, and for every kindness which she had received from any of them in her time of need.

A few days before her death two Gentlemen, unknown to her, hearing of her happy state, came to see her: to whom she told her experience. On hearing it they were very well satisfied, and told her she should want for nothing as long as she lived. She thanked them for their kindness: but told them, that for several months, if she ate or drank any thing except water, with a very small mixture of brandy, she could not cease from reaching night and day. Two ladies who were also present wept over her, being astonished to find an inhabitant of a house of clay so exceeding happy in God.

Some opiate medicines which were given her, brought her into a dozing condition for two or three days, insomuch that her friends did not expect to hear much more from her; but contrary to all expectation she began to take notice, and speak again. "My temporal physician, said she, gives me something which makes me doze; but my heavenly Physician hath applied again and again that never failing medicine, even his own most precious blood." Her expressions seemed to intimate that while she was in that dozing state she was favoured with a sight of the invisible world.

Some

Some of her friends came, expecting to find her dead, or to see her at leaſt, dying; but, to their great aſtoniſhment, they found her ſpeaking with a loud voice, and extolling the unbounded mercy of God her Saviour. Her whole language was to this effect:

" The promiſed land from Piſgah's top
I now exult to ſee:
My hope is full, O glorious hope
Of immortality!

" O, this bleſſed hope! ſaid ſhe; had it not been for this bleſſed hope, that is ſo ſure and ſtedfaſt, and fixed ſo firmly within the veil, I ſhould have utterly fainted: but now, bleſſed be his dear and holy name! he hath made me a partaker of the full aſſurance of hope. O what comfort have I received from thoſe bleſſed words, Heb. vi. 19, *Which hope we have as an anchor of the ſoul, both ſtedfaſt and ſure, and which entereth within the veil.* Pray be ſo kind as to tell Mr. *T.* or the other Preachers, if they ſhould think proper to ſay any thing about ſo worthleſs a worm as me, to ſpeak from the above words."

When all preſent thought her ſtrength was exhauſted, ſhe began to ſing, and ſaid to her leader, " Give out this hymn, and let us join the hoſts above, I can ſing with the beſt of you!" The words ſhe ſang wereas follow:

" O what hath Jeſus bought for me?
Before my raviſhed eyes,
Rivers of life divine I ſee,
And trees of paradiſe:

They flouriſh in perpetual bloom,
Fruit every month they give;
And to the healing leaves who come
Eternally ſhall live.

I ſee

I ſee a world of ſpirits bright,
Who reap the promiſe there;
They all are robéd in ſpotleſs white,
And conquéring palms they bear.

O what are all our ſufferings here!
If Lord, thou count us meet
With that enrapturéd hoſt t' appear,
And worſhip at thy feet.

Give joy or grief, give eaſe or pain,
Take friends or life away:
But let me find them all again
In that eternal day."

When ſinging was over, ſhe ſaid, "Yes, yes, I know my ſeat is waiting for me, as well as a glorious palm of victory! I ſhall ſoon join the innumerable multitude who came out of great tribulation, and have waſhed their robes and made them white in the blood of the Lamb! My dear mother will welcome me into thoſe happy regions! and how it will heighten my happineſs, ſhould I be permitted to welcome all my dear relations into the paradiſe of God! I know you will follow me, one after another. I am moſt jealous of my ſiſter *Hannah*, and my couſin *Sarah!*" One aſking her why ſhe was more jealous of theſe than the reſt? She ſaid, "Becauſe they are ſo unequally yoked, and will have all the battering cannon of this world to fight againſt; and ſome times ſuch batteries will be opened upon them as they little expect. But O, let the world take the world! But do you keep cloſe to God by faith and prayer, and keep cloſe to each other by love unfeigned, and He who has covered my head in the day of battle, will alſo bring you off more than conquerors."

She

She continued to ſpeak of the loving kindneſs of God her Saviour, and to encourage all who come to ſee her to go forward in all his pleaſant ways, till he came to take them to himſelf! Thus ſhe continued till after twelve o'clock: having ſpoken for above two hours.

After this ſhe dozed and awoke alternately, till about five o'clock in the morning, when ſhe cried out, "Come, Lord Jeſus! come quickly!" and then went away to the joys of her Lord, 1788.

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Some of the laſt Words of the late Mrs. RUTH HALL, *who, a few years ago died at* York.

[N. B. *A more general account of this holy woman has been given in a former volume of this Work.*]

TO a friend who ſat up with her ſhe ſaid, "Dying is hard work!" Then looking up, ſhe ſaid, "I thank thee, O Chriſt, that I am called to be a partaker of thy ſufferings, and that I am now taſting of thy bitter cup! O the mighty reward which my Saviour will beſtow on ſuch a worm as me! I ſhall ſoon be with him, to triumph in his great ſalvation!" At an other time ſhe ſaid, "There is a crown of glory prepared for me, which I am as ſure of as if I had it already!" To another who came to ſee her, ſhe ſaid, "I have well nigh run my race, and with a ſingle eye to the glory of God; and have done it with as little noiſe in the world as I poſſibly could, and now I have no doubt of arriving ſafe in the kingdom of my heavenly Father." Then added, "Now looſe me, and let me go!" and in five or ſix minutes the Lord anſwered her prayer, by taking her to himſelf, to behold his face in righteouſneſs, and triumph in his ſalvation for ever and ever. Hallelujah!

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

[*Continued from page* 249.]

SECT. V.

The similar Operations of Plants and Animals.

BUT what will some readers say when they peruse these discourses? Are plants and brutes so very near a-kin to each other? creatures which we have always distinguished into the sensible and the senseless? Have birds and beasts no more perception or feeling, knowledge or consciousness, understanding or will than the herbs, the trees and the flowers? Is the grass of the field as wise a thing as the animal which eats it? Excuse me here, my friends: I dare assert no such paradoxes. What if some of the early actions of brute creatures are merely the effects of such machinery and instinct as I before described? It does not follow thence, that all the actions and operations of their lives must be ascribed to such a mechanical principle. Even in human nature, where there is an undoubted principle of sense and reasoning, there are some early actions which seem to be the proper effects of such instinct or mechanism, and are owing to the wondrous divine artificer in the contrivance of their animal bodies, and not to any exercise of their own reasoning powers. How doth the infant hunt after the breast, and take it into its mouth, moving the lips, tongue and palate in the most proper forms for sucking in the milk to nourish it? How does it readily shut the eyes, to cover them from any danger near? How does it raise its cries and wailings aloud for help when it is hurt? These are certainly the effects of instinct in their outward members, as much as the circulation

of

of their blood and digeſtion of their food in their bowels and inward parts.

It is certain, there are ſeveral operations in the lives of brute creatures, which ſeem to be more perfect imitations of reaſon, and bid fairer for the real effect of a reaſoning principle within them, than theſe early actions which I have mentioned. What ſtrange ſubtilty and contrivance ſeem to be found in the actions of dogs and foxes? What artifices appear to be uſed both by birds and beaſts of prey, in order to ſeize the animals which were appointed for their food, as well as in the weaker creatures, to avoid and eſcape the devourer? How few are there of the paſſions, as well as the appetites of human nature, which are not found among ſeveral of the brute creatures? What reſentment and rage do they diſcover? What jealouſy and fear, what hope and deſire, what wondrous inſtances of love and joy, of gratitude and revenge? What amazing appearances of this nature are obſerved in birds and beaſts of the more docile and domeſtic kind? Such as puzzle the wiſeſt of philoſophers to give a plain, fair and ſatisfactory account how all theſe things can be performed by mechaniſm, or the mere laws of matter and motion? But how many actions ſoever may be performed by brute creatures, without any principle of ſenſe or conſciouſneſs, reaſon or reflexion, yet theſe things can never be applied to human nature. It can never be ſaid, that man may be an engine too, that man may be only a finer ſort of machine, without a rational and immortal ſpirit. And the reaſon is this. Each of us feels and is conſcious within himſelf, that we think, that we reaſon, that we reflect, that we contrive and deſign, that we judge and chuſe with freedom, and determine our own actions: we can have no ſtronger principle of aſſent to any thing than preſent, immediate, intellectual conſciouſneſs. If I am aſſured of the truth of any inference whatſoever, it is becauſe I am ſure of my conciouſneſs of the premiſes, and of my conſciouſneſs that I derive this inference from them. My conſciouſneſs of theſe

premiſes therefore is a prior ground of aſſurance, and the foundation of all my certainty of the inference. Let a thouſand reaſons therefore be laid before me, to prove that I am nothing but an engine, my own inward preſent conſciouſneſs of this propoſition, that I have thoughts, that I have reaſoning powers, and that I have a will and free choice, is a full evidence to me that theſe are falſe reaſonings, and deceitful arguments. I know and am aſſured, by what I feel every moment, that I have a ſpirit within me capable of knowing God, and of honouring or diſhonouring my Maker, of chuſing good or evil, of practiſing vice or virtue, and that I hereby am bound to approve myſelf to the Almighty Being that made and governs me, who will reward me in ſome future ſtate or other, according to my behaviour in this.

[*To be continued.*]

An extract from a treatiſe called, The REFINED COURTIER.

Of CEREMONIES *and* COMPLIMENTS.

[*Continued from page* 250.]

SECONDLY, We muſt have reſpect to the occaſions, age, and condition both of him towards whom we exerciſe theſe Ceremonies, and alſo of ourſelves. It behoves us when we meet with men diſtracted with urgent affairs, not to detain them with frivolous Compliments; but to break off as ſoon as may be, and to intimate our mind by dumb ſigns, rather than ſtand to expreſs it by tedious harangues. This they underſtand well how to do in the Court of *Rome*; but in many places impertinent diſcourſes and unſeaſonable applications, are a great hindrance to the diſpatch of ſerious buſineſs. You may obſerve frequently that a perſon of quality, who

who has but a little time to ſpare from his weighty employments, will cry to one of meaner rank, I pray be covered; and he, after he has ſcraped I know not how many legs, at length anſwers, My Lord, I am very well, I humbly thank your honour, I have no need to put on my hat. To whom he will reply, I beſeech you Sir, what do you mean? ſpare your courteſy: but he wreaths himſelf into twenty fooliſh poſtures and looks ſimply awhile, and at laſt with a huge deal of gravity bowing rejoins, I earneſtly intreat your Lordſhip to ſuffer me to diſcharge that duty which I owe: it is not for me to preſume to be covered before your honour. And this verbal ſtrife takes up as much time as would have been ſufficient for a judge to have determined two or three material cauſes. It is true, whenever any one of low eſtate comes into the preſence of a Magiſtrate or Nobleman, he ought to give him that reſpect which his place merits; but if the time will not conveniently permit, let him be ſparing of Ceremonies, for he that is immoderate at ſuch a ſeaſon is ſure to be unwelcome.

But neither do the ſame modes and geſtures become old and young, men of the higheſt and ordinary quality; nor is it proper for mechanics and perſons of a mean rank to uſe many, and thoſe ſolemn addreſſes to great ones (eſpecially if they are encumbered with buſineſs) ſince they are not wont to uſe them often, nor do they delight much in them, or exact them punctually from others, or indeed mind them, being intent upon more ſerious matters; for they ſeem to expect from that ſort of men obedience rather than formality. Now no ſervant is to ſtand ſo much upon his terms with his maſter as to compliment him; if he does, his maſter will imagine that he deſpiſes him, and calls his power and dominion in queſtion; but he is bound readily to execute his commands. This kind of ceremony then is to be exerciſed freely, without the leaſt co-action; for that which any one performs as a real due will be reckoned as an act of juſtice, not civility; but he

who does more than he is obliged to, purchaſes the reputation of a well-bred man.

It was no ſmall commendation in my judgment, of *Ariſtipus*, that he knew well how to conform himſelf to all times, places, and perſons; and truly he that is exceeding wealthy, and wants a comely, genteel carriage to ſet him off, looks juſt like an aſs laden with gold. Take the ſum of all in few words. If you are fantaſtic and profuſe in Compliments towards ſuperiors, every one will point at you as a vain, light fellow; nay, perhaps you will be accounted a flattering knave (ſuch a one as *Colax* in *Menander*, and *Gnatho* in *Terence* are repreſented to be;) than which there is ſcarce any thing more deteſtable or more unbecoming a rational creature. If you beſtow them with a handſome diſtance upon inferiors, you will be ſtiled humble and courteous; if in decent proportions upon equals, you will be eſteemed a well-mannered perſon; and beſides (to conclude this diſcourſe with the words of a famous Poet) "He who treats men ingeniouſly, and converſes kindly with them, oftimes gets a great profit with a very trifling expence."

[*To be continued.*]

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titled to that appellation. And ſurely the common ideas and practices of mankind, at leaſt of Chriſtians, reprobate the notion. In fact it is mere Heathen ſtoicism, which allows men to pray for external things, but admoniſhes them that, as for virtue, it is our own, and muſt ariſe from within ourſelves, if we have it at all." To which I anſwer, the contrary of all this appears to me evidently true. I granted before, that an equal courſe of virtue is equally virtuous, however that courſe may be acquired: though I allowed that one being may have that courſe naturally inherent, and another may have acquired it by much labour and pains. Therefore I certainly leave the goodneſs and virtue of the beſt of beings undiminiſhed and not taken away; and as to the latter part, ſo far is liberty from diſcouraging men to pray for virtue, that believing it, appears to be the only reaſon for encouraging men to pray. For inſtance, a man prays to God to give him virtue, which he finds himſelf deficient in. The Almighty God, a prayer-hearing God, an active, free, and ſelf-determining being, upon ſuch prayer being offered up to him, determines to grant the petition, and give the humble petitioner, the virtue he aſks. The virtue thus given, though communicated to him by God, is certainly entitled to the appellation of virtue, and ſo far entitles the petitioner alſo, to the appellation of virtuous; and what is more, he acquired the virtue petitioned for, through the virtue of praying, according to our Saviour's promiſe, Matt. vii. 7, *Aſk and it ſhall be given you.* Whereas according to Dr. Prieſtley's ſyſtem, prayer can anſwer no end whatever, good or bad, becauſe whatever is prayed for, whether virtue or whatever elſe, if it is to be given or acquired, it will certainly be ſo, whether prayed for or not, in ſpite of all the powers in the world, for in this caſe, it is an event which is to be, and cannot happen otherwiſe; on the other hand, if it is not to be given nor acquired, the moſt devout and earneſt prayer that ever was uttered cannot obtain it, or reverſe the irrevocable order and decree

decree of Dr. Prieſtley's neceſſity. When therefore Dr. Prieſtley, as in page 78, hopes that Dr. Price will not be alarmed at the moral influence of his opinions, as he, Dr. Prieſtley, is not alarmed at the moral influence of the opinions of Dr. Price, I think the caſes ſo very different, that there ought to be no compariſon. If Dr. Prieſtley believes and acts according to his own principles, he muſt think that every thing which will come to paſs in future, muſt certainly and unavoidably do ſo, notwithſtanding what Dr. Price or thoſe of his opinions can ſay, write, or do; and therefore why ſhould Dr. Prieſtley be alarmed at any thing, as it could not poſſibly be otherwiſe? But Dr. Price according to his principles may have reaſon to be alarmed at the moral influence of Dr. Prieſtley's opinions, leaſt by their influence ſome men ſhould be induced to act more viciouſly, than they otherwiſe would do, becauſe he ſuppoſes men to be at liberty, and to have a power of ſelf-determination, by which the mind is enabled in many caſes to act well or ill, to do, or not to do, at pleaſure. But Dr. Prieſtley, in page 70, puts Dr. Price further to it, and ſays, "I wiſh Dr. Price would conſider for a few minutes (and a very few, I ſhould think, would ſuffice) what this ſelf-determining power, of which he makes ſo great a boaſt, can be. By his own confeſſion it is not judgment, it is not conſcience, it is not affection, it is not deſire, it is not hope or fear, nor conſequently any of the paſſions." To this I anſwer, that though this ſelf-determining power, be neither judgment, nor conſcience, nor affection, nor deſire, &c. nor any of the paſſions, yet like them, it can only be explained by its properties, or rather, as it is an active power, by its effects. We can form no idea of the exiſtence of any of them but from our own inward conſciouſneſs and experience.

The greateſt philoſopher or metaphyſician on earth cannot explain what body is, but by its properties. No one can ſay what is the ſubject in which theſe properties reſide. If then we know nothing concerning the ſubſtance we call body or matter,

matter, which we daily ſee, and about which we are ſo converſant, but what we know by its properties, ſuch as that it is a ſolid reſiſting ſubſtance.

Though ſolidity and reſiſtance are denied by Dr. Prieſtley to be natural properties of matter, yet I believe every man's experience will convince him of the contrary; and though he aſſerts that certain organized ſyſtems of matter may be endowed with ſenſation and perception, yet it muſt be allowed, if this was ſo, that it is only ſome ſmall part of ſuch organized ſyſtems that have theſe properties, viz. the brain or place from whence the nerves originate, becauſe we know that if a nerve be deſtroyed, the part of the body towards the extremity from ſuch deſtroyed nerve, loſes all ſenſation whatever, and is incapable of pleaſure or pain. Does not this ſeem to point out ſomething immaterial or diſtinct from matter, active and percipient, and which conſequently perceives every thing which is communicated from outward objects by the nerves to their origen, the ſeat of the percipient being? A man muſt have very narrow notions of the Almighty's power to ſuppoſe that he could not, or has not, made ſome other kind of ſubſtance than matter, only becauſe we ſee, feel, and hear, nothing elſe by our outward ſenſes. Is it not as eaſy, and much more probable, to ſuppoſe that God has endowed all matter with the ſame natural properties univerſally, which we find in every part and particle, viz. ſolidity and inertneſs, or reſiſtance? Is it likely that he has taken away theſe natural properties from ſome parts thereof, and given a contrary property, viz. activity, and ſupernaturally added to that the properties of ſenſation and perception? Or, is it not much more probable that he has created another kind of ſubſtance, with natural properties univerſally appropriated to it, viz. activity, thinking, ſenſation, perception, &c? Indeed I muſt allow with Dr. Prieſtley that I can have no conception of any being that occupies no ſpace, or is in no place, becauſe a being which exiſts in no place nor ſpace, exiſts no

where

where at all, for ſpace is infinite and every where. But why may not an immaterial being or ſubſtance, not made of matter, but active and intelligent, occupy a portion of ſpace as well as a material one? If it cannot, I muſt agree with Dr. Prieſtley that my ſoul or immaterial being is no more in my body than it is in the moon, or rather that it is neither here nor there, nor *in any other place at all.* How body and ſpirit act and re-act one upon another we know not; but we muſt allow that the Almighty was able to create a ſubſtance different in properties from the matter we perceive around us; and as he has infinite power, he could enable it to act upon matter by ways unknown to us; for we could never have conceived how we ſee, hear, &c. had we not experienced thoſe actions; no more can we conceive the other action for want of proper experiments.

[*To be continued.*]

The ſureſt and ſafeſt WAY *of* THRIVING.

[Extracted from a late Author.]

[*Concluded from page* 257.]

For a Word of Application.

HOW ſhould the conſideration of theſe things ſtir up the heart of all, eſpecially ſuch as have a bleſſing in their hand, to reach forth their hands to ſupply theſe wanting ſervants of God! Surely there is a time wherein Chriſt is trying your love to him, by your charity to them. Are you not concerned to make proof of your love to Chriſt? Have you not an opportunity before you? Can you not hear him, that ſaid once to *Peter, Loveſt thou me? Feed my ſheep.* Can you not hear the ſame voice calling to you? And will you prove that you

you have no love to Chriſt? What do you elſe if you ſuffer his to ſtarve, when you have wherewith to feed them?

It is through God's grace, that you enjoy ſuch plenty of outward good things. What you have, you have received from him. Is it not then juſt and reaſonable, that you ſhould return back ſome part of your eſtates unto God? in teſtimony of your love to him for what you have? Hath God given you hundreds and thouſands? And will you not part with a few pounds or ſhillings when he calls unto you for the ſame?

If you have any ſpiritual wiſdom to diſcern times and ſeaſons, you may know, that now Chriſt ſtands in need of your helping hand, now that ſo many are in want. And ſhould you now deny him?

Though for the preſent you enjoy manifold bleſſings, yet how eaſily can he pluck them out of your mouths, and if you will not perform your duty, thruſt you down from among the givers, to take your place among the receivers!

Our Saviour ſaith, *Give alms of ſuch things as you have, and, behold all things are clean unto you*; that is, lawful to be uſed. The metaphor is taken from the law, whereby many things were counted unclean, and ſo unlawful for uſe, they might not be touched or meddled with. He ſeems to allude to another rite of the law about *firſt-fruits*, *tithes*, and *free-offerings*, by giving which to the Lord, all the reſt which they had were ſecured, ſanctified and made clean. So that charitable men are they, who may with the more freedom, quietneſs and comfort uſe what they have. Who that hath any deſire to be accepted and approved of God would not have his perſon, and the actions which he doth, and things which he poſſeſſeth to be clean? *Solomon* ſpeaking of the right of the poor, ſaith, *Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.* So that relieving the poor is not only an act of mercy, left to our choice to do, or leave undone; but alſo an act of juſtice. Hence *to give alms*, and *to do righteouſneſs and juſtice*, are oft in ſcripture put the one for

the other. Therefore the Septuagint have rendered the Hebrew word signifying *righteousness*, in Deut. xxiv. 13. ἐλεημοσύνη, *alms-deeds*. And in Psalm cxii. 9. it is said, *He hath dispersed, he hath given to the poor; his righteousness endureth for ever*: whereby is implied, *that giving of alms is one special branch of that righteousness and justice we owe to our poor neighbours*.

And dareſt thou yet hold it in thy hand? Wilt thou wrong the Almighty of his right, and rob his poor of their due? If it be nothing with thee to be unmerciful, is it nothing neither to be a robber? *A robber of God? Will a man rob God?* Mal. iii. 8. Dares any man be ſo wicked? How can you expect but that he will make a *forcible entry upon you*, and take what is his own, and ſeal a *writ of ejectment againſt thee*, and turn thee out of all that ever thou haſt? Look not to be long in quiet poſſeſſion of what thou haſt; but fear leſt either God ſhould take thine eſtate from thee, or thee from thine eſtate, and give thee thy portion with *Dives*, who becauſe he denied his *crumbs* to ſatisfy poor *Lazarus's* hunger, was himſelf denied a *drop of cold water* to quench his own heat and thirſt, Luke xvi. 23. Upon which words St. *Auſtin* ſaith, *Ideo rogans Dives non exauditur in tormentis, quia rogantem pauperem non exaudivit:* therefore was not *Dives* heard when he prayed in torments, becauſe he hearkened not to the poor that begged of him when he was upon earth.

Let me add a few words more. Now, what doſt thou think of bounty to the poor?

1. Is there not an excellency in it? Oh how much of God is there in it! There is faith in it: he that will caſt his bread upon the water, is it not a ſure ſign that he believes God, who hath ſaid that it ſhall be returned again? There is the love of God in it: he that *ſees his brother in need, and ſhutteth up the bowels of his compaſſions from him, how dwelleth the love of God in him?* And he that openeth his bowels, and draws forth his ſoul to the hungry, who can deny but the love of God dwelleth in that man? It is the image of God's goodneſs.

goodneſs. God is a merciful God, and his mercy is his glory; and this glory of God ſhineth forth in his merciful ſervants.

2. Is there not a neceſſity in it? Shall the mercileſs ever obtain mercy? Canſt thou hope for mercy who wilt ſhew no mercy?

What doſt thou think of thyſelf? Art thou merciful, or mercileſs? Is thy heart open? Are thy bowels open or are they ſtill ſhut? Doſt thou feel that heart of thine reſolved to open thy hands, and to diſperſe, and that liberally, the good things thou haſt received, as a good ſteward of the manifold gifts of God? Or doſt thou yet feel that the door is ſhut, thine heart is hardened againſt ſhewing kindneſs to the Lord?

What doſt thou think of thy worldly goods? Are they not thy talents committed to thee for thy Lord's uſe? Muſt thou not be accountable to him, how they have been laid out? Will it be a comfortable account when thou muſt bring in thy bill; ſo much for thy pride, ſo much for thine appetite, or all hoarded up for thy covetouſneſs, and nothing, or but little for God?

Are they more worth than treaſures in heaven? Is it more to thine advantage to be rich in this world's goods, than to be rich in good works? Doſt thou in good earneſt judge, that thy laying up treaſures in earth is better huſbandry than thy laying up in ſtore for thyſelf a good foundation againſt the time to come?

What doſt thou think of the ſtate of many of the ſervants of God? Are there no wanting ones? No diſtreſſed ones? Are they all provided for? Do not any of them eat the bread and drink the waters of affliction? Is it not very ſtrait with them? Do but enquire after their condition, and thou wilt find it ſo. Art thou one of thoſe that careſt not how it fares with the poor friends of Chriſt? Are they not worth the enquiring after? Or at leaſt, is not he worthy, whoſe they are? Is not Chriſt worthy, for whoſe ſake thou ſhouldſt

ſhew kindneſs to his? How will he take thy neglect of them? Remember that word, Matt. xxv. 45, *Inaſmuch as ye did it not to theſe, ye did it not unto me.*

What wilt thou do for the future? What ſhall be the ſucceſs of theſe few words that are written for thy learning? What art thou reſolved upon? For mercy, or for cruelty? Conſult thine own heart; lay not by this little book, till thou art come to a reſolution one way or other, either to accept, or reject this counſel, which in the name of the Lord is offered thee for thy good. Oh ſhew thyſelf a man in whoſe ſoul Chriſt hath an intereſt, and ſo great an intereſt, that thou wilt do any thing at his word; pity at his word, relieve at his word, give, lend, feed, clothe, refreſh the bowels of his needy ones: let thy ſoul ſay, Lord, at thy word I will do it; here is my bread, and my fleſh, and my money, command what thou wilt of it. Thou haſt given me a large portion, and every one of thy ſervants that thou appointeſt to receive it, ſhall have their part, for thy ſake. Thine I am, and thine is all that I have; ſhew me thy pleaſure, how much, and how often, and where, and to whom I ſhall beſtow it, and through the grace of God there it ſhall go.

Wilt thou ſay thus? Wilt thou in the preſence of the Lord come to this reſolution? Or canſt thou yet find in thine heart to deny the Lord, and continue to be as hard-hearted and cloſe-handed as thou waſt wont to be?

Thou art now put to this choice, either to accept of the council of Chriſt, or to reject it; which of the two wilt thou do? If thou reſolveſt not on mercy and liberality thou rejecteſt the word of the Lord; and if thou rejecteſt his word, thou rejecteſt the Lord, and therein ſayeſt, He ſhall be no Lord to me. But if thou accepteſt, then go and do accordingly: let the hunger, and the thirſt, and the nakedneſs, the wants and diſtreſſes of his children feel that thou art a man to whom the Lord hath not ſpoken in vain. Let them feel it preſently, and let them feel it conſtantly; this year, and the

next

next year, and the next, even whilſt they need to receive, and thou haſt ought to give. This do, and the Lord accept all thy ſacrifices! The Lord hear thee in the day of thy trouble! The Lord grant thee according to thine own heart, and fulfil all thy counſel! The Lord remember thee with the favour he beareth unto his children, and viſit thee with his ſalvation!

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *Explained and Vindicated.*

[By Thomas Taylor, A. M.]

CHAP. I.

St. Paul's parallel of Adam and Jeſus Chriſt.

[*Continued from page* 261.]

THEY who will not ſee the neceſſity of his ſoul being made an offering for ſin, but make his ſufferings terminate in his own perſon, ſeem to confirm the truth of *Iſaiah's* prophecy. *Surely he hath born our griefs and carried our ſorrows, yet we did eſteem him, ſtricken, ſmitten of God and afflicted.* Where, though he expreſſes the certainty of God's condemning ſin in the fleſh, i. e. in the perſon of his Son, *Who was wounded for our tranſgreſſions, and bruiſed for our iniquities*; yet he emphatically foretels, there ſhould be found thoſe who were blind and obdurate enough to ſay that he fell under the diſpleaſure of God for his own ſins, as the Jews, or to eſteem him *ſtricken, ſmitten of God and afflicted*, on ſome other perſonal account, as ſome at this day.

But it juſtly happens as a fate upon men given up to ſtrong deluſions, to fall from one abſurdity into another, till they bring upon themſelves thoſe conſequences they endeavour to avoid.

avoid. And thus the pretended patrons of the unity of God, whilſt, by denying the infinity of Chriſt's redemption, they diſown the divinity of his perſon, are forced to introduce idolatry on the one hand, or to renounce Chriſtianity on the other.

For if Chriſt be a mere man, who ſhall venture to give the honour, which is the prerogative of God, to any creature? And yet the ſcripture aſcribes to Jeſus, the moſt eſſential acts of divine worſhip, prayer, praiſe and thankſgiving; and the Apoſtles themſelves, whoſe buſineſs it was to root out idolatry from the world, upon this hypotheſis muſt be looked upon as the planters and encouragers of it. It is to no purpoſe for the oppugners of his divinity to acknowledge, that Chriſt in ſcripture is frequently ſtiled God, if all the divinity they will allow be only factitious and acquired. This, as it could no way excuſe his worſhippers from idolatry, ſo could it not reaſonably prevail upon the Heathens, to change the object of their worſhip, if their divinities were of the ſame ſort, and ſprang up the ſame way, that is, by the eminent ſervices they had done in the world. What force had there been in St. *Paul's* reaſoning, when he reproves the *Galatians* for worſhipping thoſe who by nature were not gods, if at the ſame time he confirmed the adoration of one who was only a God by office? Certainly all the arguments that could be urged againſt the idolatry of the nations, had come very improperly from the mouth of him, who ſhould in all his diſputes drop ſuch a warrant and commiſſion for the worſhipping of a creature.

Thoſe therefore who give worſhip to Chriſt if he be not one with the Father, are guilty of idolatry; and they, who to be more conſiſtent with themſelves, refuſe him divine worſhip, becauſe they underſtand not how a mere man can hear our particular requeſts, or ſuccour us at ſuch a diſtance as between heaven and earth, muſt renounce Chriſtianity, which obliges us to honour the Son even as we honour the Father,

Father, with the ſame acts of undiſtinguiſhed adoration. But there are other fatal wounds which they give Religion hereby, as tend effectually to deſtroy piety, and a virtuous life, and to encourage vice and libertiniſm in the world.

It is certain, the great ſprings of virtue are thoſe paſſions of love and fear, which compoſe ſuch a filial reverence to God, as makes obedience at once our duty and our happineſs. He that goes about to ſlacken theſe enervates all the powers of Religion. As therefore nothing heightens our reverence to God like the articles of the incarnation, and the ſatisfaction for our ſins, and our juſtification by his Son; ſo nothing diſables theſe holy paſſions, and lays them groveling and impotent like the denial of theſe ſame truths.

To conceive ourſelves as members of that body, whereof the Son of God is the head, gives us ſuch a figure in the univerſe, as makes us little lower than the angels; but to conceive him giving himſelf a ſacrifice for this body, and exalting and glorifying us together with him, ſpeaks ſuch an exceſs of love in him, as the angels could never pretend to. And is there any ſuch argument to love as love? *But herein God commended his love towards us, in that while we were yet ſinners Chriſt died for us*; and in the ſame inſtance of his love, he has expreſſed the greateſt motive of our fear: for who will venture upon ſin that conſiders the abhorrence God has declared againſt it, in ſhewing that no leſs a ſacrifice than the death of his Son was ſufficient to expiate the guilt of it,

The Apoſtles therefore to recommend the riches of God's grace, never fail to repreſent it, by his *giving himſelf: and being given* by his Father, *as a ſacrifice for us, and waſhing us in his blood:* this is that *love of Chriſt which paſſeth knowledge. That love which conſtraineth us* to the returns of love, duty and obedience; and which certainly will bring that anathema upon us denounced by St. *Paul, if we love not our Lord Jeſus Chriſt.* And in like manner, they endeavour from the conſiderations of the wrath, and vengeance, and terrors of the Lord

Lord againſt ſin, to perſuade men to virtue and a good life. *Beſeeching them to be reconciled to God, becauſe he hath made Chriſt to be ſin and a curſe for us who knew no ſin:* for the ſame reaſon the *Galatians* are upbraided *as fools under the power of faſcination who ſhould not obey the truth, before whoſe eyes Chriſt hath been evidently ſet forth crucified among them.* Whereas all the arguments of this ſort had been an empty brandiſhing of a ſword in the air, and might have eaſily been retorted upon the authors of them, if Chriſt had not been ſet forth *as a propitiation through faith in his blood.*

For if God ſent a mere man into the world, as another *Socrates*, or *Confuſius*, only to teach us virtue by his precepts, and to ſhew it practicable by his example, and for his reward gave him a name above every name, that is the name and dignity of a God, the conſequence would be, that inſtead of his commending his love to us in the death of Chriſt, he only manifeſted an infinite kindneſs to him; his ſufferings being deſigned only with a by-reſpect to mankind, but chiefly as a ſtep to his own advancement. And if the death of Chriſt was not *propitiatory*, but only *argumentative*, I fear its force would be turned the wrong way, it being a very odd perſuaſive to righteouſneſs, to recommend it by the greateſt ſufferings of the moſt righteous perſon, ſo that we may ſay Chriſt died in vain, and notwithſtanding his death we are like to die in our ſins.

[*To be continued.*]

An

An extract from a Course of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

It is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

[*Continued from page* 263.]

HAVING described to you the condition of all wicked souls, during their state of separation from their bodies after death, I shall now endeavour to give you a very different picture of the same state, the very opposite of all this; to describe to you the happiness of a Christian, when taken from the body, and carried into eternity.

When a thinking man, who has been executing the purposes for which he was sent into the world, finds himself on a bed of sickness; he does not neglect the warning, but puts him on an immediate preparation for his departure. If he recovers, he shall have gained by his awful approach to the gates of death, by his half-entrance (as it were) into the abode of spirits. And, should he not recover, what plea could he urge to his God, what excuse could he make to himself, for presuming upon the most precarious of all tenures, a sickly and diseased life? He therefore "sets his house in order" instantly. He settles all his worldly affairs. And then he gives himself up to an actual preparation for that mysterious event, for which he has been habitually preparing himself before.

For this purpose he takes a review of his past life, and enters into a strict scrutiny of the general spirit of it. He has regularly done this all along in life, as the several parts of it have gone over his head. At least he has done it for all

that part of his life, ſince he begun to act upon the principles of a Chriſtian. But it behoves him now to conſider the whole with a cloſer examination, as he is now ſoon to appear in the preſence of a God, "who is of purer eyes than to behold" any unrepented "iniquity." And, in this ſolemn recal (as it were) of his departed hours from their graves, he ſees probably many actions which, but for the blood of Jeſus, would caſt him into the bitterneſs of deſpair. His prayers have aſcended with a fervency of penitence concerning them. And he has felt an aſſurance in his ſpirit, that the pardon of them has been long ſince ſealed to him by his God. He rejoices to think, that this work of repentance has not been deferred till the preſent moment. And he rejoices ſtill more to ſee, that, under all his failings, his behaviour has been influenced by one general deſire of approving himſelf to the Great Judge.

Fearful however, leſt he ſhould in the leaſt degree deceive himſelf by the natural leanings of partiality, he ſends for his Miniſter. There can be no doubt, what anſwer the Miniſter will return. He will bid him "enter" (as it were) "into the joy of his Lord." And he will endeavour to make him do ſo, by every warm and ſpirited addreſs, by a communion of prayers with him, and by adminiſtering the ſacrament of the body and blood of his Redeemer to him.

In the mean time, his ſickneſs becomes more and more dangerous. The countenances of his friends ſhew it. And he reads it without emotion. The natural fears of death, that hold thouſands of the children of earth in bondage all their lives, have been long ſubdued in his ſoul by the elevating ſpirit of religion. He has been long looking forward to the hour of his departure, as what was to ſet him free from this his apprenticeſhip for heaven, and ſo to give him to the full enjoyment of liberty and manhood. He has learned to view the ground where his body muſt be laid in duſt, and to ſurvey the abode, where his ſoul muſt be united to her kindred

tired ſouls; not with horror, but reſignation; not with fear, but hope; and not with diſlike, but ſatisfaction. He has learned to look upon his death as that grand event, which is to end all the various troubles of earth, which is to cloſe the long conflict he has had with his ſpiritual enemies, and at once to bring in part, his great and eternal reward. The weather-beaten ſailor is now approaching to port. The ſoldier, exhauſted with the fatigues of the campaign, is now retiring into quarters. And the religious ſoul, which has long been kept at a diſtance from her God, by the veil of human fleſh, is now haſtening towards him. The veil of fleſh is gradually tearing aſunder, to let her into the Holy of Holies beyond it. And the cloud of infirmities is as gradually brightening up before her into the luſtre of heaven.

Death became the king of terrors to us, only in conſequence of ſin. It was the ſin of the fall, that gave him his firſt dominion over us. And it is the influence of ſin at preſent, which has raiſed him into what he is among the generality of mankind, as great a tyrant over the mind, as over the body of man. But Chriſtianity puts an end to both, by deſtroying that influence, and by taking away that ſin. It takes away the ſin of the fall, by providing an atonement for it. It deſtroys the preſent influence of ſin, by planting another ſpirit in the breaſt, an by raiſing us to higher and higher degrees of goodneſs. And where then are the remaining terrors of death? Nowhere ſurely to the religious, except where nature has given a peculiar fearfulneſs of ſpirit, or where diſeaſe has pulled down the natural vigour. But Chriſtianity triumphs over both, and ſheds a luſtre over the cloſing hour of thoſe who could not think of death without fear, or were worn down by continual pains.

The good man therefore, may well be allowed to ſhine out in all that true bravery, which religion ſo directly inſpires. His ſoul approaches nearer and nearer to the confines of a happy eternity. And he ſeems to partake more and more

of the ſpirit that prevails there. What had once innocently engaged his attention, and drawn out his affections, loſes its hold by degrees, and ſinks away before the ſuperior objects that now engroſs all his thoughts. He ſees the world ſhrinking up into nothing, and becoming merely as the duſt of the balance. A bright ray of heaven darts in upon his rejoicing ſpirit. And he becomes more and more like the bleſſed ſociety to which he is going. In the ſecret exultation of his ſoul, he ſees the angels, that are ſaid in ſcripture to have carried the ſoul of Lazarus into Abraham's boſom, ready to conduct his own to the ſame manſion. In fancy perhaps he hears them crying to him, Brother ſpirit, come away! He ſees them opening wide the apartment of bleſſed ſouls, and introducing him among the happy number. Perhaps he hears them ſtriking at once into a glorious concert, to congratulate him upon his arrival among them, to take off any remains of the pains of death, and to fit him at once for the pleaſures of paradiſe.

[*To be continued.*]

An Extract from the Rev. Mr. EASTERBROOK's *Account of* GEORGE LUKINS.

[*Continued from page* 266.]

WHEN I returned from Yatton, conceiving that the aſperſions which had ariſen againſt the character of Lukins were not likely to do him much harm, as he had apparently many friends who were ſo confident of his innocence, that no argument which could be brought againſt him, to ſupport the charge of impoſture, would have any weight with them, I intended to have given over all thoughts of publiſhing any appeal in his favour. But as I have been given to underſtand, that ſince Mr. Norman's pamphlet hath been

been publiſhed, ſome ſarcaſtical reflections have fallen, not only upon the poor man himſelf, but upon a religious community of people; it ſeemed to be a matter no longer optional with me, but a duty, which I owe to God and man, to ſhew my opinion farther.

Mr. Norman having taken the trouble to collect ſuch evidences, as, in his eſtimation, prove the charge of impoſture upon him; he will not be diſpleaſed with me, if, as one entertaining a different opinion of Lukins, I collect ſuch evidences as, in my apprehenſion, will acquit him from that foul imputation.

1. The firſt evidence I produce, is Mrs. Sarah Baber, who firſt introduced him to my notice. I have already given an account of the eſtimation in which ſhe is held by me, and indeed by her neighbours in general. Now the declaration of a perſon of Mrs. Baber's reputation, who had lived many years in the pariſh of Yatton, who herſelf knew him to be an afflicted man, and who avers that ſhe heard no intimation during her reſidence at Yatton, to his diſadvantage, will undoubtedly have conſiderable force.

2. My ſecond evidence is the Rev. Mr. Wylde, the worthy Curate, and only reſident Miniſter of the pariſh of Yatton; who (from the natural conſtruction of his letter, which I have taken the liberty to introduce in the foregoing narrative) evidently entertained a favourable opinion of George Lukins, while he remained at Yatton.

3. The third evidence which I ſhall produce, is the Rev. Mr. Wake, Vicar of Backwell. This gentleman, as hath been ſhewn in the foregoing narrative, hath beſtowed in behalf of the late Rev. Mr. Wake, and himſelf, the higheſt encomiums on the reputation of George Lukins. Now whoever conſiders the extraordinary abilities, which this gentleman poſſeſſes, will not hold it probable that he ſhould eaſily be deceived.

4. My

4. My next evidence is Mrs. Palmer, bookſeller in Wine-ſtreet, whoſe integrity and veracity ſtand unimpeached. She declares that ſhe was intimately acquainted with the late Rev. Mr. Wake, Vicar of Yatton, and that he uſually called at her houſe when he came to Briſtol; that ſhe had frequently heard him talk of poor George Lukins, as of a man for whom he felt the utmoſt compaſſion; and ſaid that he had obtained for him all the medical help which he could; but added, that he believed George Lukins's complaint was ſuch that medicines could never reach.

5. I next produce the teſtimonies of Mrs. Lukins, her ſon, and Mr. Day, whoſe opinions I have already had occaſion to mention: here I ſhall likewiſe introduce the evidence of Mrs. Martha Hunt, who now lives as a ſervant to Mr. James Harford, on St. Auguſtine's-Back. She declares that ſhe lived as a ſervant with the brother of George Lukins for five years, that during that time George Lukins reſided with his brother, and that he was ſubject to violent fits for that whole period. She moreover confirms the account which Mrs. Lukins gave me, and which I have before had occaſion to relate, of his being conſtrained to mimic the motions of a dog, for a conſiderable length of time; and ſhe further ſays that he was upon the whole ſo grievouſly afflicted, that ſhe never ſaw or heard of any one in ſo deplorable a ſituation.

6. Mrs. Tippett, and Mr. Ainſworth of Yatton, I produce next, both of whom ſpeak very reſpectfully of Lukins's character, and conſider him as having laboured under ſome grievous diſorder.

7. I next bring forward the teſtimony of two reſpectable ſurgeons, Mr. James, of Wrington, and Mr. Short of Briſtol; both of whom have ſeen him in his fits, and have given it me as their opinions, that he was afflicted with a grievous hypochondriac diſorder.

8. Mrs. Carpenter of Backwell aſſured me very lately, that ſhe heard Mr. Whitchurch, ſurgeon, of Backwell ſay, in the

the courſe of the laſt winter, while he had George Lukins under his care, that he had ordered him laudanum enough at one time to put many perſons to ſleep, in order to prevent the return of his fit at the expected ſeaſon, but all to no purpoſe; for his fit came on juſt as if he had taken no laudanum at all.

[*To be concluded in our next.*]

The SUFFERINGS *of* THECLA: *which happened about the year* 67.

[Tranſlated from a Greek Fragment.]

[*Continued from page* 271.]

BUT Thecla, finding that Paul was caſt into priſon, aroſe by night, and pulling of her ear-rings gave them to the porter, and delivering her ſilver mirror looking-glaſs to the keeper of the priſon, ſhe was admitted to ſee Paul; and placing herſelf at his feet, ſhe heard the wonderful things of God. And perceiving that Paul regarded not what he ſuffered, but that he had confidence in the help of God, ſhe was exceedingly confirmed in the faith.

When the morning aroſe great enquiry was made after Thecla by her houſhold, and by Thamyris; for they feared that evil had befallen her. And examining the porter, they found that ſhe was gone to the priſon. And ſtirring up the people they departed thence, and made it known to the Governor: who commanded that Paul ſhould be again brought to the judgment-ſeat. But Thecla ſtill continued in the priſon, and proſtrated herſelf on the place where Paul had ſat and inſtructed her. At length the Governor commanded that ſhe alſo ſhould be called to the judgment-ſeat.

Thecla

Thecla hearing this went forth with great joy. But the people cried out more vehemently againſt Paul, "He is a ſorcerer, let him be put to death:" notwithſtanding this the Governor willingly heard Paul.

And having taken counſel he commanded Thecla to be brought near, and ſaid unto her, "Wherefore art thou not, according to the laws of Iconium, given in marriage to Thamyris." But Thecla, faſtening her eyes ſtedfaſtly on Paul, anſwered nothing. Then her mother vehemently cried out, ſhe ſhould be burnt, that others might fear.

And the Governor being exceedingly moved, commanded Paul to be ſcourged, and to be caſt out of the city; but he condemned Thecla to be burnt.

At the time appointed, the Governor went forth with the whole multitude to the theatre, to attend at this cruel ſpectacle. Then as a lamb in the deſert looks round for her ſhepherd, ſo did Thecla for Paul. And after ſhe had looked upon the multitude, ſhe ſaw the Lord Jeſus ſtanding near, in the likeneſs of Paul: and ſhe ſaid within herſelf, "Paul is come, to ſee me, as though I ſhould not ſuffer patiently." And faſtening her eyes upon him ſhe ſaw him aſcending up into heaven: then ſhe underſtood what ſhe had ſeen was the Lord. After her robes were taken off, ſhe was brought forth: and the Governor was ſtruck with the force of her beauty and the patience and ſtrength of her mind. The wood being placed in order, the people compelled her to aſcend the pile. And ſhe, ſtretching forth her hands in earneſt prayer, aſcended. And the people having put fire to it, the flame ſpread on every ſide, but it had not power to hurt her; for God had compaſſion upon her. And ſuddenly there was a great noiſe in the heavens, and a dark cloud overſpread the amphitheatre, and the rain and hail poured down with great violence. So the fire was extinguiſhed and Thecla delivered.

[*To be continued.*]

LETTERS.

LETTER CCCCXCV.

[From the Rev. J. B. to the Rev. J. Wesley.]

March 6, 1779.

Rev. and dear Sir,

I Earneſtly wiſh to add one to your numerous correſpondents. But as we had little opportunity for converſation, on ſubjects of a private nature, when I had the pleaſure of ſeeing you at my houſe in Yarmouth, it may be neceſſary in the firſt place to give you ſome account of myſelf.

I was born in Scotland. My father died when I was about two years and a half old. My mother was a pious and lively Chriſtian; and though a Calviniſt, ſhe was very liberal in her ſentiments. By her my infant tongue was early taught to ſpeak my great Redeemer's praiſe.

I was early admitted to be a communicant in the Church of Scotland; but afterwards, when I began ſeriouſly to conſider the nature of the Goſpel, I was ſhocked at the idea of *a partial redemption*, and joined, at the age of ſeventeen, in communion with the Church of England.

This change of ſentiments was occaſioned by reading ſome of your books, and frequently converſing on the ſubject of Predeſtination with my good friend, the Rev. Mr. Sievwright, Miniſter of the Chapel in Brechin. In London I was ſtill more fully eſtabliſhed in Arminian principles, by reading Mr. Fletcher's Works, and frequently hearing, and converſing with, my worthy friend Mr. Harriſon, who often preached againſt that uncharitable doctrine of Predeſtination, then ſo zealouſly maintained by Mr. Toplady and others.

I have frequently implored Almighty God, who giveth wiſdom to all that aſk him, to grant me the diſcerning eye, and the underſtanding heart, that I might know the mind of the Spirit. And I know no perſon with whom I more exactly correſpond in religious ſentiments than with you, who have done ſo much good in your day and generation. God grant I may be animated by your example!

The religious principles in which I was educated, have hitherto, by Divine Grace, preſerved me from falling into any groſs acts of ſin; ſo that I generally have been eſteemed by others, as a pious, well-diſpoſed young man. But I am too deeply conſcious of my innate depravity to think highly of myſelf. But by Divine Grace I hope to know the full ſalvation of Jeſus, and to devote my time and talents to his glory. I cannot however, but lament that natural enmity of the world to religion, which frequently throws cold water on the Divine flame, when it begins to kindle in my breaſt. I have not been ſo zealous for the Lord of Hoſts as I ought. In ſhort, my preſent ſituation is ſuch that I do not grow in grace, which frequently creates uneaſineſs in my mind. I am much concerned for the neglect of religion amongſt my brethren: and ſorry I am to ſay it, I ſee very little religion in England, except amongſt the Methodiſts; and even amongſt the Calviniſtical part of them, the fruits of the Spirit appear to be wanting. I would therefore beg your patronage and friendſhip, together with an intereſt in your prayers, and hope you will pray that He who hath begun a good work in me, will carry it on and finiſh it, that I may not be wanting in the day of Chriſt. In ſo doing, you will greatly oblige, Rev. and very dear Sir,

Your affectionate Brother and Servant in the Lord,

J. B.

LETTER

LETTER CCCCXCVI.

[From Mr. A. B. to the Rev. J. Wesley.]

Darlaston, March 20, 1779.

Rev. Sir,

NOT knowing of the Arminian Magazine till within these few weeks, I have only had the opportunity of reading the first Number. When I came to the Letters, as I was reading that of your mother's concerning the fire in your father's house, those words of his which she has mentioned, viz. "Come, neighbours, let us kneel down! let us give thanks to God! He has given me all my eight children," &c. I found them to be better bread to me (though it had long lain on the water) than a thousand old Predestinarian-decrees. "All my eight children"—this ran so in my mind, that I could not refrain from reasoning thus: Is man so loving to *his* offspring that he can, by no means, consent that one, out of all he has, should be lost or hurt! Could not the good man [your father] praise God, and call his neighbours to help him, till his *last* child was out of danger! From whence had he this universal principle of paternal tenderness? Undoubtedly from Him who is loving to *every man*, and whose tender mercies are over *all his works*. And this principle is *so universal*, that neither good men, nor bad men can consent that any of their offspring should be wretched, much less be destroyed; but on the other hand, when *any one of them* is in trouble or danger, they are sure to find compassion in the bosom of their father. And as a father pitieth his children, *even so* doth the Lord pity them that fear him: and I may add, every soul that he has made. Hence he swears by his own life, that he has no pleasure in the death of him that dieth: and hence Christ deplores the case of those who were devoted to destruction, saying, O Jerusalem, Jerusalem! how often would I have gathered thee—but thou wouldst not.

Go on then, dear Sir, and assert, as hitherto you have done, that the Father of the spirits of all flesh *is good to all his children*: that he is not *willing* that any [one] of them should perish; but would much rather that all would come to repentance. In strenuously asserting this unbounded mercy, this universal grace, this Divine Benevolence, you will be a worker together with God, and be a welcome messenger to thousands and millions; and to none more so than to your affectionate Friend and Servant in the universal Gospel of Christ.

A. B.

LETTER CCCCXCVII.

[From Mr. John Furz, to the Rev. J. Wesley.]

Plymouth-Dock, March 26, 1779.

Rev. Sir,

THIS day coming here, I was informed of one J. H. who was afflicted with a very uncommon disorder, which had puzzled several Physicians, and every other person who saw her, to account for it. At last a French Doctor came to see her, who said, "No medicines will be of any use to her; it must be a Minister; but not such Ministers as you have commonly in this place. It must be one that hath something here," pointing to his breast. Some who saw her imagined it to be St. Vitus' Dance; but others supposed she was possessed by an evil spirit.

The manner in which she was affected was as follows: Her right hand was strongly agitated, with which she violently beat her breast, and her head. The agitation she was in one night at B. Walter's house was such, that she shook a strong wooden chair to pieces.

Hearing

Hearing that I was expected in town, she came to Mr. Thomas's where I lodged; labouring, and striking herself with her right hand all the time she was there. The motion was such that I think few persons could imitate it.

Looking upon her, and beholding her with the utmost pity, I asked if she had been made a partaker of the grace of God? She said, She had known her sins forgiven five years; and had constantly assembled with the people of God. And I was informed by others also, that she has been a sincere follower of Christ ever since she knew him: walking in all his ordinances and commandments blameless, and embracing every opportunity of doing good to her fellow-creatures.

As I believed God would hear us on her behalf, I prayed for her in the house, and did the same in the congregation, before preaching, while she was present beating herself very violently. But while I was describing the great salvation, that God wrought out for the children of Israel, and was repeating those words of Moses, Behold, God is our salvation; she believed that He would help her, and according to her faith so it was; for she was delivered from her plague in that moment! under which she had laboured many weeks.

It is now four days since she was healed, and remains perfectly well to the astonishment of all who know her. The day after her deliverance she told me, that she had then as clear a sense of the favour of God, as she had when she was first justified.

I am, Rev. Sir,

Your affectionate Friend and Servant,

JOHN FURZ.

N. B. How mysterious are the providential dealings of God with mankind? Even their bodily disorders, how many of these are absolutely past finding out! But be they what they will; be they natural or preternatural, explicable or inexplicable, they shall all work together for good to them that love God.

POETRY.

POETRY.

SHORT HYMNS.

[By the late Rev. C. Wesley.]

HYMN II.

On MATT. i. 21—*Thou shalt call his name Jesus, for he shall save his people from their sins.*

1 JESUS *from*, not *in* our sins
Doth still his people save:
Him our Advocate and Prince,
Our Priest and King we have:
Strength in him, with righteousness,
With pardon, purity we gain,
Priests, his praying Spirit possess,
And Kings triumphant reign.

2 Savèd from sin, through faith we found
Ourselves by grace forgiven:
Jesus' grace doth more abound,
And makes us meet for heaven:
The full virtue of his name
Our hallowèd souls at last shall prove,
To the utmost savèd proclaim
His pure, almighty love.

[*To be continued.*]

RETIREMENT.

[*Continued from page* 224.]

ASK not the boy, who when the breeze of morn
First shakes the glittering drops from every thorn,
Unfolds his flock, then under bank or bush
Sits linking cherry-stones, or platting rush,

How

How fair is freedom? he was ever free—
To carve his ruſtic name upon a tree,
To ſnare the mole, or with ill faſhioned hook
To draw the incautious minnow from the brook,
Are life's prime pleaſure in his ſimple view,
His flock the chief concern he ever knew:
She ſhines but little in his heedleſs eyes,
The good we never miſs, we rarely prize.
But aſk the noble drudge in ſtate-affairs,
Eſcaped from office and its conſtant cares,
What charms he ſees in freedom's ſmile expreſſed,
In freedom loſt ſo long, now repoſſeſſed?
The tongue whoſe ſtrains were cogent as commands,
Revered at home, and felt in foreign lands,
Shall own itſelf a ſtammerer in that cauſe,
Or plead its ſilence as its beſt applauſe.
He knows indeed that whether dreſt or rude,
Wild without art, or artfully ſubdued,
Nature in every form inſpires delight,
But never marked him with ſo juſt a ſight.
Her hedge-row ſhrubs, a variegated ſtore,
With wood-bine and wild roſes mantled o'er,
Green baulks and furrowed lands, the ſtream that ſpreads
Its cooling vapour o'er the dewy meads,
Dawns that almoſt eſcape the enquiring eye,
That melt and fade into the diſtant ſky,
Beauties he lately ſlighted as he paſt,
Seem all created ſince he travelled laſt.
Maſter of all the enjoyments he deſigned,
No rough annoyance rankling in his mind.
What early philoſophic hours he keeps?
How regular his meals? how ſound he ſleeps?
The tide of life, ſwift always in its courſe,
May run in cities with a briſker force;

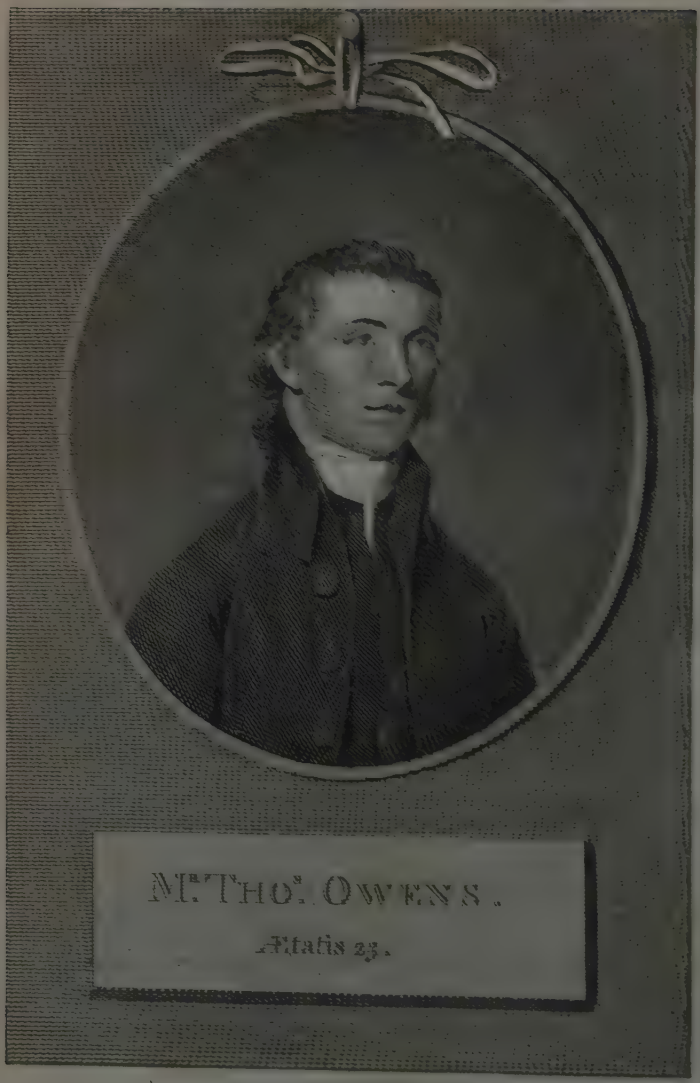
But

But no where with a current ſo ſerene,
Or half ſo clear as in the rural ſcene.
Yet how fallacious is all earthly bliſs?
What obvious truths the wiſeſt heads may miſs?
Some pleaſures live a month, and ſome a year,
But ſhort the date of all we gather here.
No happineſs is felt, except the true,
That does not charm the more for being new.
This obſervation, as it chancéd, not made,
Or if the thought occurréd, not duly weighéd,
He ſighs—for after all, by ſlow degrees,
The ſpot he lovéd has loſt the powér to pleaſe;
To croſs his ambling pony day by day,
Seems at the beſt, but dreaming life away;
The proſpect, ſuch as might enchant deſpair,
He views it not, or ſees no beauty there.
With aching heart, and diſcontented looks,
Returns at noon, to billiards or to books,
But feels while graſping at his faded joys,
A ſecret thirſt of his renouncéd employs,
He chides the tardineſs of evéry poſt
Pants to be told of battles won or loſt:
Blames his own indolence, obſerves though late,
'Tis criminal to leave a ſinking ſtate,
Flies to the levee, and receivéd with grace,
Kneels, kiſſes hands, and ſhines again in place.

[*To be continued.*]

INCONSTANCY.

I Can't, I mayn't, I won't, and yet I will;
I'll have it all, and yet have nothing ſtill.
Thus toſt, I fix; and fixt, I toſs again;
A ſtone in air, a bubble on the main.
Such is my life, and ſuch 'tis like to be,
Till ſnatchéd from idols, and transforméd by Thee.



M.r Tho.s Owens.

Ætatis 23.

THE Arminian Magazine, For JULY 1789.

An EXTRACT *from Dr.* WHITBY'S DISCOURSES *on the* FIVE POINTS.

DISCOURSE VI.

CHAP. I.

An Answer to three Objections against the Doctrines asserted.

[*Continued from page* 285.]

I Observe lastly, That this argument* only opposeth a great difficulty arising from a mode of knowledge in God of which we have no idea, against all the plain declarations of his revealed will, produced against the imaginary decrees which men have imposed upon God without just ground. The judicious *Le Blanc*, after he had considered largely, how God's prescience could consist with man's liberty, breaks forth into this ingenuous confession, "Such difficulties occur in this matter, that I think it safest for us to confess our ignorance, and

* See the former Number.

seriously to profess, *that the knowledge of this is too excellent for me*, and so sublime, *that I cannot attain unto it*; and to believe *that* this is one of those mysteries of which the son of Syrac saith, *Seek not after that which is too hard for thee; and search not into the things that are above thy strength. Nor is it any shame*, saith Mr. Thorndyke, *for a Divine to profess ignorance, when the question is how a matter of faith is, or may be true; but it is a shame that in a matter so subject to common understanding, as the determination of the will by its own choice, (experience justifying that which faith makes the ground of Christianity, and reason of morality) I should make the whole tenor of the Bible, the tender of Christianity, the whole treaty of God with man concerning his happiness, delusory and abusive, as conditioning for that which no man can stir hand or foot for, because I cannot answer an objection arising from God's prescience of future contingencies.* I answer therefore to these objections, that God's foreknowledge is well consistent with the freedom of man's will, since otherwise all men's actions must be necessary, though I know not how it is so. And therefore his foreknowledge that what may not be, certainly will be, though I know not how it is so, is consistent with his commands and prohibitions, exhortations and motives to engage me to do what I will not do, and with all his commands and admonitions to abstain from that from which I will not abstain, because the same scripture which ascribes this foreknowledge to God, doth also assert my liberty to do, or to refuse these things, charges men's sins and final ruin on themselves, and sets before them life and death, blessing and cursing, requiring them to chuse the one and avoid the other, though I know not how both these things are consistent; the reason of my inability to discern this consistency being only my ignorance of what this foreknowledge of God is, or how he doth foreknow future contingencies. Thus also is it in other incommunicable attributes of God, I know that the first being must be from itself, though I have no idea of being from himself;

ſelf; and alſo muſt be from eternity; though I have no idea of eternity. I know that God is omnipreſent, though I know not what omnipreſence is. As therefore in this caſe I am ſatisfied with my knowledge that he is ſo, ſo ought I to be ſatisfied with the like experience, that notwithſtanding God's fore-knowledge, I have as much free-will as if there were no ſuch foreknowledge, though I am not able to reconcile my free-will to God's foreknowledge.

But may it not be ſaid in like manner that all that you have offered againſt theſe decrees from the conſideration of Divine Juſtice, Holineſs, Truth and Sincerity, Goodneſs and Mercy, may be conſiſtent with thoſe attributes, though we know not how they can be ſo?

I anſwer 1ſt. That this is one ſignal difference between theſe two caſes, that the Divine preſcience hath been always owned by all Chriſtians from the beginning, as a neceſſary part of Chriſtianity; whereas theſe abſolute decrees were never known, much leſs aſſerted by any Chriſtian, till St. *Auſtin's* time.

2dly. As to God's communicable attributes we are called to imitate him in them; *to be holy as God is holy, righteous as he is righteous, kind and merciful as our heavenly Father is merciful, his truth and faithfulneſs*, and his ſincerity, is the ground of our faith, and our expectation of good things from him; and therefore we muſt have juſt ideas of theſe things, though theſe ideas in this ſtate of imperfection will be ſtill imperfect. This I find very well illuſtrated by Dr. *Sherlock*, in his anſwer to that enquiry, How far the Unſearchableneſs of God's Judgments is an anſwer to the Difficulties of Providence, "There is great reaſon for this enquiry that no man may preſume to attribute any thing to God which can never be reconciled with the common notions of good and evil, juſt and unjuſt, upon this pretence, that the ways and judgments (add, and the attributes) of God are unſearchable and

unaccountable, and that we ought not to demand a reaſon of them.

" That there are ſuch men in the world is ſufficiently known to thoſe who underſtand any thing of ſome modern controverſies in Religion; I need inſtance at preſent only in the doctrine of Eternal and Abſolute Election and Reprobation, that God created the far greateſt part of mankind on purpoſe to make them miſerable.

" For though we readily confeſs that the ways and judgments of God are unſearchable, yet men muſt not think, upon this pretence, to attribute what they pleaſe to God, how abſurd, unreaſonable and unjuſt ſoever it be, and then ſhelter themſelves by reſolving all into the unaccountable will and pleaſure of God; for God hath no ſuch unaccountable will as this is, to do ſuch things as manifeſtly contradict all the notions which mankind have of good and evil.

" It is too certain, that much the greateſt part of the world will be finally miſerable, and this is very reconcileable to the juſtice of God, if the greateſt part of mankind will be wicked, and ſo deſerve to be miſerable; but to ſay that God created the greateſt part of mankind, or that he created any one man under the abſolute decree of Reprobation, that he made them to make them miſerable, can never be juſtified by the unaccountable will and pleaſure of God; becauſe it is notoriouſly unjuſt, if mankind are competent judges of what is juſt and unjuſt."

It is objected, That by our doctrine we weaken the Providence of God; for if he doth not effectually move the wills of men, he cannot compaſs the deſigns of Providence.

This objection will receive the ſhorter anſwer, becauſe it falls into this great abſurdity, that it makes God as much the author of all the evil as of all the good that is done in the world; for as his Providences have for their object evil actions as well as good, ſo is it evident that it is as neceſſary for accompliſhing the ends of it, that he ſhould as

effectually

effectually move the wills of men to the one as to the other; as in the case of *Joseph's* brethren, *Judas* betraying his Master, and the *Jews* clamouring for his death. So that we may answer this argument with that of the son of *Syrac*, *Say not thou he hath caused me to err, for he hath no need of the sinful man.* But,

2dly. To answer more particularly, These things only are necessary to accomplish all the designs of Providence.

1st. That God hath a perfect prospect of the events of all actions, as well of those which proceed from the free-will of man, as of those which issue from natural causes.

2dly. That he hath infinite wisdom to direct those actions to their proper ends, and cause the good and evil done by men to serve the ends of Providence, both towards themselves and others.

3dly. That he hath power to restrain them from the execution of those purposes which would thwart the designs of his Providence, either by disabling them from bringing their designs to pass, or by such dispensations as he sees will turn the bents of their hearts another way, or by infinite other means his wisdom can discern, and his power can effect without laying any force upon the wills of men.

[*To be continued.*]

SERMON LII.

On HEBREWS xi. 1.

Now faith is the evidence of things not seen.

1. FOR many ages it has been allowed by sensible men, *Nihil est in intellectu quod non fuit prius insensu*: that is, "There is nothing in the understanding which was not first perceived by some of the senses." All the knowledge which we

we naturally have, is originally derived from our ſenſes. And therefore thoſe who want any ſenſe, cannot have the leaſt knowledge or idea of the objects of that ſenſe: as they that never had ſight have not the leaſt knowledge or conception of light or colours. Some indeed have of late years endeavoured to prove, that we have *innate ideas*, not derived from any of the ſenſes, but coeval with the underſtanding. But this point has been now thoroughly diſcuſſed, by men of the moſt eminent ſenſe and learning. And it is agreed by all impartial perſons, that although ſome things are ſo plain and obvious, that we can very hardly avoid knowing them, as ſoon as we come to the uſe of our underſtanding, yet the knowledge even of theſe is not innate, but derived from ſome of our ſenſes.

2. But there is a great difference between our ſenſes, conſidered as the avenues of our knowledge. Some of them have a very narrow ſphere of action: ſome a more extenſive one. By *feeling* we diſcern only thoſe objects, that touch ſome part of our body: and conſequently this ſenſe extends only to a ſmall number of objects. Our ſenſes of *taſte* and *ſmell*, (which ſome count ſpecies of *feeling*) extend to fewer ſtill. But on the other hand, our nobler ſenſe of *hearing*, has an exceeding wide ſphere of action: eſpecially in the caſe of loud ſounds, as thunder, the roaring of the ſea, or the diſcharge of cannon: the laſt of which ſounds has been frequently heard at the diſtance of near an hundred miles. Yet the ſpace to which the *hearing* itſelf extends is ſmall, compared to that through which the *ſight* extends. The *ſight* takes in at one view, not only the moſt unbounded proſpects on earth, but alſo the moon, and the other planets, the ſun, yea, the fixt ſtars, though at ſuch an immeaſurable diſtance, that they appear no larger through our fineſt teleſcopes, than they do to the naked eye.

3. But ſtill none of our ſenſes, no not the ſight itſelf, can reach beyond the bounds of this viſible world. They ſupply

us

us with ſuch knowledge of the material world, as anſwers all the purpoſes of life. But as this was the deſign for which they were given, beyond this they cannot go. They furniſh us with no information at all, concerning the *inviſible world.*

4. But the wiſe and gracious Governor of the worlds, both viſible and inviſible, has prepared a remedy for this defect. He hath appointed *faith* to ſupply the defect of ſenſe; to take us up where ſenſe ſets us down, and help us over the great gulph. Its office begins where that of ſenſe ends. Senſe is an evidence of things that are ſeen; of the viſible, the material world, and the ſeveral parts of it. Faith on the other hand, is the *evidence of things not ſeen*, of the *inviſible world:* of all thoſe inviſible things, which are revealed in the oracles of God. But indeed they reveal nothing, they are a mere *dead letter*, if they are *not mixt with faith in thoſe that hear them.*

5. In particular. Faith is an evidence to me, of the exiſtence of that unſeen thing my own ſoul. Without this I ſhould be in utter uncertainty concerning it. I ſhould be conſtrained to aſk that melancholy queſtion,

> "Hearſt thou ſubmiſſive, but a lowly birth,
> Some ſeparate particles of finer earth?"

But by faith I know it is an immortal ſpirit, made in the image of God, in his natural and his moral image, *an incorruptible picture of the God of glory.* By the ſame evidence I know that I am now fallen ſhort of the glorious image of God: yea, that I, as well as all mankind, am *dead in treſpaſſes and ſins.* So utterly dead, that *in me dwelleth no good thing*; that I am inclined to all evil, and totally unable to quicken my own ſoul.

6. By faith I know, that beſides the ſouls of men, there are other orders of ſpirits: yea, I believe that

"Millions

" Millions of creatures walk the earth,
Unſeen, whether we wake, or if we ſleep."

Theſe I term *angels*, and I believe part of them are holy and happy, and the other part wicked and miſerable. I believe the former of theſe, the good angels, are continually ſent of God, *to miniſter to the heirs of ſalvation*: who will be *equal to angels* bye and by, although they are now a little inferior to them. I believe the latter, the evil angels, called in ſcripture, *devils*, united under one head (termed in ſcripture *Satan*, emphatically, the *enemy*, the *adverſary* both of God and man) either range the upper regions, whence they are called *princes of the power of the air*: or like him, *walk about the earth as roaring lions, ſeeking whom they may devour*.

7. But I know by faith, that above all theſe, is the Lord, Jehovah, He that is, that was, and that is to come, that is God from everlaſting and world without end: He that filleth heaven and earth: He that is infinite in power, in wiſdom, in juſtice, in mercy and holineſs: He that created all things, viſible and inviſible, by the breath of his mouth, and ſtill *upholds* them all, preſerves them in being, *by the word of his power*: and that governs all things, that are in heaven above, in earth beneath, and under the earth. By faith I know, *there are three that bear record in heaven, the Father, the Word, and the Holy Spirit*, and that *theſe three are one*: that *the Word*, God the Son, *was made fleſh*, lived and died for our ſalvation, roſe again, aſcended into heaven, and now ſitteth at the right hand of the Father. By faith I know that the Holy Spirit, is the giver of all ſpiritual life; of righteouſneſs, peace and joy in the Holy Ghoſt; of holineſs and happineſs, by the reſtoration of that image of God, wherein we are created. Of all theſe things, faith is the evidence, the ſole evidence to the children of men.

8. And as the information which we receive from our ſenſes, does not extend to the *inviſible world*, ſo neither does it

it extend to (what is nearly related thereto) the *eternal world*. In ſpite of all the inſtruction which either the ſight or any of the ſenſes can afford,

> " The vaſt, the unbounded proſpect lies before us,
> But clouds, alas! and darkneſs reſt upon it."

Senſe does not let in one ray of light, to diſcover,

> " The ſecrets of the illimitable deep."

This, the *eternal world*, commences at death, the death of every individual perſon. The moment the breath of man goeth forth, he is an inhabitant of eternity. Juſt then time vaniſhes away, *like as a dream, when one awaketh*. And here again, faith ſupplies the place of ſenſe, and gives us a view of things to come: at once it draws aſide the veil which hangs between mortal and immortal being. Faith diſcovers to us the ſouls of the righteous, immediately received by the holy angels, and carried by thoſe miniſtering ſpirits, into Abraham's boſom: into the delights of paradiſe, the garden of God, where the light of his countenance perpetually ſhines: where he converſes not only with his former relations, friends and fellow-ſoldiers, but with the ſaints of all nations and all ages: with the glorious dead of ancient days: with the noble army of Martyrs, the Apoſtles, the Prophets, the Patriarchs, Abraham, Iſaac, and Jacob. Yea, above all this, he ſhall be with Chriſt, in a manner that could not be, while he remained in the body.

9. It diſcovers likewiſe the ſouls of unholy men; ſeized the moment they depart from the quivering lips, by thoſe miniſters of vengeance, the evil angels, and dragged away to their own place. It is true, this is not the nethermoſt hell: they are not to be tormented there *before the time*; before the end of the world, when every one will receive his juſt re-

compence of reward. Till then they will probably be employed by their bad master, in advancing his infernal kingdom, and in doing all the mischief that lies in their power, to the poor, feeble children of men. But still, wherever they seek rest, they will find none. They carry with them their own hell, in the worm that never dieth: in a consciousness of guilt, and of the wrath of God, which continually drinks up their spirits; in diabolical, infernal tempers, which are essential misery; and in what they cannot shake off, no, not for an hour, any more than they can shake off their own being, that *fearful looking for of fiery indignation, which will devour* God's *adversaries*.

[*To be concluded in our next.*]

A short Account of Mr. JAMES ROGERS.

[Written by Himself.]

SINCE I first began to recommend the great love of God in Christ Jesus to others, I have had many solicitations to give some account of his dealings with my own soul, yet I never could prevail on myself to attempt it till now. But having kept no journal, it cannot be expected that the following pages should contain any thing more than a recital of a few particular circumstances which made the deepest impression upon my memory at the time they occurred. If these, or any of them, are made a blessing to my friends, let them give God the glory.

I was born in the North Riding of Yorkshire, in a large village called *Marsk*, in February 1749. I was put to school early, and taught to read the scriptures from a child; in some parts of which I found singular delight.

The

The Spirit of God began to ſtrive with me when I was about three or four years old. On hearing a paſſing-bell, or ſeeing a corpſe, I was very thoughtful, and would often aſk my parents pertinent queſtions about a future ſtate. On ſeeing lightning, or hearing a loud clap of thunder, my fears were uſually alarmed to a high degree; and the more ſo as an impreſſion always followed me, that it was God ſpeaking from the clouds; and as I generally expected, at theſe times, that he was juſt deſcending to judge the world, I would run to the door to ſee him come! Such ideas as theſe were much increaſed and confirmed by ſeveral dreams, which I had from my infancy, about death, judgment, heaven and hell.

When I was about ten years of age, I dreamed one night, I ſaw fire burſting out of the earth in ſeveral parts; that it raged ſo furiouſly, and ſpread with ſuch rapidity, that in a few ſeconds, the whole globe was but one blaze! I thought I ſaw all the inhabitants of the place where I lived, ſtruck with inexpreſſible conſternation and horror; and eſpecially the bad people (as I called them) whom I had known to curſe and ſwear, and get drunk; with many of my play-fellows, who were accuſtomed to lie, and cheat, and play on the ſabbath: theſe I thought ſet up ſuch dreadful ſhrieks and yells, as were enough to pierce a heart of ſtone. As I looked up, the face of the ſky ſeemed totally overſpread with blackneſs. Inſtantly the forked lightnings began to play, till the heavens were all in one glare, and ſuch loud claps of thunder followed, as I had never heard. The ſun I could ſee no more; but I thought I got a tranſient ſight of the moon, which appeared larger than ever I had ſeen it before, and as red as a huge maſs of blood. The heavens ſeemed all in motion, and were exceedingly agitated; they appeared to work, and heave, and rock from ſide to ſide, till not one ſtar was left remaining: thus was that ſcripture fulfilled, "And the ſtars of heaven fell unto the earth even as a fig-tree caſteth her untimely figs when

ſhe is ſhaken of a mighty wind." The ſky ſeemed next to paſs away, or, (as I remembered to have read) "to be wrapped together as a ſcroll." My favourite paſſage, Daniel vii. ix. x. I now ſaw fulfilled: viz. "And the Ancient of Days did ſit, whoſe garment was white as ſnow, and the hair of his head like the pure wool, his throne was like the fiery flame and his wheels as burning fire: a fiery ſtream iſſued and came forth from before him. Thouſand, thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him. The judgment was ſet and the books were opened."

The thoughts I had about the deplorable ſtate of my guilty neighbours now ſeemed ſwallowed up in a moſt painful anxiety for my own ſafety. I was waiting in expectation of a ſummons to the bar; but deeply conſcious that I was unprepared, was alarmed to ſuch a degree that I awoke.

After recollecting myſelf a little, and finding I was ſtill an inhabitant of this world, my joy was inexpreſſible! Nevertheleſs it had a moſt ſolemn effect upon my mind, and the impreſſion remained for many weeks. How true are thoſe words in the 33d of Job, "God ſpeaketh once, yea twice, yet man perceiveth it not: in a *dream*, in a viſion of the night, when *deep ſleep* falleth upon men, in *ſlumbering* upon the bed; then he openeth the ears of men and ſealeth their inſtruction." From this time I began to feel great deſires to be taught how I might obtain a preparation to meet my Judge with comfort.

On the winter evenings, ſeveral neighbours frequently came to ſit and ſpend an hour in friendly converſation with my father, and oftentimes upon religious ſubjects, according to their light. To theſe I was very attentive, and when my hour for bed came, I would beg hard to ſit a little longer, though I had not courage to urge the chief reaſon which induced me, viz. A deſire to hear what might be ſaid upon thoſe ſubjects.

I remember

I remember one night in particular, many queries were propoſed about ſalvation; none of them thought it poſſible that any certainty could be attained in this life, whether they ſhould be ſaved at laſt or not. But the general opinion was, that our actions would all be weighed in the day of judgment: and if our good deeds over-balanceed our bad ones, we ſhould go to heaven; but if the contrary we ſhould go to hell. But ſome diſſented a little from this, and thought, nay but God was merciful, and had ſent his Son to die for ſinners, and that their beſt way would be to amend their lives, and do all they could, and Chriſt would make up the reſt. One of theſe they all agreed muſt be the way; and to confirm them in this concluſion, one obſerved that the Parſon of the pariſh was exactly of the ſame mind.

I endeavoured to ſatisfy myſelf with theſe determinations, but I could not. It was all alas! left at uncertainty: and this would not do, for one that was daily expecting a call to appear before the Judge of quick and dead.

However I thought, no way was ſo likely to ſucceed, as to ſay my prayers regularly morning and evening, and be as careful as poſſible in refraining from bad words, eſpecially from telling lies, playing on the ſabbath-day, neglecting my book, quarrelling with my ſchool-fellows, doing any thing I was taught to believe was wrong, or keeping company with ſuch wicked boys as led me into the way of ſuch temptations.

At eleven years of age, I was called to bear a ſevere trial, by the death of one of the tendereſt, and deareſt, and beſt of fathers. He had been ſubject for many years to what we call the Heart-Cholic and was often apparently near death. At ſuch times, when every other hope ſeemed to fail, I would get into a corner, fall down upon my knees and there pray and weep and wreſtle with God to ſpare his life, and though I knew not the Lord, yet I often felt a confidence that he heard me, and would grant my requeſt: and when I found it ſo, ſuch gratitude and uncommon ſweetneſs

neſs would reſt upon my mind for many days, as is better felt than expreſſed: however he died at laſt of that diſorder, after a few days illneſs.

For ſome time I was quite inconſolable; and had I been poſſeſſed of the whole world, I would gladly have given it all to have died with him, ſo I had been prepared. But as I knew I was not, I earneſtly begged of my eldeſt brother (then upwards of twenty) to tell me what I muſt do to be ſaved; believing as ſoon as I was ready for heaven, God would certainly take me, which was all I wiſhed for. But alas! I gained no ground, for want (I believe) of proper inſtruction; for as yet the light of the glorious goſpel had not ſhined in that neighbourhood.

[*To be continued.*]

An Account of Mrs. D. B. *who departed this Life, on the 26th of September,* 1781.

MRS. D. B. was deſcended of a family very reſpectable in *Wales*, and religiouſly diſpoſed.

As ſhe grew up, ſhe was regular in her attendance on the worſhip of God, as profeſſed in the eſtabliſhed Church. But it does not appear that ſhe was ever awakened till ſhe was about thirty years old. Soon after this ſhe ſought the Lord in earneſt, but at firſt ſecretly.

In 1753, on account of a conſumptive diſorder, ſhe went from *Wales* to *Bath* and *Briſtol*. Here it was that ſhe heard the *goſpel preached to the poor*; and as ſuch received it. She found great aſſiſtance in her acquaintance with Mr. *C.* and many of God's dear people, who ſpoke to the ſtate of her ſoul, with demonſtration of the Spirit, by whoſe teſtimony ſhe was led to ſeek and find Jeſus.

As

As to the laſt ſtage of her life, little more need be related than ſome of thoſe frequent teſtimonies, which dropt from her lips at various times, during a painful illneſs, of more than four months confinement; an illneſs which ſhe had foreſeen ſhould terminate in her diſſolution. Theſe teſtimonies I ſhall endeavour to give faithfully, and as near as may be in her own words.

On her entrance into this confinement in June laſt, her obſervation was, "In my laſt dangerous ſickneſs (in 1777) I found at times ſo much ſweetneſs, as if I had been laid on the boſom of Jeſus, and was afraid of nothing ſo much as a recovery: but my poverty was not then made known to me, as it is now. In this, though he is no leſs near to me, yet I find myſelf ſo poor and worthleſs, ſo perfectly caſt on him, and ſo without any ſtrength or ſupport, but by naked faith, that no mortal can tell my poverty. Thoſe who are newly awakened cannot even gueſs how it is with me; nor can any one from former experience tell how it will be with him when he comes into my ſituation. All my deſire and prayer is, that I may only ſink down into his ſufferings and death. I know he has many things yet to ſhew me, which I have not yet learned. O when his candle ſhines into the receſſes of the heart, how many things do then appear in their true light, which before we never could have ſuſpected! My dear Lord, do thou come and prove me; try me, and ſeek out the ground of my heart. Look well if there be any way of wickedneſs or deceit in it, which ſtands in the way, and would hinder me from being prepared for thy coming to fetch me home to thyſelf! I want only to be fully reſigned to thy will."

As her longing to go to her Lord was very ardent; ſo her frequent diſappointments in not being taken at ſuch times, when appearances tempted her to believe her hour was come, cauſed ſuch pitiful and tender expoſtulations with Him as very deeply affected thoſe who were preſent.

After

After pauſing a little, ſhe ſaid, "The world and every thing in it, is now paſſed away from me. I cleave to nothing in it: no, not even to my dear children. I only pray for them; for I am diſpenſed as to any further concern about them as to this world, and find all my comfort in reſigning them to the Lord."

During her ſickneſs, ſhe frequently dwelt much on the ſubject of Love, earneſtly preſſing it on thoſe about her, and was herſelf humbled and affectionate in her own ſpirit: but if perchance through pain and reſtleſsneſs, a croſs or impatient word eſcaped her, ſhe haſtened to intreat the Lord, and thoſe whom ſhe thought ſhe had grieved, to pardon her.

And here it muſt be owned to our Lord's praiſe, that he had brought under ſweet ſubjection to his own meek and ſuffering mind, a temper naturally diſpoſed to be haſty.

At ſuch times, when ſhe would pitifully moan with pain, wearineſs and extreme weakneſs, her ſoul would ſeek and find its repoſe in reſignation to his will, ſaying, "O my God, my Saviour, my bleſſed Jeſus! thou doſt all things well! only be very near to help and ſupport me. Finiſh thine own work ſoon and take me. Ah! how is it I muſt yet be continued here ſo long? I fear thou haſt ſomething againſt me which retards the accompliſhment of thy will and work; and detains me here. O ſhew to me what it is! Humble me, and take away my reproach whatever it may be which ſtands in my way!"

"I feel myſelf, ſaid ſhe at another time, ſo entirely unworthy in every reſpect, that I have no words to deſcribe it by. I can go to him in no triumphant way but as a pardoned criminal. If I may but be found waſhed clean in his moſt holy blood, and cloathed in his white robe of righteouſneſs, this is all I want. I live only by his mere patience." Then looking on her domeſtics, and thoſe about her, ſaid, "May God reward you all a thouſand fold for your patience and love towards me: and eſpecially you my dear huſband and children,

children, for all your love and goodneſs, of which I am quite unworthy!"

Here ſhe named each of her children with particular emotion, begging all of them to forgive her whereinſoever ſhe had grieved or offended them. To one of them ſhe added, "Believe me that true religion does not conſiſt in any thing *outward*; but it is a hidden work of God in the heart."

But that which moſt of all occupied her ſoul was the love of that God, who (as ſhe expreſſed it) to redeem her and a loſt world, had ſo devoted himſelf to ſuffering.

"All the bleſſings, ſaid ſhe, which I now enjoy, and ſhall to all eternity, flow to me as the purchaſe of his blood." And then broke out, "My all, my all is purchaſed by thine agonizing love!"

Here it was obſerved, If ſuch ſenſations as theſe can be excited in the heart of a ſinner, walking *here* by faith only, what muſt be thoſe of a departed ſpirit in the immediate viſion of Him, who has thus loved and given himſelf for us? "O, replied ſhe, it will be an ocean of love and gratitude, without a bottom or a ſhore! Were we to be under ſuch ſenſations here, it would be impoſſible for the body to ſurvive them."

Speaking at another time about the ſtate of her ſoul, and her expected diſſolution, ſhe ſaid, "Though at preſent I know nothing in particular by myſelf, which ſhould hinder me to rejoice if Chriſt ſhould call me home this night; yet I am ſure his faithfulneſs will not ſuffer me to be taken till he has ſhewn me wherein there is any obſtruction in my way, and removed it from me. As to every thing elſe, his only will be done."

And here it may be obſerved, that though it appears from hence, that at this time ſhe knew nothing why our Lord ſhould delay his coming, yet by the ſequel, it ſeems owing to that faithfulneſs, and tender jealouſy of God over his own houſe, that ſhe was not to be taken till he had

thoroughly purged the chaff from his own floor, to gather his pure wheat into his garner; and to render the ſoul of this his choſen one, able *to abide the day of his coming.* And ſhe herſelf, notwithſtanding ſhe had no doubt of her acceptance, yet would often lament that all was not yet right.

"What, ſaid ſhe, is this unregenerated ſtuff that is in my way? To be clay reſigned indeed in the potter's hands, this, believe me, is ſooner ſaid than felt. This I now know, ſo as I never did before. O that patience may have its perfect work!"

Inceſſant longings to be delivered from this tabernacle, and to ſee Him, whom unſeen ſhe loved, kept her in a habitual ſtate of prayer and praiſe. When thinking on the moment when ſhe ſhould be fetched home to behold his face, her loving impatience thus broke out, "When, O when wilt thou, my dear, my bleſſed Jeſus come and fetch me to thyſelf? Ah! what a thought is that? But I will wait thy will, and thy time, when the days of my mourning ſhall be ended, and I ſhall be with thee for ever. Meantime I will truſt thee that thou wilt not forſake me: only I pray thee, ſink me ſtill deeper in thy wounds, and let thy agonies be my ſupport."

At another time, ſhe ſaid, "O my precious Saviour, how thankful ſhould I be that thou haſt given me to believe, that all theſe things are working together for thy glory and my good! Thanks be to thee that I believe all that happens to me, is perfectly good and right, and all is juſt as it ſhould be! for it all comes from thy hand. *Theſe light afflictions will only work out for me, a far more exceeding and eternal weight of glory.* But all my prayer is, that thy dear will may have its perfect work in me, and I be fully reſigned to it." Then turning to one preſent, ſhe ſaid, "O how am I kept from looking beyond the preſent hour of diſtreſs! My thoughts are all confined, and as it were locked up, not being

being ſuffered to look any further. What a mercy is this! I receive it as a great comfort beſtowed on me."

I cannot paſs over ſome other of thoſe effuſions ſhe breathed out, at various times, in tender prayer and broken language to her Lord. Theſe were for the moſt part uttered when ſhe was moſt tried by pains and extreme weakneſs.

"Why, O my Jeſus, ſaid ſhe, art thou ſo long in coming to fetch me! Surely thou ſeeſt me not ready. I know there muſt be ſomething in my heart, which is not yet in that order which thou wouldeſt have it; ſome temper or other unſubdued; ſome impatience; ſomething beſt known to thee. O my dear Saviour, Come! Come ſoon! and take it from me! Let me part with every thing diſpleaſing in thy ſight! O for thy tender love and mercies ſake, ſhew it me! Purge it away, and renew me after thy bleſſed image! I am all weakneſs and unworthineſs; but thou art both able and willing to haſten and fulfil thine own work! Thy precious and powerful blood can ſubdue all things unto itſelf. I want nothing but to be made ready for thee; and then, O how gladly would I go to thee this night! How very poor I am, thou knoweſt! but I want to praiſe thee, to do nothing but praiſe thee; for thou haſt been all mercy and goodneſs to me! O help me, you who are about me to praiſe him! to praiſe him with my lateſt breath! O that every thing that hath breath might praiſe thee my Lord!"

Then pauſing awhile, ſhe called to one ſtanding by, and ſaid, "O let your every thought and aim be directed to praiſe him, and be devoted to him. Life is otherwiſe miſery itſelf. Were I to live my days over again, how would I redeem the time I have, alas! too much ſpent without living to his praiſe! I beg you to be very careful to paſs by no conviction, or light he gives you, but to follow it with your whole heart: it may coſt ſomething to fleſh and blood to do ſo; but what of that? You will never repent it. To live to him, is the only life worth living."

[*To be continued.*]

Some Account of the Death of Mr. CHARLES SPEAR, *late of* Kilkenny, *in* Ireland.

ABOUT five months before his death Mr. C.S. had a kernel in his groin, which was cut out by a Surgeon in *Kilkenny*. This was followed by a cancer in that part, which in time ate his thigh away, and part of his belly. However, though his pain (as he expreſſed it) was as if a red hot bar of iron lay on his fleſh, he was perfectly reſigned to the will of God, and rejoiced with joy unſpeakable and full of glory.

December 24, 1786, (the night before he died) he lay about twenty minutes quite dead to all appearance: upon which his wife cried to God, to let him come back, and ſpeak to her once more. In a ſhort time he revived and was able to ſpeak. On her aſking him, Is Chriſt precious to you? he anſwered, "Chriſt is preſent with me! and Chriſt is precious to me! God is love! God is love! yea, everlaſting love!" On his deſiring her to be reſigned, ſhe aſked him, Are you reſigned? "O yes, ſaid he, I am fully reſigned to my Lord's will!" Preſently after he ſaid, "Ha! I ſee the land! I hear the joyful bells ringing! O the joyful ſound!" He then begged his mother to prepare to follow him, and exhorted his brother to repent. He then cried out, "O death, where is thy ſting, and where thy victory boaſting grave!" After this he prayed for the family, and for the proſperity of Zion; and having laid his hand on his wife's ſhoulder prayed, "May Abraham's God and *mine*" bleſs you!"

After this he requeſted a few minutes to meditate; having done this, he looked up, and with inexpreſſible joy cried out, three times, "The hour is come! The hour is come! The hour is come!" Yes, ſaid his wife, the happy hour! to which he anſwered, "The happy hour indeed!" Then breaking out in a moſt triumphant manner, ſaid, "Glory be

to

to God in the higheſt! On earth peace! Good-will towards men! Chriſt is King! Chriſt is my rock! Chriſt is mine, and I am his for ever!" after which he lay quiet about five minutes, and then fell aſleep in Jeſus. M. J.

A ſhort Account of Mr. SIMON PARSONS; *in a Letter to the Rev.* J. WESLEY.

Rev. Sir,

IN reading your Magazines I am often refreſhed in my ſoul; more particularly in reading the accounts of ſome of the people of God: and it muſt be matter of joy to all that love our Lord to hear that he is ſtill bringing in loſt ſinners.

A few months ago I was acquainted with a young man who died of a decline. His mother dying, exceeding happy, about three years before, he was convinced that a great change muſt be paſſed upon him alſo, before he could leave the body with comfort. Some months before he died, being viſited by ſeveral Chriſtian friends, he was greatly alarmed, and cried to God mightily to have mercy on him, and was determined not to let him go until he anſwered him.

About a fortnight before he died I aſked him how it was between God and his ſoul? He ſaid, "I am happy, and ſee Jeſus Chriſt evidently crucified and ſlain before my eyes; and find my guilt is all removed, therefore I long to depart and be with Him, which is far better." But though he was very happy all the day, yet if he fell aſleep he ſometimes awoke in a fright, and cried out, "I have loſt my God!" On this he would cry unto God until he had found a ſenſe of his favour again.

The day that he died, I and ſeveral friends were with him. On my aſking him if Chriſt was precious to him? He ſaid, "He is; and I can ſee him, look where I will!" At the ſame

ſame time his eyes were ſo fixed on that dear object, that he did not care to look at any other.

His brother ſitting on another bed which was in the room, he ſaid, "The place where you ſit is covered with angels!" On my aſking him again if he was happy? he ſaid, "Uncle, if I had but ſtrength to ſpeak, what could I tell you of! I never knew ſuch happineſs before!" And indeed his very looks declared this; for his face ſhined in ſuch a manner as was truly aſtoniſhing! while the room ſeemed ſo ſacred that it ſeemed as if ſome of the heavenly inhabitants were there indeed! Thus full of love and tranſport he continued awhile, and then departed without a ſigh or a groan.

Saliſbury, Feb. 28, 1789.

WILLIAM CARTER.

An Account of Miſs C. B: *a young Lady about Eighteen Years of Age.*

FOR three or four years before her death, though ſhe had an opportunity of hearing the pure word of God, it made little or no impreſſion on her; for not being guilty of the vices of the age, ſhe thought ſhe had nothing to repent of, till the Lord layed his hand upon her, by throwing her into a deep conſumption.

Preſently after ſhe was ſeized her father and mother believed that ſhe would not recover; therefore they called on the Lord to convince her of her wants, to give her true repentance, and to fill her with a ſenſe of his love. For ſix or ſeven months before her death, ſhe applied herſelf to reading and private prayer: ſo that there was cauſe to hope that the Lord was beginning a work in her ſoul, though ſhe kept it as ſecret as ſhe could.

One evening as a few of us were ſpeaking of the impoſſibility of being ſaved without repentance, faith and holineſs,

and

and that we muſt come to the Lord Jeſus, caſting away our own righteouſneſs, and call upon him for mercy; ſhe ſeemed to be ſo affected, that after prayer ſhe went to her room and wept bitterly. A few days after, her father ſeeing her ſit with her head in her lap, and a book lying on a chair before her, went and ſaid, My dear, I ſee your diſorder is coming heavy upon you; you have need to be buſy with God. On hearing this ſhe wept bitterly, and ſaid ſhe was grieved that ſhe could not read as formerly. To this he anſwered, My dear, a willing mind is accepted with God: call upon him, and he will love and comfort you. For three or four days after this ſhe ſeemed to be very earneſt in praying for mercy, and in deſiring others to pray for her.

As her death was daily expected, ſhe was aſked if the Miniſter ſhould be ſent for to give her the ſacrament? to which ſhe very readily conſented. After the ſacrament had been adminiſtered to her, ſhe praiſed her dear Redeemer; and told of his goodneſs to her in her great diſtreſs.

As there were many people in the room expecting her death, ſhe earneſtly exhorted them to turn to the Lord by ſpeedy repentance: telling them of his unbounded mercy to her, in delivering her from the puniſhment her ſins had deſerved: and thus ſhe continued praiſing the Lord and telling of his goodneſs for near an hour, while the room was filled with cries and tears. Notwithſtanding moſt of thoſe who were preſent were ſtrangers to inward religion, one ſaid in her hearing, it was aſtoniſhing that ſuch words ſhould come from ſo young a creature, who had ſo few ſins to anſwer for. On one ſaying we are all ſinners by nature, ſhe anſwered, "It is very true, and without repentance there is no remiſſion; but bleſſed be God he has given me that repentance!"

It is obſervable that though ſhe expected to die that night, yet the Lord ſaw good to ſpare her ſixteen days and nights longer.

The morning after receiving the ſacrament (being the Lord's day) many came to ſee her: expecting ſhe was either dead,

dead, or elſe dying. After praiſing the Lord for his goodneſs and mercy to her, ſhe fell into a ſlumber for about an hour; and was heard to whiſper, "My dear Lord Jeſus! My bleſſed Saviour!" While ſhe thus ſlumbered an old acquaintance came in, and opening the curtains, leaned over her and fell a weeping. On waking, and ſeeing who it was, ſhe wept alſo. After a little ſhe ſaid, "O my deareſt Lord! my merciful and loving Saviour! my only Saviour and Redeemer! how ſhall I praiſe thee for thy love and kindneſs in coming to me, and telling me that all my ſins are forgiven! for I know thou haſt forgiven them; I am *ſure* of it." After a little time ſhe ſaid, "O! I am ſorry that I was awaked out of my laſt ſleep: O it was a comfortable ſleep to me! I cannot tell you what I ſaw and felt!" To ſome young women preſent ſhe ſaid, "If you could but feel what I do, you would never more offend the Lord! Indeed I am happier than any of you all! I would not change places with any of you! Don't think it ſtrange; for the Lord is mine and I am his! I know that he loves me, and that I love him! and therefore I would not offend him more for all the world." Preſently after ſhe ſaid, "Lord, when will my change come! I now long for it! happy change to be delivered from this troubleſome evil world! and to be ſinging the praiſes of my Redeemer world without end! I was afraid of death, and would willingly have put it off: but now, bleſſed be God! I am ready for it! I long for it! I am not afraid to die! Welcome death, come when thou wilt!" At times ſhe would ſay, "Lord, my afflictions are great; but thy love to me is greater! Give me patience, and inflict what thou wilt!" After the people were gone ſhe expreſſed her grief to thoſe who attended her at being diſturbed out of her ſleep, ſaying, "O the ſights I ſaw! O what joy I have ſeen and felt! My pain was all taken away; and though I was on earth I thought I was in heaven!"

[*To be concluded in our next.*]

An

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

SECT. V.

The similar Operations of Plants and Animals.

[*Continued from page* 306.]

AND as I can hardly determine this truth, with regard to my own nature, so when I see creatures round about me of the very same species with myself, I justly infer the same truth concerning them also: I conclude with assurance, that they are not mere engines, but have such reasonable and immortal spirits in them, as I find in myself. It is this inference of similar and equal causes from similar and equal effects that makes a great part of the science of mankind.

Besides, I daily hear men discoursing with me on any subject, and giving as regular and reasonable answers to my enquiries, as I do to theirs; I feel within myself, it is impossible for me to do this without thinking, without the careful exercise of my intellectual and reasoning faculties, superior to all the powers of mechanism; and thence I infer, it is as impossible for them to practise the same discourse or conversation, without the powers of a rational and intelligent spirit, which in its own nature is neither material nor mortal.

Let the question therefore which relates to brute creatures be determined to any side, it does not at all affect the nature, the reason, or the religion of mankind. It is beyond all doubt, that man is a creature which has an intelligent mind to govern the machine of his body; that man has knowledge, and judgment, and free choice: and unless he approve his conduct to the eyes of his Creator and his Judge, in this state of mortality

and trial, he expoſes himſelf to the juſt vengeance of God in his future and immortal ſtate.

It is certain, that the All-wiſe and All-righteous Governor of intelligent creatures, will not appoint the very ſame fate and period to the pious and the profane; neither his wiſdom, his equity, nor his goodneſs, will ſuffer him to deal out the ſame bleſſings and the ſame events in every ſtate of exiſtence, to thoſe who have loved him with all their ſouls, and thoſe who have hated and blaſphemed his name. It is the glory and the intereſt of the Supreme Ruler of the univerſe, to make a conſpicuous and awful diſtinction in one world or another, between thoſe who have endeavoured to ſerve him, and to render his majeſty honourable among men, and thoſe who have impiouſly abuſed all his favours, ridiculed his thunder, and robbed him of his choiceſt honours. But if philoſophy ſhould fail us here, if it were poſſible for creatures of ſuch different characters to have nothing in their own natures which was immortal, yet it is a very reaſonable thing that the great Judge of all ſhould prolong their beings beyond this mortal ſtate, that the ſons of vice might not go triumphant off the ſtage of exiſtence, and that the men of virtue might not be always oppreſſed, nor come to a period of their being, without ſome teſtimony of the approbation of the God that made them.

[*To be continued.*]

An extract from a treatiſe called, The REFINED COURTIER.

[*Continued from page* 308.]

Of the MODERATION *of the* TONGUE.

ANARCHARSIS being aſked what was the beſt and the worſt member, anſwered the Tongue. It is the main inſtrument of good and bad; and though it be but a little engine,

engine, yet it is able (if not prudently managed) to diſcompoſe the ſweeteſt harmony, to diſorder the frame of government, and to ſet the whole fabric of the world on fire; therefore it was ſaid by *Plutarch*, that they who are well inſtituted, are taught firſt to be ſilent, and afterwards to ſpeak to good purpoſes. It is not expedient to fill our diſcourſes with private ſtories of the misfortunes, and ſharp cenſures of the perſons and actions of other men; (notwithſtanding that many are apt to liſten attentively to them, and to rejoice at the calamities of thoſe they envied) for no diſcreet ſober perſon can value the acquaintance of him who is uncharitable and ſevere, becauſe he believes that he will report the very ſame things or worſe of him behind his back. It is an unworthy practice to be a tale-bearer, and to ſtrike at any ones good name, either directly or with an oblique blow. A detractor takes a ſecret revenge on virtue, and deſtroys the guiltleſs, roots up love, and undermines the reputation when he ſeems to build it higher. Some have a perfidious trick to ruin a man by commendations, to praiſe for ſmall things, that they may diſparage ſucceſsfully for greater. But it is extreme baſeneſs thus to lift a man up merely that his fall may be the heavier, and to advance him to the top of a pinnacle with deſign to throw him headlong down. Some again never ſpeak well of any, but, like the looking-glaſſes in the temple at *Smyrna*, repreſent the faireſt and beſt-featured face as exceeding ugly and deformed. It is an evident teſtimony of want of breeding, as well as ſobriety, to declaim bitterly for a trifle, and to reproach almoſt every one we come near, and he who does ſo (as the man in the comedy told his ſcolding wife) is more like a dog than a virtuous and civil perſon.

Some have an itch to oppoſe almoſt every thing that is aſſerted, and mightily affect to diſpute of difficult and unneceſſary caſes, obſerving no difference of time or company. But this is one of the moſt ridiculous follies in the world, and proves that they are little acquainted with the temper and

conſtitution of mankind; for all are deſirous to win the prize, and none can endure to be baffled, and triumphed over. Beſides that to contradict upon all occaſions, is an argument of a perverſe and peeviſh humour. He then that would be acceptable and obliging in his converſation, muſt carefully abſtain from ſuch expreſſions as theſe: Sir, what you ſay is not true: I am certain the matter is quite otherwiſe than you relate it: you utterly miſtake yourſelf: you do not at all underſtand what you ſpeak. Nor is it convenient to lay wagers at every turn (for they frequently beget quarrels, and contribute nothing towards the ſolution of the doubt) but rather, if the buſineſs be of no great moment, to yield to the affirmations of other men; for it commonly happens that he who gets the better in a frivolous queſtion, loſes a dear friend, and expoſes himſelf to ſeveral grand inconveniences, and becomes ſo odious that few care to aſſociate with him. But if you are called, by a fair opportunity to diſpute, be ſtudious to manage your diſcourſe ingeniouſly, and to ſweeten it with gentleneſs and moderation; do not ſet upon your opponent with a fierce appetite as if you meant to devour him at a mouthful, and were eagerly ambitious to ſilence and overthrow him; but if you perceive him to grow warm and angry, endeavour to aſſuage his paroxiſm, with ſoft drops; for a hot iron muſt not be put into the fire, but into water. None can be conſtrained to relinquiſh his own opinions, nor is it equal to make your apprehenſion the meaſure of anothers. And if you do, but ſeriouſly conſider how cloſely the generality of men are wedded to their own conceptions, and how fondly they dote upon the brats of their own fancy, and how unwilling they are to be accounted ignorant, and withal how uncomely a thing it is to contend earneſtly about a trifle, and what a diſturbance it is to the company; you will be extremely cautious how you engage in a verbal combat: and yet ſo fooliſh are ſome, that they wonderfully pleaſe themſelves in ſuch conqueſts.

Others

Others are exceeding ſolicitous to pull a mote out of their neighbours eye, and in the mean time regard not the beam that is in their own; they take great pains to root up the tares in the next field, but ſuffer briers and nettles, and all ſorts of weeds to grow and proſper in that which peculiarly belongs to them; that is, they are ſevere in correcting the light faults of others, when they themſelves are guilty of ſuch as more deſerve to be reproved. And to be near theſe cannot chuſe but to be unpleaſant; for every one loves his liberty, and hates to be roughly dealt with, and magiſterially impoſed upon; for this temper becomes parents and ſchoolmaſters better than companions.

[*To be continued.*]

An extract from a volume entitled, A Review of Dr. PRIESTLEY'S *Doctrine of Philoſophical Neceſſity.*

Whether Liberty be eſſential to practical Virtue; and of moral and practical Neceſſity.

[*Continued from page* 312.]

HOW can it be expected that we ſhould know more of the ſubject called ſpirit than its properties, that is to ſay, how can we know more than that it is a thinking, willing, ſelf-determining, free-acting, &c. ſubſtance: all we know of body is that it exiſts, becauſe theſe properties or modes appear, which we argue cannot exiſt without a ſubject; and are not the latter properties of what we call ſpirit, which properties cannot more exiſt than the other, without a ſubject? We therefore know as much of one as the other. Accordingly, very learned men have denied the exiſtence of each. Dr. Berkley, Biſhop of Cloyne, has denied the exiſtence of body, and endeavoured to demonſtrate

demonſtrate the impoſſibility of its exiſtence. Dr. Prieſtley has denied the exiſtence of ſpirit, (at leaſt in man) and endeavoured to demonſtrate its non-exiſtence. If we believe both theſe learned Gentlemen, then there is neither body nor ſpirit on this earth, nor even earth itſelf, and conſequently no exiſtence at all that we have yet a name for, or of which we have any idea whatever. Deſcartes ſays, *corgito ergo ſum*, I think, therefore I am; and indeed I really believe no man will ever be brought to believe that he is not, or exiſts not. Therefore either Dr. Berkley or Dr. Prieſtley, or both of them, muſt be wrong, and I muſt confeſs that I have motives or inducements to believe Dr. Berkley's doctrine rather than Dr. Prieſtley's; becauſe as Deſcartes argues, we are as certain of ſomething within us that thinks, wills, &c. as we are of our own exiſtence. Whereas Dr. Berkley argues, that there is at leaſt a poſſibility of the thinking ſubject having falſe and deluſive ideas of ſolidity, reſiſtance, &c. It is poſſible all this, I ſay, may be a deception, and the more ſo, becauſe we find our ſenſes ſo often deceive us. But in this we never can be deceived, *that we think*, unleſs we be alſo deceived in our exiſtence. In ſhort, we know nothing of any other power we poſſeſs and enjoy, whether it be the power of ſeeing, hearing, walking, thinking, or any other, but what we know from our own conſciouſneſs and experience, in the ſame manner that we know we poſſeſs or enjoy this ſelf-determining power. Nor can we uſe any means that I know of, to demonſtrate our enjoyment of any ſuch powers, but what will hold equally good to demonſtrate our ſelf-determining power likewiſe. For inſtance, to convince a man that I enjoy two powers, ſuppoſe one the power of walking, the other the power of ſelf-determination. I firſt aſſure him that I plainly perceive and am inwardly conſcious that I have ſuch powers, and my conſtant experience confirms the ſame; as a farther demonſtration to him that I enjoy the power of walking, I would riſe up and walk; and to demonſtrate the power of ſelf-determining, out

of

of two or more things equally within my reach, I would determine to take that one, which appears to be the leaſt eligible to him and alſo to me. I do not know what elſe can be ſaid or done, to demonſtrate me to enjoy the two powers before-mentioned, or indeed any other power whatever. But it may ſtill be urged, that though I determine to take the leſs eligible, yet I have a motive for ſuch determination, which in this caſe is, that I may ſhew that I have a power ſo to do; and therefore my determination was neceſſarily influenced by the motive, and I have no power of ſelf-determination at all. But let us apply the ſame method of reaſoning to the other power of walking. Though I walk, I have a motive for ſuch walking, which is that I may ſhew that I have a power ſo to do; and therefore my walking was neceſſarily influenced by the motive, and I have no power of walking at all. Two ſtrange concluſions! equally inconſiſtent! And yet upon the firſt Dr. Prieſtley's doctrine ſeems to be almoſt wholly founded.

[*To be continued.*]

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *Explained, and Vindicated.*

[By Thomas Taylor, A. M.]

CHAP. I.

St. Paul's parallel of Adam and Jeſus Chriſt.

[*Continued from page* 320.]

THUS the great motive of love to God and our Saviour is loſt: and for the ſame reaſon, our fears of his wrath and diſpleaſure vaniſh, and ſin will not appear ſo deformed and deſtructive an evil as has been imagined. For if God himſelf conceives no ſuch indignation againſt ſin, but profeſſes himſelf

ready

ready to forgive it as eaſily as it ſhall be aſked: if neither the eſſential purity of his nature, nor the honour of his laws, demand any ſatisfaction to offended juſtice: if the enmity is only on the ſinners ſide, whileſt God intreats and importunes the world by his Ambaſſadors of peace, to be reconciled to him, what reaſon has man to fear any effects of his diſpleaſure? Nay if it be inconſiſtent with his goodneſs to provide eternal puniſhments for temporary ſinners, what bridle is there left to contain men in their duties? unleſs it be a native propenſion to virtue, which (it is feared) would be found in very few; eſpecially conſidering what ſlender attractives there would be on the ſide of virtue, what poor encouragement to a righteous life, when we find our Saviour himſelf, to ſhew God's way of dealing with his moſt zealous worſhippers, perſecuted, afflicted, tormented, from his cradle to his grave.

Now the firſt principle of all that miſchief and confuſion, that has been thrown upon the face of religion, that has troubled the order and œconomy of our ſalvation, and unravelled the whole deſign of the Bible, from the beginning to the end, is the natural pride of man's mind. The ſtubbornneſs which will make reaſon a competent decider, and a ſupreme judge of all the truths revealed by God: ſo that faith ſhall proceed no farther than conducted by this light, even in the moſt myſterious points of the chriſtian doctrine. Thus becauſe the incarnation of the Son of God, is not comprehenſible by reaſon, it ſhall be rejected as an impoſſibility. And the divine ſatisfaction, and whatever elſe depends upon this truth, will fall under the neceſſity of the ſame fate: and the whole Bible ſhall be interpreted anew, or rather cruciated and diſtorted, to ſpeak the ſenſe of imaginative men.

Hence the great founder and patron of this new ſcheme, has boldly declared, that the reaſon why they believe the doctrine of the goſpel true, is not barely becauſe God hath ſaid it, but they believe certainly that God hath ſaid it, becauſe they know it to be true. Which aſſertion bears ſo hard upon the divine veracity,

veracity, and presumes so much on the infallibility of human reason, that it makes way for the denial of most of the articles of our faith. If they must stay to consult the oracle of reason before they assent to a revealed doctrine, it is a question whether such truths as the creation of the world out of nothing, the destruction of the earth at the last day, and the resurrection of the dead, can find credit enough to maintain themselves to their own opinion; for certainly upon enquiry, reason will be found to have little to say for the proof of these important verities: and no doubt that of eternal torment has of late found no better quarter, because it was condemned at this their tribunal.

It is upon the same bottom, that the Atheist denies all religion, and the Deist will stand to none revealed, because they seem to bind and restrain their extravagant laws, to their corrupt and ungoverned appetites, which their reason would fain persuade them, belonged to primitive and original nature. But St. *Paul* teaches us that there is a vast difference between the things taught by the wisdom of man, and by the Holy Ghost: *for the things of the Spirit of God are foolishness* to the natural man, *neither can he know them because they are spiritually discerned.*

It is not therefore the external evidence we have for the truth of a revealed doctrine, but by the authority of revelation founded on the divine veracity which ought to be the measure and standard of our faith concerning it; the force whereof in matters of belief, is equal to that of any infallible conclusion from the most demonstrative principles of science; it being the same God who speaks by our reason in the one case, and by his manifested word in the other? So that we might as well resist the full light and conviction that result from the self evident principles of our own minds, as dispute any proposition after *God has said it.*

[*To be continued.*]

An extract from a Course of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

It is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

[*Continued from page* 324.]

HE thus perhaps dies in an extasy of joy too great for his enfeebled frame, and goes at once from the view to the enjoyment of happiness. He then enters that pleasingly awful assembly of all the souls, that from the beginning of the world to the present moment have acted upon the intentions of their Maker, and have gained the happiness which he had provided for them. He feels a transport of joy shooting across his soul, to find himself safely landed on the happy shore of eternity. He receives their congratulations with increased joy. And he enters immediately into all their bliss.

And that bliss consists, as we have reason to think, in reviewing their past lives, retracing the ways of God's providence in them, and forming thence more enlarged notions of the manner of God's proceedings with his creatures; in conversing with each other, and in presenting prayers and praises to Him for the past and for the future.

Thus employed, the late stranger from earth must feel a new spirit of joy springing up in his soul. He looks back upon the course which he so lately ran in the world. He marks particularly those important days of his life, in which he first began to be truly religious, and so made his choice for a happy eternity. These he reviews with a peculiar kind of satisfaction, as the great, the illustrious birth-days of his being, as the days

from

from which he dates all his happineſs, as the time that was big with all the glories of eternity. And he enjoys a double pleaſure from the conſideration, that through ſo many ſnares from without, and amidſt ſo many temptations from within, he has won his way at laſt; and in a conteſt, which was for no leſs than eternity, in which thouſands are dreadfully failing every day, he has been finally victorious.

He ſpeaks his joy probably to ſome of the ſpirits about him. They tell him theirs. And they all join to admire the wiſdom and goodneſs of God, in conducting his creatures ſafely through all the mazes of life, and leading them gradually through obedience to glory. They lament and wonder, that ſo many of their brother-ſpirits upon earth ſhould ſtill overturn every ſcheme of wiſdom, and ſtill defeat every purpoſe of goodneſs, for their ſalvation; and, while they are ſearching for happineſs, ſhould be plainly bent upon deſtruction, and deſperately ruſhing into ruin. And with a rapture of pleaſure they congratulate each other, that *they* were bleſſed with a juſt ſenſe of things, that *they* had the grace to follow it, and that *they* have been led by it to the heights of paradiſe.

In theſe moments of congratulation, how little muſt all thoſe troubles and ſelf-denials appear, which we meet with in a religious life! Thoſe troubles, which once afflicted the heart of a young beginner in religion, when he found himſelf ridiculed by ſinners, ſhunned by thoſe who had juſt religion enough not to dare to be ſingular, and branded for a hypocrite by both; theſe muſt now appear totally inſignificant to the triumphing ſoul. And thoſe ſelf-denials which we are obliged to exerciſe in refraining from every unfair, though alluring, temptation of intereſt, and in reigning-in the ſtrongeſt and moſt violent paſſions of our nature; all theſe, the mere "afflictions of a moment," appear to be nothing now in compariſon with "that exceeding and eternal weight of glory," of which they are receiving a part in this the firſt ſtage of their reward.

The ſoul, that ſo lately came from earth, now finds herſelf in that ſituation, for which ſhe was always deſigned by God. No doubts hang upon her ſpirits. No fears mingle with her pleaſures. And ſhe reſigns herſelf up to the full enjoyment of them, without check and without apprehenſion. They are not the periſhing ſatisfactions of a moment. No! They are to be as eternal as herſelf. They are not the poor joys of earth, calculated only to gratify the body, and unworthy of an immortal ſpirit. No! They are as ſpiritual as her own nature. They are the high-raiſed joys of paradiſe. They are the highly reliſhing foretaſte of heaven, and form the beginning of that wonderful period in our hiſtory, when we ſhall go on riſing in goodneſs, and aſcending in happineſs, approaching nearer and nearer to God, and becoming more and more like to him, throughout the long ſucceſſions of eternity.

Such then are the joys, that are now ſet before you. Such is the happineſs which you have in your power to obtain. And oh! remember, that it is *yet* in your power, and that the hour will ſoon come when it will be no longer ſo. You may *yet* be happy for ever. But perhaps to-morrow ye cannot. Oh, think of this, and reſolve to become religious to-day. Thoſe bleſſed ſpirits, which were once on earth and are now in paradiſe, are all earneſtly wiſhing you to reſolve upon this, and could they be allowed, would all come from their ſeats of joy to exhort you to do ſo. Oh, hear *them* calling to you by every tender tie, to triſle no longer about religion, but to ſeize the preſent moment, and to be as happy as they are. They are ſome of them, no doubt, your particular friends, they are ſome of them your deareſt relations. The father calls to his children, and the child to its parents; ſiſters call to brothers, and brothers to ſiſters; wives call to their huſbands, and huſbands to their wives: they all call from eternity to you, to be religious in life, and ſo to be bleſſed afterwards. They want your company, to add even to the happineſs of paradiſe. For their ſakes, as well as your own, they beſeech you to bethink

bethink yourſelves, while ye have time for thinking, and to make your deciſive choice for heaven immediately. Their ſouls yearn with more than mortal tenderneſs towards you. They feel a generous concern for you, ſuperior to what they felt on earth. Their thoughts are frequently flying back with a meltingneſs of affection to you, and are hovering (as it were) about the objects of their deareſt regards on earth. They are infinitely deſirous of your happineſs. They long to ſee you among them. And they would ſpring forward with rapturous exultation, to greet you on your arrival there.

[*To be continued.*]

An Extract from the Rev. Mr. EASTERBROOK'S *Account of* GEORGE LUKINS.

[*Concluded from page* 327.]

9. MY next evidence is a paper in my poſſeſſion, ſigned Mary Paddon, and dated Wrington, July 28, 1788.

"George Lukins was of a reſpectable family, who were pious people, and lived in credit in the pariſh of Yatton. I was perfectly acquainted with the family, and with him from his birth, and I do teſtify, that his conduct was agreeably to piety. About ſeventeen years ago, or more, he was at my houſe, and he had thoſe fits, and juſt before we expected the fit to come on, I gave him my advice to ſtrive all that he poſſibly could againſt it, and gave him the Country Pariſhioner (a pious good book) to read; and while reading, the book flew out of his hand, about a yard and a half diſtance. I made him take it up, and checked him for ſo doing; he then read it, and it flew away as before. I then ſeemed more diſpleaſed than before, and made him take it up again. I thought he could have

have avoided its being thrown away, and I therefore went to him, and held one part of the book, and he held the other. I held it with all my might, and thought it ſhould not go again, but it was forced out of both our hands, at about the ſame diſtance as before. I was very much ſurprized, ſo that I was obliged to quit the place, and retired to the garden to recover myſelf.

MARY PADDON."

Taken from her own lips, in the preſence of her huſband, who alſo well knows George Lukins at Wrighton. July 28, 1788, by William Hunt.

10. My next teſtimony is a letter from Mr. Joſeph Cole, to Mr. Weſtcote in Redclift-Street, dated London, Auguſt 8, 1788.

"My dear friend,

"According to my promiſe, and your requeſt, I this morning went to St. George's Hoſpital, to inſpect the regiſter concerning George Lukins. I found it exactly anſwering the account he gave me: he came into the hoſpital on the 3d of May 1775, and was diſcharged the 8th of October as incurable. On my enquiring after the nurſes, I found one was dead, but Nurſe Thompſon was yet alive. A gentleman attended me to find her, and we ſucceeded. As ſoon as we mentioned the name of Lukins, ſhe remembered his caſe, and declared he was oft times ſeized with fits, which required two people to hold him, and was ſurpriſed to hear he was yet alive. The gentleman was ſatisfied, and ſo is

Your affectionate,

J. COLE."

I now produce the teſtimonies of ſome of the gentlemen who ſaw him in his fits, after he came to Briſtol, and before

the

the 13th of June. And of these I shall mention Mr. Henry Durbin, of Redclift-street, who hath been in the practice of physic for fifty years: the Rev. Dr. Robins, Precentor of the Cathedral: the Rev. Mr. William Wait, and Mr. Thomas Mills, bookseller in Wine-street. These four gentlemen are clearly of opinion, that George Lukins was afflicted with some horrible malady, and that many of the symptoms they discovered, could not have been produced merely by his own will and powers.

12. I lastly produce the testimonies of some credible witnesses, who have seen him within a few weeks after the 13th of June; and of these I shall name the Rev. Mr. Symes, rector of St. Werburgh's; Mr. William Pine, printer, in Wine-street; Mrs. Champion and Mrs. Dimsdale, upon St. Michael's-hill; Mrs. Cook, of Cathay; Edward Fisher, Esq; of Compton Greenfield; the Rev. Mr. Beale, rector of Bengworth; Mr. William Day, junr. in Bridge-street; Mr. Lard, rope-maker in Bedminster; and Mr. Guyre, umbrella-maker, in Bedminster; all of whom discovered great weaknesses in his frame and various nervous symptoms, such as might be reasonably expected to have followed from some very terrible disorder.

To conclude. Nothing would afford me greater pleasure, than to contribute to unite all contending parties, and to bring into the bands of lasting friendship those Goliaths in battle, S. N. Justitiæ Vindex, W. H. R. Amicus, Anti-fanatic, and all the other combatants, which have appeared upon this occasion. I freely own, that I owe none of them any thing but undissembled love, and that they have all my best wishes for time and eternity.

J. E.

Bristol, Sept. 29, 1788.

The SUFFERINGS *of* THECLA: *which happened about the year 67.*

[Tranſlated from a Greek Fragment.]

[*Continued from page* 271.]

PAUL had fled in the mean time with Oneſiphorus and his family to a tomb which lay in the way between Iconium and Daphne, and they continued faſting many days. Then ſending forth one of the children to buy bread, he found Thecla in the way ſeeking for Paul.

When Thecla was come to the tomb ſhe found Paul praying, and ſhe cried out "O Almighty Lord, Creator of heaven and earth, Father of thy holy and well-beloved Son Jeſus Chriſt, I bleſs thee that thou haſt delivered me from the fire, and given me again to ſee thy ſervant Paul." And Paul anſwered, "O God that ſearcheſt the heart, Father of our Lord Jeſus Chriſt, I thank thee that thou haſt heard me."

And breaking bread they refreſhed themſelves in all the holy works of Chriſt. And Thecla ſaid unto Paul, I will follow thee whitherſoever thou goeſt. But he replied, the days are evil—and thou art a beautiful woman,—but patiently wait, and thou ſhalt receive the gift of Chriſt.

Having ſent Oneſiphorus and his family to their own houſe, he took Thecla, and departed towards Antioch. There Alexander, a man of great power in the city, ſaw and would have offered violence to her. But ſhe cried out, diſhonour not the handmaid of the Lord, and having repulſed him put him to great ſhame. Being filled with indignation, he brought her before the Governor, who being bribed, condemned her to be caſt to the wild beaſts.

Thecla

Thecla earneſtly entreated the Governor that her innocence might be preſerved in ſafety, till ſhe was brought forth to execution. When the Governor had demanded with whom ſhe might be entruſted? Tryphæna, a woman of great wealth in the city, whoſe only daughter had lately died, made requeſt to have the charge of her.

On the day when ſhe was brought forth to the ampitheatre, they call her to a very fierce lioneſs. But when Thecla walked up to the lioneſs, the ſavage beaſt received her with a kind of reverence, and offered no violence to her, but came and gently licked her feet.

The people ſeeing this, vehemently cried out, appealing to God, and condemning the unrighteous ſentence. And Tryphæna again took the charge of her till the morrow.

When the morning aroſe, Alexander came to the houſe of Tryphæna, to demand Thecla. Tryphæna taking her by the hand led her forth ſaying, I conducted Faleonella to the tomb; and now I lead Thecla to the wild beaſts. Thecla hearing this wept and prayed, "O Lord God in whom I have truſted, reward Tryphæna for her compaſſion towards me thy ſervant!"

On her entering, there was a tumultuous noiſe in the theatre, the roaring of the wild beaſts, the clamours of the people, and the lamentations of the women condemning the unrighteous ſentence.

[*To be concluded in our next.*]

An Extract from the Succeſs of two DANISH MISSIONARIES, *to the* East-Indies: *in ſeveral Letters to their Correſpondents.*

LETTER I.

An Account of their Voyage from Denmark *to the* Cape *of* Good-Hope.

Gentlemen,

THE further we find ourſelves removed from you, by the Providence of God, the more fervent and ſincere grows

our love and affection to you; being aſſured, that as we remember you both before God, and in our daily converſation, to our mutual joy and comfort; ſo you, according to your wonted love, will be no leſs mindful of us, and conſequently will gladly receive ſome account of our preſent circumſtances. Seeing then we are, by the favour of God, ſafely arrived in this long wiſhed for harbour, we thought it our duty to ſend you the firſt news of our ſurpriſing preſervation and happy voyage to theſe parts.

The 29th of November 1705, we embarked in a ſhip called The Princeſs Sophia Hedwigh. The 30th we ſet ſail, and arrived the night following at *Helſingoehr*. Here a mariner of our ſhip tumbling down from the main-maſt, miſerably broke his neck; and another falling into the ſea, was narrowly caught by the hair of his head, and ſaved from drowning. The wind being contrary, we could not move hence till the 4th of December; on the 6th inſtant we reached, in ſtormy weather, a *Swediſh* harbour, not far from *Gottenbourgh*. Here we lay wind-bound for eight days. The 14th we ſailed again, and came the next day into the North Sea. The 16th we left *Norway* on the right, and *Hitland* on the left; near which a boy, dead of the ſmall-pox, was from the ſide of our ſhip, buried in the wide ſea. The 22d, we ſailed by the Weſtern Iſlands, called *Orcades*. After this we left *England* and *Ireland* on the left hand. The 27th, we entered the *Spaniſh* ſeas. The ſight we had of the marvellous works of God, did not a little cheer up our ſpirits. And the more the ſtorms broke in upon us, the more increaſed was the joy of our hearts, and the praiſe of God in our mouths; ſeeing we had ſuch a Lord for our Father, whom we daily approached.

The 1ſt of January 1706, we met two ſhips bound from *America* for *England*. At the firſt ſight we took them to be *French* privateers, and our men fell a charging their guns, expecting to be attacked. But they perceiving our preparations ſuſpected us likewiſe, none truſting to the colours put up on either

either ſide. At laſt they ſent one to inform us who they were, and hearing from whence we came, we parted. We ſailed here, in a day and a night, commonly about forty or fifty leagues, and paſſed at length the *Azoran* Iſlands. The 6th of January we drew near to the Coaſts of *Africa*, where the weather began to be a little warmer. From thence ſailing by *Turkiſh Barbary*, we were in danger of pirates; but under God's protection we happily touched the *Canary* Iſlands.

The 25th, we left *Cape Verde* on the left hand. Here we had continually, till we came to the equinoctial line, a ſmall ſide-wind. The heat grew ſo piercing, that our ſhip's crew, to get a little refreſhment, would often throw themſelves into the ſea, and ſtay there all the while the ſhip was becalmed.

The 9th of February we paſſed the line. After this we had a contrary wind for about eight weeks, and were driven upon the Coaſt of *America*, and forced to ſail all along the Coaſt of *Brazil*, towards the South, being but a few miles from it. Under the 18th degree on this ſide the equinoctial line, near the Coaſt of *America*, lies an iſland, that has ſunk into the ſea, called *Abrothos*; and finding ourſelves very near ſtriking upon it, our ſeamen were not a little afraid, that they ſhould be obliged either to ſail back to the line, with the ſide-wind that attended us, and to ſteer up higher to the Eaſt; or that they might ſuffer ſhipwreck unawares, as had happened to many before. But by the help of God we ſafely got over this difficulty, which cauſed ſuch joy in the whole company, that the next day was kept as a day of thankſgiving.

The 5th of March we paſſed the tropick of Capricorn, being toſſed up and down in the huge ocean, at length we came ſenſibly again into the cold, and ſo far ſouthwards, as perhaps no Eaſt-India ſhip has ever reached before. The 31ſt of March we came to an uninhabited iſland called *Triſtante Conto*; from thence ſailing towards the North Eaſt, we at laſt happily arrived here the 23d of April, after we had plied from *Copenhagen* to the equinoctial line 1300, but from thence to this

place 1500 leagues. Morning, noon, and night, we uſually had ſome exerciſe of piety in the ſhip; diſcourſing of the word of God, praying, ſinging, and praiſing the Lord for all his wonderful mercies vouchſafed to us.

And this proved an excitement to many others that were about us. The reſt of the day we employed likewiſe in reading and pondering ſome ſcriptures, with ſuch diſcourſes, as might ſtir up the mind to contemplate the wonders of God in the works of creation, which were now the daily objects of our ſenſes. Sometimes we endeavoured to praiſe God with a conſort of muſic, both vocal and inſtrumental; and by ſome melodious hymns awakened the inward harmony of our ſoul to praiſe and magnify the Lord.

Thus we paſſed our precious time, both with great advantage, and a delicious entertainment of our minds, ſo that the ſame ſeemed rather too ſhort than too long.

Further: we found not a little ſatisfaction in viewing the wonders of God, glorioufly diſplayed in the ſeas. The various ſorts of fiſhes many times afforded us innocent diverſion. It often ſeemed, as if a whole multitude was gathered together in the ſea, with intent to ſtorm the ſhip. Some marched in great pomp and ſtate, accompanied with a large train of leſſer ones. We catched a great many of thoſe that are called Hayen. Some of them are above ſix yards long, having ſix rows of teeth in their mouth which is under the belly. Their ſkin is the thickneſs of a finger. Their ſtrength exceeds that of many men; and they, together with their attendants, are very pleaſant to look on, being never left by them, till they be drawn up by ropes into the ſhip. In warm weather we ſaw every day flying-fiſhes, hovering about us in great numbers. It is impoſſible to mention particularly all the other ſorts that came within the reach of our ſight.

Near the line, a Sea-devil (ſo called) ſwimming up to us, roved all day long about our ſhip, but we could not take him. He had great horns, and was very ghaſtly to look on. We alſo

ſaw

ſaw birds of many ſorts. In fair weather we ſat down on the deck and gave vent to our mind, rejoicing in the contemplation of the ſkies and ſeas; and thence took an opportunity to entertain ourſelves with diſcourſes concerning the glory of the world to come.

As ſoon as we landed, the *Hottentots* received us very kindly, in hopes of a preſent. They are truly a wretched and miſerable people. They have no divine worſhip at all, but live in little cottages, not unlike our baking ovens; they have ſheep-ſkins hanging about their heads, the other parts of the body being every where left naked. The women twiſt ſheep-guts about their legs, and wear all ſorts of metal in their hair and neck. They are very civil to ſtrangers, and make odd and rediculous poſtures. They have a captain, who leads them; but God is called by them the captain-general. Moſt of them ſpeak low Dutch pretty well. We have been ſeveral times in their huts, giving every one a piece of money, or ſome other little thing, which made them love us ſo affectionately, that they cried after us in broken Dutch, "Good chriſtians! good chriſtians! fine chriſtian men! we alſo ſuch chriſtian men." They obſerve many ceremonies among them; but being aſked, why they do this or that? they can give no other reaſon for it, than that it is the manner of the *Hottentots*. When the moon is full, they expreſs an extraordinary joy all the night long with hollooing, ſhouting and dancing. Their language is a ſort of gibberiſh, which no body can learn. They are of a ſuitable proportion of body; but ſtink terribly, by greaſing themſelves daily with fat. They are a people over-fond of their liberty, and not to be induced to ſubject themſelves to the Chriſtians. However, they make us Chriſtians aſhamed in many particulars. They are very kind one to another, and ſo communicative in their love, that if one has ſomething that is good, he ſhares it among all the reſt. They are content with very little; if you will give them a ducat they will hardly take it, requiring only a groat, by reaſon they do not uſe to

ſpend

ſpend more in a day; and they are unconcerned for the morrow. They are very ready to ſerve us: if we give them a groat, they will run as many miles for it as you pleaſe. They are very faithful in things committed to their care, and never pilfer the leaſt farthing though they ſhould ſee great ſtore of money. They are not ſeized with the plague of ambition, covetouſneſs, and of anxious cares for the belly, like our Chriſtians in *Europe*. Every one is ſolicitous for the preſent day only. There is no precedence, or any degree of dignity obſerved among them, ſave that the captain ſits always in the middle of them, and is the firſt that falls to eating or drinking. We can truly ſay, that their condition moved us to a hearty compaſſion, giving us at the ſame time a fair opportunity to thank God the more fervently, for the great mercies conferred upon us Chriſtians.

We found here Mr. *Colben*, a ſtudent from *Hall*, ſent hither from *Berlin*, by the Lord Privy Counſellor *Croſeck*, to make aſtronomical obſervations in this place the whole year throughout. We took up our lodging with a ſtudent from *Gainſberg* The 25th of April, we went up the *Lion-mountain*, (ſo called) which is extraordinary high. And we ſung hymns to the glory of God, in conſideration of his manifold goodneſs.

The *Dutch Eaſt-India* Company has an extraordinary fine and ſpacious garden here, ſtored with all manner of rare and precious plants. We ſaw in it ſtrange kinds of beaſts; as a ſea-cow, reſembling much the diſcription given by *Job* of *Behemoth*; a rhinoceros, almoſt as big as an elephant; an elk, a wild-horſe, being in part white and red-ſtreaked; a mouſe-dog, wild goats with crooked horns; likewiſe harts quite differing from thoſe in *Europe*; lions, fiſhes, with ſtrong ſharp-edged prickles inſtead of fins. One of them had a bump under the belly, which when blown up, the prickles roſe up to that degree, that no body durſt touch him. There was alſo at the ſame time a fiſh caught in a net, of ſo diffuſive a poiſon, that if one touched him only with his ſhoe, he could not walk for

ſome

ſome time upon that foot, feeling a ſenſible pain ſtruck through the whole body. The ſeamen could not remember that they ever ſaw ſuch another. Beſides this, the country affords very good corn, with other fruits; but their crop was already gathered in January laſt. Their winter had now begun, but it was even then as warm, as it uſeth to be with us in the hotteſt ſummer-days. The whole country, with all its product, is very healthy.

We hope to ſail from hence in a few days, to draw nearer to the *Eaſt-Indies*. The Lord be with us, as he has been hitherto, and accompany us with the protection of his holy angels! May he keep us in his fear, and grant us to walk conſtantly in the way of truth! May he give us a holy boldneſs to ſpread the good ſavour of his knowledge every where, that his name may be praiſed in and by us, his kingdom enlarged, and his will be done wholly and perfectly! The Lord Jeſus be with your ſpirit! Amen. We remain

Yours, &c.

[*To be continued.*]

***

drawn out of the flood into the higher windows of large houſes. Some bridges were thrown down; but the two main bridges were mercifully ſpared. The large new bridge, about half finiſhed, is almoſt all deſtroyed by a veſſel daſhing againſt it. The ſtreets were like the main river at full tide. In ſome houſes the water was above nine feet: at the corner of the marſh near us, it was about ſeven feet, and in our chapel about ſix feet.

It began to overflow about nine in the morning (happy for Cork it was not in the night) and continued encreaſing till near eight in the evening. And as many large families were unprepared, and the ſuddenneſs and depth of the flood preventing their getting in neceſſaries, ſome were ready to faint with hunger. As many have ſuſtained the loſs of all their property, the whole damage in the city is, by a moderate calculation computed to be fifty thouſand pounds, though ſome ſay two hundred thouſand.

Our chapel doors were burſt open, and one of our large gates was carried away, which was all our damage; though Mr. R had ſome difficulty, and was employed the whole day, in preventing the forms from ſwimming away. An earthen-ware ſhop next door to Mrs. M—'s ſuſtained great loſs, the pots, diſhes, pans, &c. being daſhed againſt each other. But Mrs. M. had only one four-penny crock broken, though many others were floating on the water; indeed few of the Methodiſts ſuſtained any material loſs.

Perſons of judgment believe that if this flood had happened when there was a ſpring tide, or if there had been an Eaſterly wind, all Cork muſt have been deſtroyed. John Montjoy's brother was carried by the ſtream, over the wall on Batchelors quay, into the river, daſhed againſt the North bridge, carried forward by the torrent to Leatrim, where he was taken up alive, and is now recovered! To mention all particulars would be endleſs, but the above may give ſome idea of the melancholy ſcene. H. R.

LETTERS.

LETTERS.

LETTER CCCCXCVIII.

[From Mr. T. Payne, to the Rev. J. Wesley.]

Athlone, April 3, 1779.

Rev. Sir,

I Preached in seven new places as I came round the circuit in twenty-eight days, and am invited to three more on my return. In Dean-digby parish I preached at fourteen places, and afterwards held a Love-feast.

After we had sung, and prayed, and I had begun to speak of the goodness of God, He broke in upon us with his enlightening, drawing, softening, melting, reviving, comforting, pardoning, renewing, and sanctifying influences. On this the mountains became a plain, the rough places became smooth, and the crooked things were made straight!

There was an universal shaking, and in less than two hours, eight seekers were born of God. The Day of Eternity enlightened us! The Son of Righteousness sent his fires to warm us! The air of heaven fanned us! The loud voice of the law, from Mount Sinai, prepared us for the small still voice, from Mount Zion! The burden of our sins made us go to Christ for rest! The stains of sin made us run to the fountain of a Saviour's blood for holiness! The master of the feast brought us into his banquetting-house, and his banner over us was love! We were watered with living streams from Lebanon, and drank freely of the springs of eternal life!

The next morning, as I was speaking to a mourner in Sion, God gave her beauty for ashes, and the garment of praise for the spirit of heaviness. The same day a young woman (Miss

G.) who had left us on account of the ſcandal of the croſs, came weeping and lamenting for her paſt conduct.

The day following I went to Ballicumber, to Capt. Armſtrong's, where I lodged, and ſpent the evening in company with his brother, his brother's wife and daughter, and an Attorney, (after preaching to three hundred perſons in the Captain's malt-houſe.) The next morning I preached again at ſix o'clock, when the Counſellor's, and captain's families attended. Upon the whole, here is a great proſpect of much good, and a general deſire that the preaching may be continued.

My wife has been ſix weeks down in the ſmall-pox, of which my eldeſt child is dead. And though the youngeſt has ſurvived, yet it is very ſickly. But in all, bleſſed be God! I have not found one anxious thought; being fully perſuaded that God does all things well. My wife who has gained much good by this affliction, joins in love and thankfulneſs to you; particularly for the five guineas you ſent us, which were a means of ſaving her life. On which, and other accounts, I remain, yours affectionately, T. PAYNE.

LETTER CCCCXCIX.

[From the Rev. C. W. to the Rev. J. Weſley.]

London, April 23, 1779.

Dear Brother,

BY this time I preſume you have read mine to you in Hallifax. If it has not reached you, I can ſend you a copy of it.

I ſtill love T. M. I ſee ſome advantages to us, as well as him, from his return to us, *provided* he is firſt convinced. Receive him *unconvinced*, and you will have him to put away again when perhaps it will ſcarce be in your power. One more

trial,

trial, if you pleaſe we will make upon him, in a conference between us three. Poſſibly we may gain our brother.

Mr. J. Ruſſel tells me, ſome of the bittereſt Calviniſts are reconciled to you for the Tract on Popery. It ſhould be ſpread immediately through the three kingdoms.

I ſhall be happy to hear you have ſaved poor W. Shent. Hopper and others will I know draw in their horns while you are talking with them, and be perhaps convinced for a ſhort time. Give them back their firſt love, and their firſt poverty, and they will not even wiſh to reign without us. P. Jaco, J. Atlay and J. Pawſon, might I hope, be ſet right by a friendly conference with us. They then would ſtrengthen their brethren, or recover them.

I am clear without a doubt that my ſons Concert is after the will and order of Providence.* It has eſtabliſhed them as muſicians, and in a ſafe and honourable way. The Biſhop has ſince ſent us word that he has never heard any muſic he liked ſo well: and promiſes Charles five ſcholars next winter.

Here is a muſical child from Norwich whom Sam. cheriſhes and recommends. He has ſent him many cuſtomers, ſo that his mother gets ten pounds a day by them. He has played before their Majeſties. We neither envy his gains or his honours. We do not repent that we did not make a ſhow or advantage of our ſwans. They may ſtill make their fortunes if I would venture them into the world: but I never wiſh them rich. You alſo agree with me in this. Our good old father neglected every opportunity of ſelling our ſouls to the devil.

Your defect of miſtruſt needs my exceſs to guard it. You cannot be taken by ſtorm, but may by ſurprize. We ſeem deſigned for each other. If we could and would be more together it might be better for both.

Laſt Sunday Mr. Madan preached at the Lock on ſudden death. Moſt of his hearers were in tears while he deſcribed the caſe of poor Miſs R. Some of his words were, "You who

* I am "clear" of another mind.

-fend her to hell for being murdered coming out of a Play-houſe,* look to yourſelves, judge yourſelves and think charitably of her. How are you ſure that betwixt the cocking of the piſtol and its going off ſhe did not find mercy."

What a pity it is you and he ſhould not again be one!† I ſhould rejoice to be the inſtrument of the reconciliation. It would help me to depart in peace.

That I ſhall go firſt, I cannot doubt. The extraordinary ſtrength continued to you is a promiſe of your longer continuance. My ſtrength and my work are very near their end.

C. W.

LETTER CCCCC.

[From Mr. J. Valton to the Rev. J. Weſley.]

Briſtol, April 27, 1779.

Rev. and dear Sir,

I Have the pleaſure to acquaint you that the work of God is ſtill in a proſperous ſtate at Poulton. We have now got a hundred members in that ſociety, and the proſpect of more. We have had but three or four juſtified ſince you were here; but moſt of the new members are deeply convinced of ſin, and are earneſtly and conſcientiouſly walking in all the ordinances and commandments of God. Many of them are painfully athirſt for God, and are conſtrained, under the means, to cry aloud to him who is able to ſave. The fig-tree has put forth a few branches, by which I gather that the ſummer is near, and I daily expect that they will be brought to God in great abundance.

* Whoever thought of ſending her to hell "for being murdered." Had not Mr. M. been then a Polygamiſt, he would have ſeen ſomething worſe in Miſs R. than being murdered,—and even coming out of a Playhouſe.

† Perhaps the author of this letter did not know, at the time of writing it, Mr. M's. Polygamical opinions.

We

We have great cauſe to be thankful that the new members continue ſtedfaſt. Not one has left us, nor has any one brought the leaſt reproach upon the goſpel. You would be amazed, Sir, to hear the admirable wiſdom that the Lord has bleſt them with; conſidering the ſhort time that they have been in his ſchool. I am in great hopes that ere long we ſhall be able to give you an account of many happy deliverances; for I may venture to ſay that the children are come to the birth.

We have great reaſon to be thankful on behalf of the circuit in general; for there ſeems to be a great proſpect of good all over it. I believe if Briſtol was a little purged we ſhould ſee good days there. The Lord give us wiſdom to ſeparate between the precious and the vile, and make us as uſeful to the people as we deſire to be!

I hope dear Sir, you will be pleaſed to remember at Conference to appoint me a ſhort round. I really think Leeds or Birſtal, or ſome of thoſe Yorkſhire circuits, would be the moſt proper for me. I am deſirous to travel as long as I can; and perhaps I may hold out a little longer if you pleaſe to give me an eaſy circuit as to the rides. I have the pleaſure to inform you that there is the greateſt harmony between the Preachers, the Family and the Leaders; and we all ſeem to aim at promoting the glory of God, and the felicity of ſouls. Bleſſed be the Lord, my own fleece is not left dry; for he mercifully moiſtens my ſoul with his precious love, and feeds me with the hopes of gaining at laſt that peaceful ſhore. The Lord Almighty lengthen out and proſper your days! I wiſh you all the ſucceſs that your heart can deſire. Do not fail to remember us all at the Throne of Grace. Pray for us in particular who preach the word, that we may be able to build up the ſaints in their moſt holy faith, and to give unto every man his own portion in due ſeaſon. In ſo doing, Rev. Sir, you will in particular oblige your dutiful and affectionate Son and Servant in the Goſpel,

JOHN VALTON.

POETRY.

POETRY.

SHORT HYMNS.

[By the late Rev. C. Wesley.]

HYMN III.

On Matt. v. 23—*They shall call his name Emmanuel, which being interpreted is, God with us.*

1 CELEBRATE Immanuel's name,
The Prince of life and peace!
God with us our lips proclaim,
Our faithful hearts confess;
God with in our flesh revealed!
Earth and heaven in Jesus join,
Mortal with immortal filled,
And human with divine!

2 Fulness of the Deity
In Jesu's body dwells,
Dwells in all his saints and me,
When God his Son reveals:
Father, manifest thy Son,
And conscious of the incarnate Word,
In our inmost souls make known
The presence of the Lord.

3 Let the spirit of our Head
Through every member flow,
By our Lord inhabited
We then Immanuel know,
Then he doth his name express,
And God-in-us we truly prove,
Filled with all the life of grace,
And all the power of love.

[*To be continued.*]

RETIREMENT.

RETIREMENT.

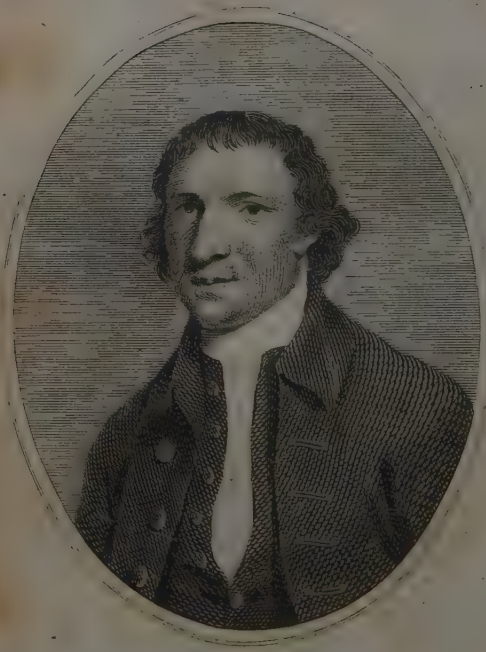
[*Continued from page* 335.]

ANTICIPATED rents, and bills unpaid,
Force many a ſhining youth into the ſhade,
Not to redeem his time, but his eſtate,
And play the fool, but at a cheaper rate.
There hid in loath'd obſcurity, removèd
From pleaſures left, but never more belovèd,
He juſt endures, and with a ſickly ſpleen
Sighs o'er the beauty of the charming ſcene.
Nature indeed looks prettily in rhime,
Streams tinkle ſweetly in poetic clime,
The warblings of the black-bird, clear and ſtrong,
Are muſical enough in Thomſon's ſong,
And Cobham's groves, and Windſor's green retreats,
When Pope deſcribes them, have a thouſand ſweets,
He likes the country, but in truth muſt own,
Moſt likes it when he ſtudies it in town.
'Tis eaſy to reſign a toilſome place,
But not to manage leiſure with a grace,
Abſence of occupation is not reſt,
A mind quite vacant is a mind diſtreſſèd.
The vetéran ſteed excuſèd his taſk at length,
In kind compaſſion of his failing ſtrength,
And turnèd into a park or mead to graze,
Exempt from future ſervice all his days,
There feels a pleaſure perfect in its kind,
Ranges at liberty, and ſnuffs the wind.
But when his lord would quit the buſy road,
To taſte a joy like that he has beſtowèd,
He proves leſs happy than his favourèd brute,
A life of eaſe a difficult purſuit.

Whence,

Whence, and what are we? to what end ordainéd?
What means the drama by the world ſuſtainéd?
Buſineſs or vain amuſements, care or mirth,
Divide the frail inhabitants of earth,
Is duty a mere ſport, or an employ?
Life an intruſted talent, or a toy?
Is there as reaſon, conſcience, ſcripture ſay,
Cauſe to provide for a great future day,
When earth's aſſignéd duration at an end,
Man ſhall be ſummonéd and the dead attend?
The trumpet—will it ſound? the curtain riſe?
And ſhow the auguſt tribunal of the ſkies,
Where no prevarication ſhall avail,
Where eloquence and artifice ſhall fail,
The pride of arrogant diſtinctions fall,
And conſcience and our conduct judge *us* all?
Pardon me, ye that give the midnight oil,
To learned cares or philoſophic toils,
Though I revere your honourable names,
Your uſeful labours, and important aims
And hold the world indebted to your aid,
Enrichéd with the diſcoveries ye have made,
Yet let me ſtand excuſed, if I eſteem
A mind employéd on ſo ſublime a theme,
Puſhing her bold enquiry to the date,
An outline of the preſent tranſcient ſtate,
And after poiſing her adventrous wings,
Settling at laſt upon eternal things,
Far more intelligent, and better taught
The ſtrenuous uſe of profitable thought,
Than ye when happiéſt and enlightenéd moſt,
And higheſt in renown, can juſtly boaſt.

[*To be concluded in our next.*]



JOHN REYNOLDS.

Ætatis 28.

THE Arminian Magazine, For AUGUST 1789.

An EXTRACT from Dr. WHITBY'S DISCOURSES on the FIVE POINTS.

DISCOURSE VI.

CHAP. II.

An Answer to three Objections against the Doctrines asserted.

[*Continued from page* 341.]

THE third and last objection runs thus: That God seems to have dealt as severely with the Heathens, to whom the knowledge of his will and gospel hath never been revealed, as we can imagine him to have dealt with men according to the doctrine of absolute election and reprobation. For,

1st. It may be said, we are forced to grant that the grace of conveying the gospel to any persons, when other nations were left in darkness, was without consideration of any worth in them to whom the gospel was vouchsafed above those who never had the knowledge of it. Now the vouchsafement of

the means of grace being from such a free election, without consideration of any worth in the persons, it seems reasonable also to believe that the decree itself concerning the end, viz. the salvation tendered to us by the gospel is also free.

Moreover, seeing it is in fact certain, that the greatest part of mankind have been always left destitute of these means of grace which were vouchsafed to the Jew first, and after to the Gentile, we need not wonder why that God who freely communicates the knowledge of himself by the gospel to some nations, denying it to others, should hold the same methods with individuals, that he doth with whole bodies.

To this I reply, 1st. That this objection doth by no means answer the chief arguments produced against these decrees. It saith indeed, *that God may as well make such decrees, as leave the greatest part of mankind void of the means of grace*, which will be afterwards considered. But what is this to our chief arguments which are taken from the inconsistency of these decrees with the truth and sincerity of his declarations made in scripture? viz. with his commands to all to whom the gospel is vouchsafed, to repent, with his exhortations and desires that they would do so; with his threats of ruin to them if they do not; with the sending his messengers to persuade them to it; with his declarations that he used great patience and long-suffering to lead them to repentance; and did this out of a sincere desire that they might not perish; with all the promises, motives and encouragements he hath spread before them to induce them to it; with his enquiries why they would die? With his admiration at their continuance after all his dealings, in their impenitence; and his upbraiding them for not repenting, with his questions *when they would be made clean?* With his declarations that *he would have cleansed them, and they would not be cleansed; he would have gathered them, and they would not be gathered?* With his appeal to them *what he could have done more* than he had done to effect it, and innumerable things of the like nature, dispersed through the whole body of the scripture.

ſcripture. When thoſe of the contrary perſuaſion can ſhew the like inconſiſtency betwixt God's declarations touching the Heathen world, and his dealings with them, then, and then only will they ſhew this diſpenſation is obnoxious to the ſame difficulties which we object againſt theſe abſolute decrees.

But I confeſs there is, and ought to be allowed in reaſon, a greater depth in the divine Providence, and in his diſpenſations towards the ſons of men, than we can fathom by our ſhallow reaſon; but then as it would be an intolerable piece of inſolence to ſay, againſt the plaineſt declarations of the ſcripture, that God did not in wiſdom make the world, becauſe we are not able to diſcern the wiſdom of all things framed in it; ſo muſt it be an equal inſolence to ſay God doth not act in the ordering of affairs in it according to the meaſures of true goodneſs, becauſe we who ſee not the end, cannot dive into the reaſons of his diſpenſations. Now hence it clearly follows,

That what God hath plainly and frequently revealed concerning his goodneſs, ought firmly to be believed, although we are not able to diſcern how it comports with thoſe phænomena we have obſerved in the world, becauſe from that of which we have no clear notion, we can make no clear and certain inferences, and ſo can have no certain evidence that ſuch and ſuch things are not conſiſtent with the goodneſs of God to mankind. But of things clearly and frequently taught concerning the divine philanthropy, we have a full and clear idea, which we ſtand obliged to own, though we are ſtill unable to diſcern how the tranſactions of God in the world comport with our imperfect knowledge. Now to apply theſe things to our ſubject.

1ſt. We know from ſcripture how dreadful for quality, how endleſs for duration will be the puniſhment of every Chriſtian who fails of the ſalvation tendered to him; but we know ſo little of the future ſtate of Heathens, from that ſcripture which can alone acquaint us with his dealings, that we are uncertain as to the meaſure and duration of their puniſhments.

2dly. We know that God has made a tender of the covenant of grace, upon condition of faith and repentance, to all that live under the gospel-dispensation; and that these decrees of absolute reprobation, and of denying the help necessary to the performing these conditions are inconsistent with that tender, whereas we know of no such tender made to the heathen world.

3dly. We know from scripture that the Heathens who never heard of Christ, are not bound to believe in him: for *how shall they believe in him of whom they have not heard*, or *how shall they hear without a preacher*, saith St. Paul? but we know that *this is the command* to all that have heard of *Christ, that they believe in the Son of God*: and yet we know, according to the doctrine of our adversaries, that he died not for them, and that they cannot, without that aid which God hath decreed to withhold from them, believe unto salvation, and therefore must be damned for that unbelief they, from the hour of their birth to the end of their days, were never able to prevent.

4thly. We know that God sent his Prophets and Messengers, Apostles and Evangelists, to move the Jews unto repentance, and those Gentiles to whom the gospel was offered to embrace it; and that under both these dispensations he established an order of men to call all men to repentance; and we know this to be inconsistent with those decrees unless God can seriously call them to repent and believe, whom he hath left under an impossibility of doing so: but we know not that any thing of this was done towards those Heathens to whom the gospel hath never been preached, nor ever any messenger or prophet sent, and so can make no like objections against his dealings with them. I farther add,

From those words of the Apostle, *God that made the world and all things in it,——made all nations of one blood, and hath determined the times before appointed* (i. e. the fixed seasons of the year) *and the bounds of their habitations, that they might*

seek

ſeek the Lord, if haply they might feel after him, and find him, we learn,

1ſt. That God made the world with this deſign, that men by contemplation of the power, wiſdom, and goodneſs, viſible in the creation of it, might ſeek after the author of it, and ſeeking find him, and therefore muſt have made it ſo as that it doth afford ſufficient evidence that it was framed by his power and wiſdom.

2dly. That to *ſeek after God* in ſcripture is ſo to ſeek him that we may give him that worſhip which is due to him; as when the Apoſtle ſaith, *He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him,* Heb. xi. 6. To find him is to obtain his favour; for to what other end ſhould they deſire to find him, but to obtain ſome benefit from him thus found? Is it not upon this account that all men come unto him, and do him ſervice? And would any do it if they extracted no advantage by it? And in this ſenſe God ſaith, *If from thence thou ſhalt ſeek the Lord, thou ſhalt find him, if thou ſeek him with all thy heart,* Deut. iv. 29.

This may be proved from thoſe words, Heb. xi. 6. *He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him*; where obſerve,

1ſt. That all men may ſo ſeek God as to do what is well-pleaſing to him, if they diligently endeavour ſo to do, ſince otherwiſe it cannot be their duty to ſeek to pleaſe him, it being no man's duty to do that which he cannot do. He that denies this inference, as to the Heathen world, exempts them from all obligations to ſeek that God whom they cannot pleaſe.

2dly. That if they do ſo, they ſhall be rewarded by him, and ſo God muſt be willing that they ſhould ſeek him, and that they ſhould be rewarded for ſo doing. And,

3dly. That the Heathens may have grounds ſufficient to believe that they ſhall be rewarded for ſerving him diligently according to the light which God has given them. Deny theſe

two

two laſt inferences, and you deprive them of any motive to do that which is pleaſing to him.

This may be further evident from thoſe words, *The wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs.* Where obſerve,

1ſt. That the Apoſtle is ſpeaking of the Heathen world, v. 16. of them who *changed the image of the incorruptible God into an image made like to corruptible man*, v. 23, and *worſhipped the creature more than the Creator*, v. 25.

2dly. Obſerve that this wrath of God was revealed (1ſt) *againſt their ungodlineſs*, i. e. againſt their impiety in robbing God of his honour, and giving it to them which by nature were no gods, and in being ungrateful to him who was the author of all their bleſſings, v. 21, (2dly.) for *their unrighteouſneſs*, i. e. the violation of the laws of juſtice, charity and mercy towards one another, v. 26, to the 30th.

3dly. Obſerve that they did this againſt ſufficient evidence, of the truth delivered to them, *holding the truth in unrighteouſneſs*, that is, by acting contrary to the notions they had, or might have learned from the law of nature; and this is ſtill more evident from the reaſon of this wrath of God being revealed againſt them, the Apoſtle ſaying, (1ſt.) That they were ungodly when God had made manifeſt to them *that which might be known by him*, v. 19, 20. (2dly.) That when they had the ſufficient means of knowing God, and many of them by theſe means did know him, *they did not glorify him as God, nor were they thankful*, v. 21. (3dly.) That upon this account *they were without excuſe*: for that interpretation which makes this manifeſtation of himſelf to be given only *to render them inexcuſable in their damnation*, is unworthy of a confutation; it being the vileſt imputation that can be caſt upon our gracious God, to ſay that he vouchſafes the manifeſtation of himſelf to men only to aggravate their condemnation, and give himſelf a ſpecious pretence to render them for ever miſerable. It is therefore

certain

certain from the reaſon following (*they were inexcuſable*, becauſe knowing *God, they did not glorify him as God*) that the true import of theſe words is this, That God had ſo far manifeſted himſelf unto them by the works of creation and providence, that they who were not by theſe means induced to glorify him as God, were without any reaſonable excuſe. Now both reaſon and the ſuffrage of mankind proclaim this an excuſe ſufficient, for not doing any thing, that they had never power to do it; and if they had this power, it is certain that theſe Heathens might have thus glorified God, and have been thankful, and that doing ſo they would have been free from the neglect of that which by this revelation God had made their duty.

4thly. Obſerve, that the reaſon of *the wrath of God being revealed againſt them* was this, That they thus ſinned againſt the knowledge of their duty, *by holding the truth in unrighteouſneſs*, as is more clearly delivered in theſe words, ver. 32. that *knowing, the righteous ſentence of God, that they who did ſuch things were worthy of death*, (they themſelves paſſing this ſentence upon thoſe who denied the dignity, or worſhip of their gods, and againſt many acts of unrighteouſneſs here mentioned) *they not only did the ſame, but took pleaſure in them that did them.* Now hence the inference is,

Inf. That all the acts of ungodlineſs and unrighteouſneſs, here mentioned as things too commonly practiſed in the Heathen world, were done againſt ſufficient light and conviction; that they did theſe things againſt the natural light of their own conſciences, and the knowledge of that duty which was due from them both to God and man.

[*To be continued.*]

SERMON

SERMON LII.

On HEBREWS xi. 1.

[*Concluded from page* 346.]

10. MOREOVER faith opens another ſcene in the eternal world, namely, the coming of our Lord in the clouds of heaven, to *judge both the quick and the dead.* It enables us to ſee the *great white throne, coming down from heaven, and Him that ſitteth thereon, from whoſe face the heavens and the earth flee away, and there is found no place for them.* We ſee *the dead, ſmall and great, ſtand before God. We ſee the books opened—and the dead judged, according to the things that are written in the books.* We ſee *the earth and the ſea giving up their dead, and hell* (that is, the inviſible world) *giving up the dead that were therein, and every one judged according to his works.*

11. By faith we are alſo ſhewn the immediate conſequences of the General Judgment. We ſee the execution of that happy ſentence, pronounced upon thoſe on the right hand, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you, from the foundation of the world!* After which the holy angels tune their harps and ſing, "*Lift up your heads, O ye gates, and be ye lifted up, ye everlaſting doors, that the heirs of glory may come in!*" And then ſhall they drink of the rivers of pleaſure that are at God's right hand for evermore. We ſee likewiſe the execution of that dreadful ſentence, pronounced upon thoſe on the left hand, *Depart ye curſed, into everlaſting fire, prepared for the devil and his angels.* And then ſhall the miniſters of divine vengeance plunge them into *the lake of fire burning with brimſtone, where they have no reſt day or night, but the ſmoke of their torment aſſendeth up for ever and ever.*

12. But

12. But beſide the *inviſible* and the *eternal* world, which are not ſeen, which are diſcoverable only by faith, there is a whole ſyſtem of things, which are not ſeen, which cannot be diſcerned by any of our outward ſenſes. I mean, The *ſpiritual world*, underſtanding thereby, the kingdom of God in the ſoul of man. *Eye hath not ſeen, nor ear heard this; neither can it enter into the heart of man to conceive the things of* this inferior kingdom, unleſs God revealed them by his Spirit. The Holy Spirit prepares us for his inward kingdom by removing the veil from our heart, and enabling us to know ourſelves as we are known of him: by *convincing us of ſin*, of our evil nature, our evil tempers, and our evil words, and actions; all of which cannot but partake of the corruption of the heart from which they ſpring. He then convinces us of the deſert of our ſins, ſo that our mouth is ſtopped, and we are conſtrained to plead guilty before God. At the ſame time we *receive the ſpirit of bondage unto fear*; fear of the wrath of God, fear of the puniſhment which we have deſerved, and above all, fear of death, leſt it ſhould conſign us over to eternal death. Souls that are thus convinced, feel they are ſo faſt in priſon, that they cannot get forth. They feel themſelves at once altogether ſinful, altogether guilty and altogether helpleſs. But all this conviction implies a ſpecies of faith being *an evidence of things not ſeen*. Nor indeed poſſible to be ſeen or known, till God reveals them unto us.

13. But ſtill let it be carefully obſerved, (for it is a point of no ſmall importance) that this faith is only the faith of a ſervant, and not the faith of a ſon. Becauſe this is a point which many do not clearly underſtand, I will endeavour to make it a little plainer. The faith of a ſervant implies a divine evidence of the *inviſible* and the *eternal* world: yea, and an evidence of the *ſpiritual world*, ſo far as it can exiſt without living experience. Whoever has attained this, the faith of a ſervant, *feareth God and eſcheweth evil:* or, as it is expreſſed by St. *Peter*, *feareth God and worketh righteouſneſs*. In conſequence of

which, he *is* in a degree, (as the Apoſtle obſerves) *accepted with him.* Elſewhere he is deſcribed in thoſe words, *He that feareth God, and keepeth his commandments.* Even one who has gone thus far in religion, who obeys God out of fear, is not in any wiſe to be deſpiſed, ſeeing *the fear of the Lord is the beginning of wiſdom.* Nevertheleſs he ſhould be exhorted, not to ſtop there; not to reſt till he attains the adoption of ſons; till he obeys him out of love, which is the privilege of all the *children* of God.

14. Exhort him to preſs on by all poſſible means, till he paſſes *from faith to faith*; from the faith of a *ſervant* to the faith of a *ſon*; from the ſpirit of bondage unto fear, to the ſpirit of childlike love: he will then have *Chriſt revealed in his heart*, enabling him to teſtify, *The life that I now live in the fleſh, I live by faith in the Son of God, who loved* me, *and gave himſelf for* me: the proper voice of a child of God. He will then be *born of God*, inwardly changed by the mighty power of God, from *an earthly, ſenſual, devliſh* mind, to *the mind which was in Chriſt Jeſus.* He will experience what St. *Paul* means, by thoſe remarkable words to the *Galatians*, *Ye are the ſons of God by faith; and becauſe ye are ſons, God hath ſent forth the ſpirit of his Son into your hearts, crying Abba, Father. He that believeth* as a ſon (as St. *John* obſerves) *hath the witneſs in himſelf. The Spirit itſelf witneſſes with his ſpirit, that he is a child of God. The love of God is ſhed abroad in his heart by the Holy Ghoſt which is given unto him.*

15. But many doubts and fears may ſtill remain, even in a child of God, while he is weak in faith, while he is in the number of thoſe whom St. Paul terms *babes in Chriſt.* But when his faith is ſtrengthened, when he receives faith's abiding impreſſion realizing things to come; when he has received the abiding witneſs of the Spirit, doubts and fears vaniſh away. He then enjoys the plerophory or *full aſſurance of faith* excluding all doubt, and all *fear that hath torment.* To thoſe whom he ſtiles *young* men, St. *John* ſays, *I have written unto*

you

you young men, becauſe ye are ſtrong and the word of God abideth in you, and ye have overcome the wicked one. Theſe, the Apoſtle obſerves in the other verſe, had *the word of God abiding in* them. It may not improbably mean, The pardoning word, the word which ſpake all their ſins forgiven. In conſequence of which they have the conſciouſneſs of the divine favour, without any intermiſſion.

16. To theſe more eſpecially we may apply the exhortation of the Apoſtle *Paul, Leaving the firſt principles of the doctrine of Chriſt (namely repentance and faith) let us go on unto perfection.* But in what ſenſe are we to *leave thoſe principles?* Not abſolutely; for we are to retain both one and the other, the knowledge of ourſelves, and the knowledge of God, unto our lives end. But only comparatively; not fixing as we did at firſt, our whole attention upon them, thinking and talking perpetually of nothing elſe, but either repentance or faith. But what is the *perfection* here ſpoken of? It is not only a deliverance from doubts and fears, but from ſin, from all inward, as well as outward ſin: from evil deſires, and evil tempers, as well as from evil words and works? Yea, and it is not only a negative bleſſing, a deliverance from all evil diſpoſitions, implied in that expreſſion, *I will circumciſe thy heart*, but a poſitive one likewiſe, even the planting all good diſpoſitions in their place, clearly implied in that other expreſſion, *To love the Lord your God with all your heart, and with all your ſoul.*

17. Theſe are they to whom the Apoſtle *John* gives the venerable title of *Fathers*, who *have known him that is from the beginning*, the eternal three one God. One of theſe expreſſes himſelf thus, "I bear about with me, an experimental verity and a plenitude of the preſence of the ever-bleſſed Trinity." And thoſe who are fathers in Chriſt, generally (though I believe) not always, enjoy the plerophory or *full aſſurance of hope:* having no more doubt of reigning with him in glory, than if they already ſaw him coming in the clouds of heaven. But this does not prevent their continually increaſing in the

knowledge and love of God. While they *rejoice evermore, pray without ceasing, and in every thing give thanks*, they pray in particular, that they may never cease to watch, to deny themselves, to take up their cross daily, to fight the good fight of faith, and against the world, the devil, and their own manifold infirmities; till they are *able to comprehend with all saints, what is the length and breadth, and height, and depth, and to know that love of Christ, which passeth knowledge, yea to be filled with all the fulness of God.*

Yarm, June 11, 1788.

A short Account of Mr. JAMES ROGERS.

[Written by Himself.]

[*Continued from page* 350.]

MY Father leaving no will, and his little property consisting chiefly of land, fell of course to my eldest brother, so that the family soon after became dispersed. I was removed to some distance among strangers, but I found favour in their sight, and was suffered to want for nothing. Here I got a new set of acquaintance, but equally destitute of the knowledge of God.

It pleased him however, whose ways are in the mighty waters, and his judgments, in the great deep, to find means to teach me the knowledge of his salvation.

A wild young man, a few doors from where I lived, contrary to the will of his parents, and against the advice of all his friends, would go to sea; but he had not been there long before he was heartily weary, and ran away from his master. He was ashamed however to return home, and equally afraid of being known, as it was in the height of the French war when the

the preſs was very hot. He therefore ſet out for ſome inland town and took up his reſidence for ſome months in *Northampton*. Here the poor prodigal had time for reflection, and began to think on the mercies he had ſlighted in his father's houſe. By this ſtrange chain of providences it was that he became acquainted with the Methodiſts, a ſmall body of whom where in this place. He was invited by them, and afterwards went conſtantly to preaching. His conſcience being very ſoon thoroughly awakened, he readily joined their little Society, and became a ſteady member.

After ſeveral months, he took courage and wrote home to his friends. His father, (always tender over him) was filled with joy to hear of his long loſt ſon, and went to the captain he had ſailed with, got the indenture at a conſiderable expence, and the matter was made up, which happy circumſtance no ſooner reached the young man, than he ſet off and returned to his father's houſe with a glad heart.

His old acquaintance flocked to ſee him upon his arrival, and expected feaſting, merriment, and as they call it, great doings. But the tables were now turned. He began to exhort us all to "flee from the wrath to come!" enforcing the neceſſity of old things being done away and all things becoming new: and obſerved, that inſtead of gluttony, drinking, ſinging and dancing, we ought the rather to fall upon our knees and give God thanks for all his benefits.

His former companions gaped and ſtared at him as a monſter, and ſome of them came near him no more, ſwearing he was turned Methodiſt, that his brain was hurt, and that if they did not keep from him, he would convert them all, and make them as mad as himſelf. But theſe things had a very different effect upon me; I looked upon him as ſome angelic being dropped from the clouds, and was affected in an extraordinary manner while he was ſpeaking to the reſt! but as he took no notice of me I concluded I was too vile for ſuch a favourite of heaven to ſtoop to. I went away trembling and ſpeechleſs, ſeeking

ſeeking a place to vent my grief in; but it enhanced my miſery when I found I could not weep, for my heart ſeemed black as hell, and as hard as a ſtone. I prayed again and again, but (as I thought) to little purpoſe. However I was clearly convinced that this was the way, and there was no other; but then I thought it was impoſſible I ſhould ever feel the happineſs that young man experienced, unleſs I could go to thoſe people, and to that place where he found ſo bleſſed a change. I enquired what diſtance *Northampton* was, thinking to ſet out unknown to any one, having a degree of confidence that God would take care of me; but finding it was near two hundred miles, and not knowing one foot of the road, and being not yet fourteen years of age, I was quite diſcouraged; and being no longer able to contain my ſorrow, I begged one of the family with whom I reſided to intercede for me with the young man, that he would only ſpeak to me; thinking that if he would take notice of ſuch an unworthy creature I ſhould be one of the happieſt of mortals! To my great ſurpriſe, he not only embraced the firſt opportunity of ſpeaking to me, but ſeemed to rejoice over me as one that had found great ſpoil. This brought to my mind that ſcripture, "There ſhall be joy in the preſence of the angels of God over one ſinner that repenteth." And as with them, ſo I proved it to be with his people here.

From that time I date my acquaintance with the dear people of God, and to this day I have preferred them to all others. With what gratitude and delight have I often reflected upon, and repeated thoſe lines,

"What a mercy is this,
What a heaven of bliſs,
How unſpeakably happy am I?
Gathered into the fold,
With thy people enrolled,
With thy people to live and to die!"

The

The firſt Society I had intimacy with, was in *Giſborough*, a ſmall market town in the North of *Yorkſhire*, and about eight miles diſtant from where I then lived. This was the neareſt place where there was preaching, and the road to it not very good, having to paſs over ſome mountains, and through ſeveral lonely woods, and on very dark winter evenings. But my need was ſuch, I never thought a moment on theſe diſcouragements. Sometimes I had company, other times I had none; but I do not remember that (when buſineſs would permit) I ever neglected to go regularly once a fortnight on (I think) the Tueſday evenings, which was all the preaching we then had.

Some time after this, two or three of us began to think, if poſſible to get preaching at the village where I lived. We ſpoke to the Preachers, who appeared very willing to make a trial, and accordingly viſited us occaſionally a few times. The word was attended with power, and they ſoon joined about fifteen of us in a Claſs, and afterwards took us into the quarterly plan. We now thought ourſelves highly honoured indeed! Our little number increaſed to about twenty, and then the enemy who had hitherto been pretty quiet, began to ſhew himſelf. His chief attack was upon the few united together to "Work out their own ſalvation with fear and trembling." Againſt theſe he roared horribly. At our preachings and public meetings, the ſons of Belial would aſſemble in a moſt ſhameleſs and tumultuous manner; but were never permitted to hurt any one, although they ſpoke many great and ſwelling words.

Once while one of our friends was at prayer, and I, and a few more were kneeling by him, a big old woman, with vengeance in her countenance advanced, having a ſharp, broad axe (ſuch as carpenters hew wood with) with many dreadful imprecations againſt the Methodiſts. She curſed horribly, and ſwore ſhe would be the death of ſome one, if ſhe was hanged for it the next hour! She ſtood a few ſeconds with her arms extended, no one offered to oppoſe her, but we prayed the more

more fervently, till juſt as ſhe appeared to be making a blow at the young man's head then at prayer, the axe fell to the floor as if the uſe of her hands was perfectly taken away, and ſhe retired as faſt as ſhe could into another room, ſtill curſing the youth for being the ruin of her ſon and daughter, as ſhe was ſure thoſe falſe prophets would never have come there but for him, and ſhe did not know where it would ſtop, but was ſure the devil would get them all, with many ſuch like expreſſions. Not long after this ſhe was called to give up her accounts to God!

But theſe perſecutions becauſe of the word, proved a ſifting time, and many who countenanced preaching at firſt, appeared by and by to have been mere "ſtony-ground hearers." Nay even our own Society was ſoon diminiſhed to about twelve. Theſe held out for a few months, till the Leader and his wife, with the man alſo who took in the Preachers, were taken to Abraham's boſom. Theſe three going in ſo ſhort a time, as a few months, was an awful viſitation! Thoſe of us that remained proving unfaithful, the candleſtic was very ſoon after removed to another place. Two or three of us followed it and continued for a little time; but by and by, our love waxed cold alſo.

[*To be continued.*]

An Account of Mrs. D. B. *who departed this Life, on the 26th of September,* 1781.

[*Concluded from page* 355.]

IN ſpeaking to her huſband of the Lord's dealings with them during twenty-ſeven years, ſhe ſaid, "Surely nothing but mercy and goodneſs has followed us! He has bleſſed us in ourſelves; he has bleſſed us in our children, and we

and

and they are become his property! Affliction can ſcarcely be ſaid to be known by us: our croſſes have been chiefly of our own making; one trial excepted, and that is a trial indeed! —Alas!"—

At another time when under great bodily diſtreſs, lifting up her eyes to heaven, ſhe cried out, "Come, Lord Jeſus come! O come ſoon and be revealed!" Then ſpeaking to me ſhe ſaid, "Let there be no ſorrow when I am taken away; but rejoicing only, and giving of thanks. He has heard my prayer. O how I long to be with him! There is nothing but thankfulneſs I owe to him from firſt to laſt; and alſo for this, that he has heard my cry, and ſaved me from excruciating pain, and preſerved my ſenſes!"

And here it may not be amiſs to remark, that though her pains were ſometimes very great, and herſelf weakened to an extreme, through want of reſt, yet ſhe never deſired to obtain any relief by opiates, leſt by the ſtupefaction of her ſenſes, ſhe might be rendered unfit for the conſcious operations of his Spirit.

Having had ſome ſleep, ſhe ſaid in the morning, "Laſt night on waking, methought a bright crown of glory was preſented to me viſibly, brilliant and beautiful beyond imagination:—adding, that it ſeemed to me, as if my Saviour himſelf had been before me, in that part of his ſufferings where he was ſinking under the weight of the croſs he bore."

So quick a perception had ſhe of the leaſt thing that ſhe thought could grieve either thoſe about her, or that Spirit by which ſhe was ſealed unto the day of redemption, that if but a haſty word, or a momentary impatience under ſuffering ſhewed itſelf, ſhe would moan pitifully and ſay, "O my ingratitude to my God and Saviour!—O that I ſhould have a hard or repining thought of Thee!—Surely there is no heart ſo ungrateful as mine!—Thou doſt all things well.—What are my pains compared even with thoſe of many of thy dear children,

and of ſo many thouſands of the poor who are in want of friends, deſtitute and afflicted; while I abound with mercies on all ſides, having all I can want, and ſo many dear friends waiting on me the unworthieſt worm of all; but O what are my ſufferings compared with what have been Thine, O my Jeſus, to redeem me to thyſelf!—O I am not thankful as I ought to be."

As her diſorder encreaſed, her nights grew worſe. After having had a very diſtreſſing one from pain and bodily contraction, "O, ſaid ſhe, my Phyſician is very good!—No creature can help me in theſe moments! but He can. I am in his hands and he will help me, and take me to himſelf. I can—I do—and I will truſt him." At another time ſhe aſked, "Do you think I am preparing for the nuptial crown?" Upon one ſaying, O yes; I believe ſo with all my heart: ſhe anſwered, "O it is a great thing to believe this poſſible. I am indeed the pooreſt and the worſt; but all things are poſſible to the power of his blood. I ſhall never think of going to Him as a great Chriſtian; if I can but *creep* through and be ſaved at any rate, this will be the greateſt mercy to me, and is all I can expect."—Then pauſing a little, ſhe added, "It is to me as if Chriſt was undreſſing me, that he may dreſs me with himſelf. My pains are now coming on again; but I ſhall ſoon be in my caſket.—I know he will keep me, even until I ſee his face in glory!"

When it was obſerved that the hour was coming when ſhe ſhould no more remember her preſent anguiſh, for the joy in the ſight of Him her Beloved, "O yes, ſaid ſhe, when I ſhall ſee what eye hath not ſeen, nor ear heard, nor heart can conceive!"

Being ſeized at another time with violent contractions, ſhe cried out, "My ſufferings, dear Saviour, are thine; and thine are mine! O how does he comfort me in a ſenſe of this!—Ah hide me in thy boſom!—A bleſſed time is coming. Every

pain

pain I ſuffer is from him; and all is right. I believe I ſhall not be long before I go to him."

Pleaſed with the certain expectation of a ſpeedy diſmiſſion, it became no ſmall part of her ſufferings that ſhe found ſhe was yet to be tried by frequent diſappointments. By theſe gracious means ſhe was for about a fortnight ſo worked down into ſuch a ſtate of entire *paſſivity*, as to form no wiſh, but that of giving herſelf up unto ſuffering.—Of this ſhe bore teſtimony as follows:

"I have ſent for you, ſaid ſhe to me, earlier than uſual this morning, to tell you, I am ſtill here for my humiliation. I thought I ſhould have gone laſt night, for which my longing was ſo great, and my prayer ſo ardent; but he has thought otherwiſe. *You aſk, and receive not; becauſe you aſk amiſs.*—O my God, forgive my folly, if what I have aſked has not been pleaſing to thee! Thou knoweſt thy poor unworthy worm would not offend thee, but would wait thy leiſure.—Yet forgive my importunity!—I want!—I long to be gone!" Then looking on us, ſhe ſaid, "Tell me, do I utter any thing wrong or diſpleaſing to God? This I would not do, if I knew it. Lord thou knoweſt that I would not!" This was on the 13th of September.

On the 16th in the morning ſhe ſaid to me, "I have ſent for you to let you know that our Lord's proceſs with me is going forward. I have had ſuch a night of diſtreſs, that I thought I muſt have been ſuffocated by this phlegm.—And O how I felt an unwillingneſs to ſuffer what I did! Our Lord has ſhewn me by this, that I muſt be brought into perfect obedience to his will in all things. O I want to be made willing to ſuffer all his dear and bleſſed will.—I muſt be nothing, and He all—Pray for me."

On the 18th, ſhe dwelt much on the ſubject of love. "Love, only love, ſaid ſhe, is the fulfilling of the law," &c.

In this ſtate of reſignation to our Lord's will, and in a growing ſenſibility of her own abſolute unworthineſs, ſhe waited

out the expected moment of her departure; which happened on the 26th of September in the afternoon, after about four months confinement, chiefly to her bed, without any power to help herself. She fell asleep in the Lord in the 60th year of her life.

The following are a few memorandums concerning herself, found after her death in her own hand-writing.

"On June 19, 1754, I received a particular blessing in hearing a sermon preached by Mr. *O*——, went home, and prostrate on my face, entered into a covenant with the Lord, of which I have never repented.

"In November 1757, I was in deep perplexity about myself, on reflecting how slow a progress I made. But my Lord manifesting his love to me, how amazed did I then feel! My perplexity and grief were instantly removed far away; and all was peace within.

"In April 1758, hearing a sermon preached on the ten virgins, I was so convinced by it, that I did not possess the state of the five who were wise, that I was brought into great perplexity. In this state I had such a sight of the hardness of my heart, that I lost all confidence in God. I was then indeed so truly miserable that no hell could seem worse. But my gracious Redeemer, out of tender compassion drew near to me; when I felt his blood melting my hard heart. In the morning I found myself as one who had been sorely bruised. I was as a child before him; saw myself as all unworthiness; and from that time, I have believed, from the bottom of my heart, that none are more unworthy than myself: so that when I hear ill of any one, I feel pity for them; knowing that it is unmerited grace which keeps me.

"In May 26, 1774, for some days past, my desire has been, to have a clearer light how I might be to my Lord's joy. On this morning, with full conviction of spirit, I was made

made ſenſible that the entire ſurrender of my will to His, was abſolutely needful; alſo an attentive ear to His teaching in all things;—to follow him in the utmoſt ſimplicity in all things.

"I cannot expreſs the thankfulneſs of my heart in knowing experimentally the great value of a dying Saviour, who has done all for me; and is only waiting to apply his precious merits to purge me; and which he has promiſed he will do. —O my Jeſus, give me but a hungry heart each day, to have thy bleſſed work accompliſhed in me, that I ſtop not ſhort; but may be made quite ready whenever thou ſhalt be pleaſed to call me to thyſelf."

The following is a Prayer ſhe wrote down about the beginning of her late ſickneſs, when ſhe expected her diſſolution was ſwiftly approaching.

"My Lord and Saviour, it often ſeems to me as if my end was near. O praiſed be thy name for all thy patience and tender love to me, a poor unworthy creature! It is my earneſt deſire, to devote every future day and hour to thee in thought, word, and deed; ſo that my will may be entirely given up unto thine, and my abiding happineſs be, to lie at thy feet, and to ſuffer thee to take away from me every thing which might in the leaſt hinder the completion of thy work in me. May I be humbled in the duſt: that as the pooreſt beggar, I may feed continually on thee, and derive virtue out of thee! Only unite my heart to thee, and let me have no deſire after any thing but Thyſelf. I pray thee dear Lord, that if thou ſeeſt fit to ſend me bodily pain and ſickneſs, I may then find thee particularly near to me; and may be enabled to thank and praiſe thee in whatever trial thou ſeeſt it beſt to viſit me! Let every thing be truly ſanctified to me. Thou knoweſt, Lord, that I am very weak, and could pray thee to ſpare me from great pain and long illneſs.

illneſs. Yet I truſt it is my deſire to be quite reſigned to thy bleſſed will; believing that if it is to be ſo, it will be for my good, as I know thy heart is all love.

"I pray thee to forgive me in every thing and to waſh me clean in thy moſt holy blood!—O forgive me whereinſoever I have been to blame in regard to my dear huſband, and reward him for all his care towards me.—Forgive me, wherein I have been to blame alſo, in reſpect to my children, and take them into thy peculiar care.—I pray thee alſo, whereinſoever I have been to blame as to my relations, brethren, friends and ſervants, in all things forgive me; for I am a poor, weak ſinner, and have been to blame in every reſpect. I pray thee, not only for thy forgiveneſs, but that they may alſo forgive me.—I now lay me at thy feet. O in mercy keep me near to thy ſide, and in thy own good time, receive me to thyſelf!"

The EXPERIENCE *of Mrs.* A. B.

I Was born of Popiſh parents in an Iſland of Lough E——. God began very early to work upon my mind by his Spirit; for when I was about ſix years old I enquired of my mother how we ſhould get to heaven?

When I was near eight years old, there came an old Proteſtant woman to lodge at my father's houſe, who was ſick and infirm. Mr. S. a Clergyman, came to viſit her, and told her, except ſhe was converted and born again, ſhe could not go to heaven. Her conviction then began, and at length terminated in a ſound converſion. Partly from hearing what the Clergyman ſaid, and partly from converſing with, and aſking the old woman queſtions, I began to feel my loſt eſtate; and would pray no other prayers but ſuch as I heard her uſe. Among other things ſhe warned me of the danger of truſting

in

in purgatory, and praying to ſaints and angels; and affirmed that ſhe knew all her ſins were forgiven. This made ſuch a deep impreſſion on my mind, that I reſolved not to reſt until I knew mine were forgiven alſo; which I experienced, glory be to God! about half a year after the old woman's death. A little before ſhe died, ſhe loſt her daughter, who attended her; and when my mother aſked her what ſhe would do now, ſeeing her daughter was gone? She anſwered, "Before this day fortnight I ſhall be in my Saviour's arms!" accordingly nine days after ſhe departed.

My diſtreſſes was now ſo very great, that I wandered in the woods. I did not communicate my feelings to any perſon, nor had I indeed any one to whom I could open my mind, or who could be of uſe to me. At length, one day as I was wreſtling in prayer in a wood, I found a meaſure of that reſt which I fought: I found love and joy in my heart, and retained a degree of it till I was fifteen years of age.

When I was fifteen, my mother ſaid it was time for me to go under the care of the Prieſt. I had the greateſt averſion to this; but, as ſhe inſiſted on it, to obey her I went to maſs, contrary to my conſcience. The very moment I bowed before the altar, I loſt my confidence, my joy, and my peace; and imagined I ſaw hell moved from beneath to meet me. I then fell into deſpair, thinking I had ſinned againſt the Holy Ghoſt, having ſinned againſt light and knowledge. I ran back immediately from the maſs, and threw my beads to my mother, ſaying I would never carry them again. She replied, I was mad; and many others beſides her told me I never could go to heaven, except I got abſolution from the Prieſt, and went through the fire of purgatory.

My ſtate now was horrible. I often attempted to put an end to my life: and one day as I went forward to leap into a deep pool in my father's ground, I ſaw many living things creeping on the bottom; at which I ſtarted back, with this reflection, "Now if there be a God, he will puniſh me, and the devils will

will be, in this manner, crawling on my ſoul to all eternity!" Shortly after this my friends carried me to the Prieſt, and afterwards to the Biſhop. To theſe I told my diſtreſs. The Prieſt ſaid that when theſe melancholy notions were out of my head, all would be well. He deſired me to take pleaſure in the world, to keep jovial company, and to be ſure to dance a great deal! and added, "a ſhilling to the Prieſt, and a few days in purgatory would do away all!" The Biſhop ſpoke much to the ſame purport, and anointed me with his oil, and having done ſo he threw the tow, which he uſed in anointing me, into the fire ſaying, "The witchcraft is all over!" But I never found myſelf worſe; for I ſoon loſt all my religion, and fell into great wickedneſs, and ſinned with a high hand. I was often brought by reaſoning, to doubt of the exiſtence of a God. At other times I wiſhed there was none.

After this manner I went on till I was twenty-one years of age; at which time I heard Mr. J. P. a Methodiſt Preacher. I now believed there was a God; and a gleam of hope ſprung up that it was poſſible I might be ſaved; on which I found power to pray. My diſtreſs was deepened; and on my return to my friends, they were about to ſend again for the Prieſt. I told them it was too late, and that he need not come to me, except it was that I might tell him of his loſt and undone eſtate. I continued near a year in conviction, and in deep diſtreſs, when God broke in once more upon me, and ſet my ſoul at liberty; giving me an aſſurance of his having healed my backſlidings, and loving me freely for the ſake of his Son.

For two years or upwards I continued to enjoy the conſtant light of his countenance, and my ſoul was without a cloud; though I met with the ſevereſt perſecution and trials of every kind. I now reſolved to read my recantation of the church of Rome. The Prieſt hearing this ſent me word that he would make hawk's meat of me, and that he would even tear me out of the church. I returned for anſwer, that God was above him; that the laws of England were very ſtrong; and that

through

through divine grace I would settle him, and not only him, but his grand Vizier, the Pope. I then applied to the Rector of the Parish to receive me; who, after examining me concerning my purpose, and my telling him that I was born of God, and that I knew my sins were pardoned, cried out "alas! alas! the poor widow's daughter is gone mad: go home, my girl, to your mother." I told him I would apply to another Clergyman, which I did soon after, who received me kindly, approved of my resolution, and, after giving me proper directions, and promising me his protection, in case of persecution, wrote to my own parish Minister to admit me.

[*To be concluded in our next.*]

A short Account of Mrs. SUSANNAH STRONG: *written by* Mr. Thomas Wride.

MY knowledge of her began in the year 1770, her abode being at a place called *Fell-side*, where, in a homely house, and with an honest heart she gladly received and entertained the Preachers of the gospel.

She was best pleased and most profited, by that preaching, which set forth Jesus Christ, as a compleat and present Saviour. But this full salvation, she did not enjoy; for, although she in the general could call Jesus Lord, by the Holy Ghost; yet, she felt, and often complained, that she was not what she longed to be.

When I laboured on this Circuit, (five years after) she lived at *Stirkton*, and received the Preachers, with her usual kindness. At my coming again, this last time, she lived at a place called *Drumleaning*; but as there appeared no good done by the preaching, and some other things being not agreeable, her husband and she thought it better to remove to *Wigton*; hoping to do and receive more good there.

On the firſt of January laſt, I ſaw her, when ſhe expreſſed a clear ſenſe of the peace of God, through our Lord Jeſus Chriſt.

Tueſday the 6th, ſhe was taken ill; not worſe to appearance than ſhe had often been in time paſt: ſo that there was no particular ſign of approaching death. On Friday the 9th one enquired of her, if ſhe thought ſhe ſhould get over this ſickneſs? She anſwered, "I cannot tell; but, life or death, I am quite reſigned." About nine o'clock that night, ſhe propoſed to her huſband, to fetch their daughter, who getting a neighbour to remain with her, he immediately did.

Returning about eleven o'clock, they ſpent near an hour together in converſation and family prayer, and then went to bed. About one o'clock ſhe awoke and got out of bed. On her return, ſhe telling her huſband, that her feet were very cold, he endeavoured to remedy it as well as he could; for neither of them ſeemed to think what was at hand. She then moſt tenderly embraced and kiſſed him ſaying, "I am as full of Jeſus, as my heart can hold! I am as happy, as if I was in heaven!" Then turning, as if going to ſleep, ſhe laid ſilent. In a few minutes, her huſband obſerved that ſhe breathed ſlow; and continuing his attention, found ſhe breathed ſlower and ſlower: therefore he called to his daughter to bring a light, and to call ſome neighbours; but, before it could be done, without any ſtruggle, or the leaſt bodily motion, ſhe left this weary world behind!

Thus ended the race of *Suſannah Strong*; a circumſpect, zealous follower of the Lord Jeſus: who having her heart filled with his love, and bleſt with an anticipation of heaven, was, without the "pomp of dying," privileged to exchange faith for ſight, on Saturday the 10th of January, about half paſt one in the morning.

THOMAS WRIDE.

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

[*Continued from page* 362.]

Of Metals, Minerals, and other Fossils.

AMONG the bodies that remain to be considered, those which seem to bear the nearest resemblance to plants, are Fossils, comprehending under that name, all bodies that are dug out of the earth. These have frequently been for order's sake, divided into three classes, such as are reducible to a calix, and such as are inflammable. Of the first class are metals, gold, silver, platina, copper, iron, tin, lead, quicksilver. However, these differ in other respects, they all agree in the following particulars, That they are heavier than any other bodies yet known, that they are malleable, and that they are capable of liquefaction.

2. It is not improbably supposed, that all metals consist of particles so heavy, that they cannot be wholly torn asunder or dissipated by fire, or put into so rapid a motion as to inflame. It only separates them so far as not to resist so hard a body, which is what we term liquefaction. Their malleableness, or bearing to be wrought by the hammer, may spring from the figure of their parts, perhaps oblong or square, which may occasion their cohering so strongly, as not easily to be separated. And it is probable the pores either of their constituent particles, or of the whole mass, are few and small: which may account for their being so much heavier than any other known bodies.

This is the radical character of metals. The weight of gold to that of glass is as nine to one. And the weight of tin, the lightest of all metals, is to that of gold as seven to nineteen: which considerably surpasses the weight of all stones and other

the moſt ſolid bodies. Nor is there any body in nature but a metal, that is one third of the weight of gold.

The ſpecific weight of the ſeveral metals, and of the granate, water and air, ſtands thus;

Gold	19636	Iron	7852
Quickſilver	14019	Tin	7321
Lead	11345	Granate	3978
Silver	10535	Water	1000
Copper	8843	Air	3/11

[*To be continued.*]

An extract from a treatiſe called, The REFINED COURTIER.

[*Continued from page* 308.]

Of the MODERATION *of the* TONGUE.

MAKE no loud expreſſions of mirth or ſorrow, for both are improper and tedious. Do not therefore (as you may obſerve too many inconſiderately do) moleſt the company by your ſinging, or create ſadneſs in them by telling doleful ſtories, eſpecially if they have no relation to you.

You ought not to mock any one though he be your enemy; for it is poſſible you may wound him deeper with your tongue, than if you ſhould ſtrike him with your ſword: and this infallibly demonſtrates your contempt of him, becauſe when you jeer and put him to the bluſh, you intend not profit, but pleaſure by it; and it is hugely immodeſt, and ignoble too, to take delight in confounding another, and in expoſing him to ſcorn and laughter. For inſtance, it is unworthy to reproach men either by words or apiſh geſtures with the infirmities and blemiſhes of nature, for being blear-eyed or ſplay-footed, of a giant-like, or dwarfiſh ſtature, for having a ſtammering tongue or a crooked back; for it may be, they can no more help theſe defects

defects than they can hinder the rising and setting of the sun; and it is burthen enough to bear them, they need not have a load of contumelies heaped upon them.

Droll not upon the persons or practices of your superiors, for there is both saucinesſ and danger in it. Rodolphus the first Emperor of *Germany*, who had an extraordinary Roman nose, met a prating, conceited fellow in a very narrow steep place, who being commanded several times by some of the guards to go aside, cried out, That there was a nose filled up the way so that he could not stir: at which some were incensed, and would have killed him with their halberds; but the Emperor laughing, turned his nose one side, and bid him pass by. It was well he was in so good a humour, otherwise the fancy had been quite spoiled. An unseasonable jest upon one-eyed king Antigonus cost Theocritus Chius both his, and his life too into the bargain, after the king had solemnly sworn that he would forgive a former crime.

Make not a jest of serious matters, whether they be civil or divine. It does not become a Judge to play the mimic upon a bench, much less to exercise his wit upon condemned malefactors, nor any one to feed his fancy with the sighs and groans of distressed persons, nor an ecclesiastic to fill his auditors ears with half-witted quibbles and light trash; for it makes religion become rediculous to dress it up in vain attire: and that which may pass for a jest amongst Laymen, is blasphemy in a Priest's mouth! Be sure therefore that you refrain from polluting sacred things with profane breath and an unhallowed tongue; for this is a vast heap of follies, and argues want of good manners, as well as of virtue and sober wit; and to make a sport of vice deserves the stings of scorpions, and the winding lashes of furies, or some more tormenting punishment.

Observe a distinction of persons, and times, and other circumstances. Some are so forward and waspish that they will not endure the softest touch: and that will be taken well to day, which perchance will be reputed a scoff to-morrow.

[*To be continued.*]

An

An extract from a volume entitled, A Review of Dr. PRIESTLEY'S *Doctrine of Philosophical Necessity.*

Whether Liberty be essential to practical Virtue; and of moral and practical Necessity.

[*Continued from page* 367.]

DR. Priestley adds (page 70) "It must therefore be mere will, under no direction or guidance, because under no influence whatever; and of what value or use can such a principle be? Supposing the thing possible, (as I deem it to be absolutely impossible that the will should act without judgment, conscience, affection, or any other motive) the determination, though dignified with the appellation of self, cannot be any thing but a mere random decision, which may be good or bad, favourable or unfavourable to us, like the chance of a die, and cannot possibly be of a nature to be intitled to praise or blame, merit or demerit, reward or punishment." In answer to which, it is to be observed, that this self-determining power, or mere will, as it is called, is so far from being under no guidance, or influence, that it is under the immediate guidance or direction of the mind itself, or rather it is a power of the mind, by which it is enabled to determine upon acting according to motives, or in opposition to all motives, within its view, or even not to act at all. And although, as observed before, I cannot describe it, but by its properties or effects; no more can Dr. Priestley describe his motives in any other manner. But suppose, as Dr. Priestley asserts, that it is under no guidance or direction, but is a mere random decision, like the chance of a die; yet, even in that case, it is but like his motives; because, although he has asserted some things, which he calls motives, to be the cause of all our actions; yet he has assigned no cause of these motives acting upon the mind of man, and consequently they arise from no cause, nor are under any guidance

guidance or direction that I have heard of. And if a cauſe of theſe motives was aſſigned, we ſtill want another cauſe of that cauſe, for its guidance and direction, and ſo on till ſooner or later we muſt arrive at neceſſity, Dr. Prieſtley's firſt cauſe, and therefore we might as well ſay at firſt, that neceſſity is the neceſſary, mediate, or immediate cauſe of all our actions, and they are all under its guidance and direction. For if man has no liberty or power of ſelf-determination, it is no matter whether he be irreſiſtibly impelled to every action, immediately by neceſſity, or many mediate neceſſary cauſes be made uſe of; as in either caſe man has no power at all of his own, but is unavoidably, certainly, and neceſſarily impelled to do every action he does, without a poſſibility of doing otherwiſe. The man who pleads for liberty, aſſigns to the mind an active ſubſtance, as the director and guider of the ſelf-determining power; whereas the neceſſarian makes the mind wholly paſſive, never acting, but when firſt acted upon by ſomething called motives, which are ſometimes ſaid to be its own paſſions, (as in the words juſt now cited) and ſometimes mere nothings or non-entities, whilſt the motives themſelves are under no guidance or direction whatever, that I can ſee, as obſerved before. But perhaps it may be ſaid, the motives are cauſed by the appearance of things. Granted. We are only one ſtep removed. What cauſes the appearance of things? We muſt thus proceed till we get to neceſſity, which neceſſarily cauſes all events and things, preſent and to come, in ſuch a manner, that they neither could have been, nor can be otherwiſe, according to Dr. Prieſtley; and even this very neceſſity ſeems to be a non-entity, or mere nothing.

[*To be continued.*]

The

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *explained and vindicated.*

[By Thomas Taylor, A. M.]

CHAP. I.

St. Paul's parallel of Adam and Jesus Christ.

[*Continued from page* 369.]

IF it were left to men to chooſe the articles of their belief, or to preſcribe the rules of their practice, no doubt they would impoſe on themſelves nothing that was hard to be believed, any more than they would what was difficult to be done. But as it is God who has a right to command the reſignation of the will of his creatures to his precepts, ſo the ſame God has a right to impoſe any points of belief to their underſtanding. It is not for us to demur, or reſiſt, becauſe it is a hard ſaying; for it is the difficulty that makes the virtue, and entitles the *obedience of our faith* to that bleſſing which our Saviour has pronounced on them, that having not ſeen have yet believed. Therefore let whatever is clearly revealed, become the immediate object of our faith becauſe revealed. Here let us fix our foot never to be removed: though ten thouſand objections ſhould be urged againſt us, though reaſon ſhould pretend the difficulty, nay the impoſſibility and contradiction of the thing; let us conclude that reaſon may err in its deductions: that the object is too great, and the faculty too weak to make a clear diſcovery. *Satis ſit pro univerſis rationibus author deus.*

What I have ſaid here might be applied to all the myſterious articles of our faith, the incomprehenſibleneſs whereof, inſtead of arraigning the certainty of their truth, ought to teach us to be humble and modeſt, to own the ſhort ſightedneſs of our underſtandings, and to ſubmit our reaſon, as much as any of our faculties, to the wiſdom and will of God.

But

But indeed the fault lies not ſo much in our reaſon, as our wills; for it is that natural pride, and inbred ſtubbornneſs of our ſouls, which makes us ſo averſe to ſupernatural truths. Chriſtianity requires a teachable temper in its profeſſors. It is a neceſſary qualification of a true diſciple of Chriſt, to have a mind free from carnal prejudices, and a condition of entering into his kingdom, to receive it with the ſimplicity of a little child.

It was a ſpirit of pride and conceit that infected the firſt ages of the church, with monſtrous errors and blaſphemies, and the ſame leaven has principled all thoſe modern ſchiſms and hereſies that corrupt the Chriſtian religion at this day. This it is that calls the goſpel itſelf and the bleſſed author of it to ſubmit to his ſecond trial, at the bar of reaſon, as partial a tribunal as that of Pilate; and Chriſt ſhall not be God, he ſhall not ſatisfy the divine juſtice, if reaſon will not have it ſo. Nay he ſhall again be accuſed of the very blaſphemies charged upon him by the malicious Jews, *if being a man he makes himſelf God.*

It will be in vain to plead in his behalf, that the ſcripture affirms, *He is the Lord from heaven:* that *he hath laid the foundations of the earth*, and the *heavens are the work of his hands:* that he is frequently ſtiled God, nay that the moſt diſtinguiſhing characters of the Almighty, are aſcribed to him, as *he is God over all bleſſed for ever. Alpha and Omega, the firſt and the laſt*, and that the incommunicable title of Jehovah, is attributed to him with the ſame frequency, and indifference as to the Father himſelf. It will be in vain to inſiſt upon his character, as that he was a perſon far from uſurping any undue honours, who yet maintained his unity with the Father, in the face of his enemies; and alſo died for bearing teſtimony to the truth of his being the Son of God. All this, and whatever may be added in his behalf, will be overborn by the voice of reaſon, declaring it impoſſible for this to be, becauſe God and man can never be united in one perſon.

[*To be continued.*]

An extract from a Course of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

It is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

[*Continued from page* 373.]

HAVING opened to you the nature of death in all its awful and affecting circumstances, I shall now proceed to consider the solemn hour of judgment, which is to come after death; and to determine the fate of soul and body for ever. You and I are equally to share in the allotments of that day of everlasting decision. And you and I are equally concerned to know the wonderful particulars, and to look forward to the astonishing consequences of it.

Before the fall, the appointment of a formal judgment must have been totally unnecessary. It became necessary, only in consequence of the fall. Had man lived on in a state of unsinning obedience, he would have passed from this world to the next, without going through the gate of death. He would have passed without any separation of soul and body, and without any form of judgment, to his everlasting residence. The whole man would have been consigned, just as the spiritual part of him is now, at the hour of his summons into eternity, to that particular allotment there which he had deserved. But the fall made a great change in the scheme of God's intended proceedings to man. Death entered into the world; the soul was to be fearfully rent asunder from the body; and the one was to be laid in the grave, while the other was carried to a place peculiarly provided for it. There both are to remain till the end of the world, when they shall again be united, and shall receive together their common sentence of approbation

or

of condemnation for eternity. And this ſentence is to be paſſed with every circumſtance of ſolemnity that can ſtrike the underſtanding, or impreſs the heart of man.

One great reaſon for ſuch a formal procedure on the part of God, is plainly this.—Ever ſince the fall, the earth has been a mixt ſcene of goodneſs and badneſs. The wicked and the religious have been jumbled together, have fared equally well upon the fruits of the ground, and have thriven equally well under the influence of the ſunſhine. "The rain and the ſunſhine have deſcended alike upon the juſt and the unjuſt." And very frequently he who has neglected God, he who has deſpiſed his orders receives a greater portion of the good things of this world than the ſervant, the friend of God. That God ſhould ſo act in diſtributing his favours, is abſolutely neceſſary to the trial of a fallen being, who is in a ſtate of purgation, and is training up under the diſcipline of hope for heaven. But it is alſo neceſſary, That when this order of things is put an end to by the end of the world, the very reverſe of all this ſhould immediately take place; that the wicked ſhould then ſee their wickedneſs openly in the ſight of all the world puniſhed by God, and the good ſhould ſee their goodneſs as openly owned and rewarded by him; that the terrors of the Lord ſhould be drawn up in tremendous array againſt the former, and the loving kindneſſes of the Lord ſhould be equally called out in all their glory towards the latter.

For this reaſon then, a formal day of judgment became neceſſary after the fall. For this reaſon alſo, it is to be conducted in the moſt ſolemn and awful manner. And it will be the moſt amazing event that the eye of men, that the eye of angels, ever beheld. Oh, let us repreſent it in all its ſtrongeſt imagery to our minds. Let us bring it out in all its livelieſt colours. And let us dwell with a fearful kind of ſatisfaction on the aſtoniſhing picture.

Let us ſuppoſe ourſelves alive upon the earth, when that wonder of wonders ſhall begin to break upon the unexpecting

world. And let us suppose ourselves to see it proceed in the order in which the scripture tells us it shall do.

The beginning of it shall be with an earthquake. "Lo," says St. John, "there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood." This, no doubt, will be such a one as is spoken of in another part of scripture, "such as was not since men were upon the face of the earth." It will shake the pillars of the earth from end to end, and make them "reel to and fro, as a drunken man." And it will certainly make "every mountain and island to be moved out of their places." This will be the first grand sign of the end of the expiring world.—But what must be the confusion of the wicked in these dreadful moments? We may conceive something of it, from the account which is given us by our blessed Saviour, and in the Revelation. Then shall be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." And then shall "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hide themselves in the dens and in the rocks of the mountains,—from the face of him that is going to sit on the throne, and from the wrath of the Lamb." They see, they feel the whole scene of amazement, that has been so long foretold, now bursting upon them, all unprepared for it. In the hurry and distraction of their sinful souls; they shall fly from the towns that are tottering on every side, and threatning instantly to bury them alive; and shall take shelter in the country. But they will still find the same avenging power of God pursuing them thither, and the ground still shaking under them to its deepest foundations.—They shall run from the quaking vallies to the hills, or they shall run from the labouring hills to the vallies. Yet they shall find no refuge, no security from the terrors that oppress their souls. The vallies shall seem ready, every moment,

ment, to open under them. And the hills ſhall ſeem as ready to caſt off their maſſes of earth, and bury half the world under their ruins.—They will probably endeavour therefore to eſcape from the unſteady footing of the land, and to find reſt for the ſole of their feet upon the waters. But there a more than equal train of terrors will meet them. "The ſea and the waves will be roaring." The ſame ſtroke from the arm of God will give a ſtill greater force to the water, than to the land. The ſeas and ocean will be all in an outrageous commotion from it, rearing their heads to heaven, and threatning to ſwallow up the land immediately. And "every iſland" within them will be "moved out of its place," before the tempeſtuous violence of the waters. They had run to the ſeas to ſave them: but the ſeas preſent a more horrible picture than the land. They run back therefore with a conſternation, that overcomes their former terrors. And they ſit down at laſt in a kind of ſtupidity from their overpowering fears, ſubmitting to what they cannot avoid, and gazing half-ſenſeleſs at the hoſt of terrors around them. Where is now that wretched confidence of the ſinner, with which he uſed to look down upon the religious? Where is the ridicule, which he has ſo often played off upon ſanctity? All, all are fled. The boldeſt ſinner now trembles in every nerve, and envies the compoſure of the man whom he once affected to deſpiſe. He would now be happy to exchange ſituation with the weakeſt child of religion that ever he vented his ſpite upon. And he throws himſelf on the ground, hiding his face in the duſt, and unable to look up from the very ſinking of his ſoul within him. The world, in his knowledge of which he once truſted, is now breaking into ruins under him. The multitude of ſinners, in which he once boaſted, are all now in the ſame condition with himſelf. And he is going to be delivered over with them to ſuperior terrors.

[*To be continued.*]

The

The SUFFERINGS *of* THECLA: *which happened about the year 67.*

[Tranſlated from a Greek Fragment.]

[*Concluded from page* 377.]

THECLA being taken from Tryphæna was again caſt into the theatre. And another fierce lioneſs running towards her inſtantly caſt herſelf at her feet. Then a bear rouſed by the cries of the people, ran towards her. But the lioneſs riſing, fell upon her, and tore her in pieces. At length a very ſavage lion came forth that had been accuſtomed to devour men. The lioneſs ran towards him. They fought for ſome time, till they fell dead together.

Tryphæna, who was placed in the higheſt part of the theatre, ſeeing this, ſunk down, and was taken up for dead. The whole city was filled with terror: for Tryphæna belonged to the Emperor's family. And Alexander himſelf beſought the Governor ſaying, have compaſſion on the city, and ſend this peſtilent woman hence, leſt the whole city be deſtroyed.

The Governor calling to Thecla from the midſt of the wild beaſts ſaid to her, "Woman declare who art thou,—and by what power haſt thou been preſerved." Thecla replied, "I am a ſervant of the living God, and have believed on his Son Jeſus Chriſt, in whom he is well pleaſed, therefore have I been delivered. He alone is the way to eternal ſalvation. He is a refuge from the ſtorm, a reſt to the afflicted, a defence to thoſe that are in deſpair, and whoſoever believeth not on him ſhall not ſee life."

The Governor hearing this, commanded her to be clothed. Thecla anſwered, "My God, that hath clothed me, defenceleſs amidſt the wild beaſts, clothe thee with ſalvation in the day of judgment!" Then the Governor proclaimed, "Thecla, ſervant of God, I command thee to be diſcharged." And the

women

women with one voice gave glory to God, crying out, "He is God alone whom Thecla worſhips. He alone is God, who hath preſerved Thecla."

The whole city was ſoon moved at their cries; and the tidings being brought to Tryphæna, ſhe revived and aroſe, and went forth to meet Thecla, who embracing her, ſhe ſaid, "Now I believe that the dead are raiſed——Now I believe that my child liveth. Come Thecla my daughter, to my houſe, and all that I have ſhall be thine." On this Thecla returned with Tryphæna, and tarried with her certain days, and taught her the word of the Lord, and many women were ſubject to the faith, and Tryphæna and all her houſehold believing, there was great joy in the houſe of Tryphæna.

But Thecla had an earneſt deſire to ſee Paul, to be further inſtructed by him. And ſending to every quarter, ſhe ſought after him. When it was told her that he was at Myra in Lycia, ſhe went forward to ſeek him. And when ſhe found Paul preaching the word of God, ſhe placed herſelf amongſt the hearers. Paul marvelled greatly at ſeeing her. And taking her to the houſe of Hermes, ſhe related to him all that had befallen her at Antioch. All that heard theſe things were eſtabliſhed in the faith, and offered up prayer for Tryphæna. And Thecla ariſing, ſaid unto Paul, I go unto Iconium. And Paul ſaid unto her go, and teach the word of God. And Tryphæna when ſhe heard that Thecla was going to Iconium, ſent her much gold and raiment for the relief of the poor ſaints.

And Thecla departed thence to Iconium, and entering into the houſe of Oneſiphorus, fell on her face, where ſhe had firſt heard Paul, praying with many tears, and giving thanks to God and ſaying, "Lord God of this houſe, where thy light firſt ſhined upon me, Jeſus, thou Son of the living God, who waſt my helper before the Governor, my deliverer in the fire, my protector from the wild beaſts; thou alone art God, for ever and ever. Amen."

An Extract from the Success of two DANISH MISSIONARIES, *to the* East-Indies: *in several Letters to their Correspondents in* Europe.

[*Continued from page* 271.]

LETTER II.

The Missionaries set out from the Cape *of* Good Hope, *in* Africa, *and safely arrived at* Tranquebar *in the* East-Indies, *on the Coast of* Coromandel.

The gross ignorance of the Malabarians.

SINCE the Lord in his infinite mercy has been pleased to bring us in hither safe, we find ourselves in duty bound, most humbly to return thanks for so signal a favour, and likewise to encourage our friends to join with us, in so noble an exercise; being fully assured that your prayers and good wishes have all along attended us hither. From this place, where (after the mouldy bread, dead beer, and stinking water we had lived upon for some while) we were refreshed with good cheer, we sailed the 8th of May, well victualled, and soon after met with great cold. Returning from under the 30th to the 39th degree, towards the south, we had almost nothing else but thunder, lightning, and hail, with such a violent storm, that we never perceived beyond the *Cape*. One time the upper-part of the main-mast was split into three pieces, and in the cabin every thing was broke with prodigious violence; which might have proved very fatal to us, if the Lord had not been pleased to prevent it, to our no small astonishment. The 24th of May, we reached the great Island of *Madagascar*, and shortly after *Mauritia*. Afterwards we fell sensibly a second time into the warm climate, where our men fell to fishing again. Having passed the tropic of Capricorn on the 13th of June, we came the 24th to the *Maldive-Islands*. Our ship was daily stored with abundance

dance of birds, of ſo dull a nature, that they of their own accord flew into our hands, or lighting down near us, would play with us. Nay, they would by no means be turned off till they were driven away by force.

The 27th of June, we happily paſſed the equinoctial line a ſecond time. After having plied a few days, and getting no ſight of the iſland of *Ceylon*, we began to be uneaſy, being afraid we had taken a wrong courſe in ſailing. We ſounded the depth with the plummet every day, and at laſt we found ourſelves near ſome land. Soon after perceiving we were got into the tract of *Camerin*, we ſailed back again. And now certainly ſuppoſing we ſhould come in ſight of *Ceylon*, and yet ſtill fruſtrated in our hopes, we were not a little concerned, knowing that but a few years ago a Daniſh ſhip had unfortunately been caſt away hereabouts: the captain and the pilot climbing up the main-top-maſt, looked about. In the ſtern of the ſhip, they kept the lead going, and ſo took every where the neceſſary precautions. The wind blew ſo violently, that the ſhip, like an arrow, cut its way through the midſt of the waves. And it was then, when our men cried out all on a ſudden, that there were huge ſhelves of ſand juſt before us. This we ſhould not have been ſenſible of in the leaſt, if the wind had not been ſo boiſterous, and with its vehement battering of the waves, made ſo roaring a noiſe. Here we ſeaſonably remembered the words in the 139th Pſalm: *Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy preſence? If I ſhould take the wings of the morning, and dwell in the uttermoſt parts of the ſea, even there would thy hand find me.*

But the Lord happily delivered us out of this danger, and ſoon after granted us to come in ſight of *Ceylon*, which we touched very near. In calm weather we could ſpy the elephants walking on the ſhore. On the 9th of July, we could ſay, *hitherto the Lord has helped us!*

We arrived in good health, and were received with great joy. Whilſt we were aboard, we paſſed our time, among other

things, with taking down in writing ſuch meditations as we compoſed upon certain ſubjects, and particularly upon the nature of true wiſdom, and the harmony betwixt the kingdom of nature and of grace. This place lies under the 11th degree this ſide the line, and is altogether inhabited by *Malabarian* Heathens; ſo that we ſhall find work enough cut out for us here, without being obliged to go further up into the country, for the preſent. We converſe daily with them, and allow every one a free acceſs to us: which is the reaſon that they begin to love us heartily. So much for the preſent. Our hearty greeting to all our friends. Mr. *Plutſcho*, my dear brother and fellow-labourer in the work of the Lord, wiſhes you the bleſſing of God upon your function; and ſo do I myſelf, reſting

Yours, &c.

[*To be continued.*]

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Anecdote of PETER *the* GREAT, CZAR *of* MUSCOVY.

A Common ſoldier in the guards, behaved ſo well in many actions, under the eye of the great Peter, that, notwithſtanding his native obſcurity, and an entire ignorance of his parents, he was made captain of the guards; a rank equal to that of lieutenant colonel in the field regiments. His father being in great want, got a paſſport to Peterſburgh. When he arrived in that city, he ſoon learned where his ſon lived, and deſired the ſentinel at the gate to get ſome perſon to acquaint his ſon that his father was come and longed to ſee him. The ſoldiers, gathered together, ſcoffed and derided the poor old man; for the captain had given himſelf out for a gentleman by birth. The noiſe made in the court ſoon brought out the ſervants, and at laſt the captain and his company, to ſee what was the matter. On ſeeing his father the captain ordered him to be beaten with rods, and turned out into the ſtreets. This being done, it did not fail to aſſemble a multitude of people.

Among

Among the reſt there happened to be a writer, who carried the old man to a houſe, and for a ſmall conſideration, drew out a petition to the Emperor. He then adviſed him to wait near the palace next day, at a certain place by which the Emperor uſually paſſed, and then to preſent his petition to his Majeſty.

Next morning, as the Emperor paſſed by, he ſtopped, took his petition, read it inſtantly, and commanded him to be on the parade next morning, at a certain hour; telling him that the ſoldiers on duty ſhould have orders not to moleſt him. Every thing happened as the Emperor had ordered. When the old man was come, the Emperor ordered the guards to form a circle, and commanded the captain to come into it. He then aſked him whether he was not born in ſuch a village? and of ſuch parentage? and commanded him on pain of death to tell him the truth; for he was determined to know his birth. The captain, conſidering the Emperor would certainly diſcover it, and that the conſequence of diſſembling might prove fatal to him; fell at his feet, confeſſed the whole, and aſked pardon. On this the Emperor called for his dubine, (this was an oak ſtick kept in ſcarlet cloth, and always carried by a ſervant,) with which he uſed inſtantly to puniſh ſlight offences with his own hand. He then put the dubine into the old-man's hand, and commanded him to uſe it as a father ought to do towards diſobedient and ungrateful children. The old man pauſed, and told the Emperor he could not ſtrike his ſon while he had on him the uniform of the guards. This was agreeable to the Emperor, who ordered the captain to put of thoſe incumbrances. This being done the father chaſtiſed his unnatural ſon with ſuch wholeſome ſeverity, that the Emperor at laſt deſired him to ſpare his captain; but ordered one half of his ſalary to be applied to the maintenance of the old man: then with a firm tone, told the byſtanders that what was done was agreeable to the laws of God and of the empire; and added, that he was determined that thoſe laws ſhould, without regard to diſtinction of office, or dignity of deſcent, be put into exe-

cution againſt every one who durſt tranſgreſs them. At the ſame time, he acknowledged that the captain was a brave officer, and told him that if he continued to behave well, he would endeavour to forget his unnatural crime, and advance him in the army according to the regulations thereof, and his own merit.

Mrs. A. BROWN'S *Account of a* STRANGE OCCURRENCE; *in a Letter to the Rev.* J. WESLEY.

AT your requeſt I give you the following account which you may rely upon as a matter of fact.

Some time ago as I ſlept with my little infant at Mr. G—'s, near Liſburn, I was ſuddenly awoke by a noiſe in the lobby, which ſeemed as if ſeveral women were ſcolding loud, and tearing each other in pieces. Looking up I ſaw a flaſh of light. On hearing the fender thrown on the fire with great violence, I was not a little ſhocked. I ſoon after heard a noiſe as if one was walking into the room, in looſe ſlippers. But ſuppoſing it to be Mrs. G—'s ſon coming to try my faith, I got up and groped till I found the poker. As I walked through the room it ſeemed as if one was walking by my ſide, yet I could find no body. I then fell down on my knees and prayed a little; yet it ſeemed as if a heavy man in looſe ſlippers was walking by me. At laſt I took up the child, and as I went to the door, my head hit againſt the wall: but whether this was owing to weakneſs, or to an inviſible power I cannot tell. When I got into the next room, I found that Miſs S. had heard the ſame noiſe, and alſo ſeen the flaſh of light. This, Sir, is the fact, but how to account for it, I leave to you and others. In the mean time I remain, Rev. Sir, your much obliged, and moſt obedient friend and ſervant,

A. B.

The

The Origin of IMAGE-WORSHIP *among Chriſtians.*

WHEN Chriſtianity was firſt preached in the world, it was ſupported by ſuch miraculous aſſiſtance of the divine power, that there was need of little or no human aid to the propagation of it. Not only the Apoſtles, who firſt preached it, but even the lay-believers were ſufficiently inſtructed in all the articles of faith, and were inſpired with the power of working miracles, and the gift of ſpeaking in languages unknown to them before.

But when the goſpel was ſpread, and had taken root through the world; when Kings and Princes became Chriſtians, and when temples were built and magnificently adorned for Chriſtian worſhip; then the zeal of ſome well-diſpoſed Chriſtians brought pictures into the churches, not only as ornaments, but as inſtructors of the ignorant; and from thence they were called *Libri laicorum*, the books of the people. Thus the walls of the churches were beſet with pictures repreſenting all the particular tranſactions mentioned. And they, who did not underſtand a letter of a book, knew how to give a very good account of the goſpel, being taught to underſtand the particular paſſages of it in the pictures of the church. Thus, as *hieroglyphics* were the firſt means of propagating knowledge, before writing by letters and words was invented; ſo the more ignorant people were taught compendiouſly by pictures, what, by the ſcarcity of teachers, they had not an opportunity of being otherwiſe fully inſtructive in.

But theſe things, which were at firſt intended for good, became, by the devil's ſubtlety, a ſnare for the ſouls of Chriſtians. For when Chriſtian Princes, and the rich and great vied with one another who ſhould embelliſh the temples with greateſt magnificence, the pictures upon the walls were turned into gaudy images upon the altars; and the people being deceived by the outward appearance of the prieſt's bowing and kneeling (before thoſe images) as the different parts of their devotion

led

led them, they imagined that thoſe geſtures were deſigned to do honour to the images, before which they were performed, (which they certainly were not;) and ſo from admiring, the people came to adore them. Thus, what were at firſt deſigned as monuments of edification, became the inſtruments of ſuperſtition. This being a fatal overſight in the clergy, at firſt neglected, or winked at, by degrees (as all errors have crept into the church) gathered ſtrength; ſo that, from being in the beginning, the dotage of the ignorant vulgar, the poiſon infected thoſe of better rank, and by their influence and countenance brought ſome of the prieſts over to their opinion, or rather thoſe prieſts were the occaſion of deceiving the rich and powerful, eſpecially the female ſex, for ends not very reputable or agreeable to the integrity of their profeſſion. But ſo it was, that what the prieſts at firſt winked at, they afterwards gave countenance to; and what they once countenanced, they thought themſelves obliged in honour to defend; till at laſt, ſuperſtition came to be preached from the pulpits, and groſs idolatry obtruded upon the people for true devotion.

It is true, there were many of the ſacred order, whoſe ſound hearts and clear heads, were very averſe to this innovation; who both preached and wrote againſt the worſhip of images, ſhewing both the wickedneſs and folly of it. But the diſeaſe was ſo far ſpread, and the poiſon had taken ſuch root, that the conſequence of oppoſition was the dividing the church into parties and ſchiſms, and at laſt proceeded to blood and ſlaughter.

N. B. Is it not marvellous that what was ſo ſimple in the beginning, ſhould degenerate into ſuch idolatry as is ſcarce to be found in the heathen world! While this, and ſeveral other errors, equally contrary to Scripture and Reaſon, are found in the church, together with the abominable lives of multitudes who call themſelves Chriſtians; the very name of Chriſtianity muſt ſtink in the noſtrils of the Mahometants, Jews and Infidels.

LETTERS.

LETTERS.

LETTER CCCCCI.

[From Mr. J. Baxter, to the Rev. J. Wesley.]

Antigua, June 10, 1779.

Rev. Sir,

WITH respect to my conduct as a Preacher, I endeavour to follow your rules. This I do for two reasons: First, because I know none more productive of the knowledge of ourselves, and God; and secondly, because it is to these I am indebted for all the religious knowledge I have. For these reasons I think it my duty to use them myself, and recommend them to others.

With respect to my own state, I find I am in an enemy's country. Women and drink bear down all before them here. Women are not brought up in this country with that esteem of virtue as in England: and as to the men, it is the custom here to set no bounds to their passions. I therefore find it hard to keep free from censure; as most men naturally judge that all are enslaved to the vices which they themselves indulge.

And as there is no family I can board in, as in England, I am obliged to keep house. But as I use every precaution to prevent reproach, I hire an old woman, who has a husband to look after it.

We labour under great hardships in this Island, as the hand of God seems to be upon us. We have had no rain for some months, therefore the ground is parched up. Indeed we had no crops these three years; so that all the proprietors of estates are nearly ruined: they have expected rain every full and change of the moon; but still the windows of heaven are shut against them. As to the poor negroes, they are exposed to want, even

of

of water to drink, and have nothing allowed them to eat but a pint of horſe-beans a day! But I hope their extremity is God's opportunity; for they ſeem ripe for the goſpel. Six hundred of them have joined our ſociety. And if uſing the means of grace diligently is any proof, we may conclude that they are in earneſt. Some of them come three or four miles, at eight o'clock at night, to hear the word. And on Sundays they come ſeven, or ten miles barefoot to meet their Claſſes.

We thought the diſtreſs of the Iſland would have conſtrained the Legiſlator to appoint a day of faſting and prayer; but as they neglected, we thought it our duty to do it, and appointed Friday the 28th of May for that purpoſe. And it is remarkable that even while we were aſſembled for prayer the Lord granted our requeſt, by ſending the ſhowers down in great abundance: and at the ſame time that he was pouring floods on the dry ground, the times of refreſhing came from his preſence in ſuch a manner that many were conſtrained to cry, my cup runs over! Some ſtrangers alſo joined us, who acknowledged the power of God.

The Lord has opened many doors for the preaching of the goſpel. There are four eſtates where I have leave to preach; ſo that I ſhall be obliged to alter my plan, from once a week, to once a fortnight.

I bleſs God I ſtill enjoy a tolerable ſtate of health, and have a deſire to preſs forward in the good way. If you pleaſe to ſend an anſwer to this it will be received with many thanks; for as the people cannot hope to ſee you, they would be exceeding glad to hear from you. I ſhould eſteem it a particular favour if you would ſend us ſome books. Dear Sir, pray for us, that we may be preſerved from evil, and that the good pleaſure of the Lord may proſper among us. In ſo doing you will greatly oblige your ſon and ſervant in the goſpel,

J. BAXTER.

LETTER

LETTER CCCCCII.

[From the Rev. C. W. to the Rev. J. Wesley.]

London, June 16, 1779.

Dear Brother,

YESTERDAY Sam and I spent at Mr. B's. He has been lately with the committee, and was there informed, That our Preachers (the three principle) have wrote to the country Preachers heavy complaints of their ill usage by the Clergy here. Note, I should suppose, by quiet J. R; not by passive Dr. C. for he they say is gone to Bristol, that he may not be a witness of their cruel persecution. The persecuting Clergy therefore are neither more nor less than your own Brother C, and the whole ground of their complaint against me is, "My serving the Chapel on Sunday afternoon, as well as in the morning.

But this is no new grievance; for I constantly preached Sunday morning and afternoon at Bristol. If they could exclude me here, they would not long permit me there.

My reasons for preaching there * twice every Sunday are, 1. Because after you I have the best right. 2. Because I have so short a time to preach any where. 3. Because I am fully persuaded I can do more good there than in any other place. They I know are of a different judgment, and make no secret of it; declaring every where, "That the work is stoping: the Society scattering, the congregation at the New Chapel dwindled away, and quite dead."

I thank God the Chapel is well filled: last Sunday especially. I preached in the morning on, "Come, for all things are now ready;" in the afternoon on, "I am the way, the truth, and the life:" never with greater, (seldom with equal) effect. After sermon Mr. Rankin followed me to the vestry to assure me, "He had never spoke disrespectfully of us, and that he was a great friend to the Church." At the same time a gentlewoman

* At the New Chapel.

came, filled with faith and love by the word juſt ſpoken, which ſhe could not contain. Mr. R. aſked her how ſhe got it, (I turned aſide to let him examine her) ſhe ſaid, in hearing me at this place: that a month ago ſhe was ſent up out of the pit of deſpair, under my word. He repeated his enquiries and ſhe her anſwers, to his ſatisfaction ſhall I ſay, or diſſatisfaction! I would hope the former. You will enquire when here (only not of the Preachers) and judge for yourſelf whether my perſevering miniſtry at the Chapel has done good or hurt.

I think the Preachers wrong, and in the greateſt danger through pride: but I have, and will have no quarrel with them. Mr. Kemp propoſed to carry me to meet you on the laſt day's journey, or I ſhould not have thought of it. You have taken no notice yet of that part of the letter. I do not want to have the firſt word. Let them have the firſt and the laſt. I do not want to interfere in that government of yours, or to appear at all at the Congreſs. A word of yours might turn the ſcale, and ſend me directly to Briſtol.

It is juſt come into my mind, "The lay Preachers affect to believe I act as a Clergyman in oppoſition to them. To me it ſeems that I act as I do in good will to them, as well as to the people. If there was no man above them, what would become of them? How would they tear one another in pieces! Convince them if you can, that they want a Clergyman over them, to keep them and the flock together! Convince them that it is impoſſible I ſhould ſtand in their way long. I cannot (ſhould I live to the winter) ſerve the New Chapel Sundays and holidays in all weathers. But rather perſuade each of them to be the leaſt; not the greateſt: and then all will be right again. You have no alternative but to conquer that ſpirit, or to be conquered by it. Can you think I envy you your pre-eminence?

If God continues my ſtrength, I ſhall take the beſt care I can of the Chapel till you return. Then I ſhall deliver up my charge to you, and you alone.

C. W.

LETTER

LETTER CCCCCIII.

[From Miſs H. R. to the Rev. J. Weſley.]

Rev. Sir, June 24, 1779.

I Love God with every power and faculty of my ſoul, and him alone. My will is truly and entirely ſwallowed up in his: and in the moments of my greateſt trials, he enables me to praiſe him with joy unſpeakable. I am continually offered up in ſpirit, as a ſacrifice to him who is my all. I am crucified to the world, and my life is hid with Chriſt in God: and I aſſuredly know, (if I endure to the end) "When Chriſt who is my life ſhall appear, I ſhall appear with him in glory!" Praiſe the Lord O my ſoul, and all that is within me praiſe his holy name!"

"The work is of grace; Thine Lord be the praiſe;
And mine to adore, And tell of thy ways."

When I begin to ſpeak of God, and of his dealings with the moſt unworthy, I know not how to break off. But it is now late, ſo I muſt leave the precious theme till another opportunity, and haſten to aſſure you, Rev. Sir, that I am, in ſincere affection, your unworthy ſervant, H. R.

POETRY.

SHORT HYMNS

[By the late Rev. C. Weſley.]

HYMN IV.

On MATT. ii. ver. 2.—*We have ſeen his ſtar in the Eaſt and are come to worſhip him.*

MINE eyes have ſeen his orient ſtar,
And ſweetly drawn I come from far,
Leaving the world behind;

His ſpirit gently leads me on,
A ſtranger in a land unknown,
The new-born King to find.

The word of thy all-powerful grace,
Marks out the Saviour's natal place;
And follower of the word
I keep his glimmering ſtar in ſight,
Which by its ſure unerring light
Conducts me to my Lord.

RETIREMENT.

[*Concluded from page* 392.]

A Mind unnerved, or indiſpoſed to bear
The weight of ſubjects, worthieſt of her care,
Whatever hopes a change of ſcene inſpires,
Muſt change her nature, or in vain retires.
An idler is a watch that wants both hands,
As uſeleſs if it goes as when it ſtands.
Books therefore, not the ſcandal of the ſhelves,
In which lewd ſenſualiſts print out themſelves;
But ſuch as learning without falſe pretence,
The friend of truth, the aſſociate of good ſenſe;
And ſuch as in the zeal of good deſign,
Strong judgment lab'ring in the ſcripture mine,
All ſuch as manly and great ſouls produce,
Worthy to live, and of eternal uſe.
Behold in theſe what leiſure hours demand,
Amuſement and true knowledge hand in hand.

Luxury

Luxury gives the mind a childiſh caſt,
And while ſhe poliſhes, prevents the taſte,
Habits of cloſe attention, thinking heads,
Become more rare as diſſipation ſpreads,
Till authors hear at length one genéral cry,
Tickle and entertain us or we die.
Friends (for I cannot ſtint as ſome have done
Too rigid in my view, that name to one,
Though one, I grant it, in the genérous breaſt
Will ſtand advancéd a ſtep above the reſt,
Flowérs by that name promiſcouſly we call,
But one the roſe, the regent of them all.)
Friends, not adopted with a ſchool boy's haſte,
But choſen with a nice diſcerning taſte,
Well-born, well-diſciplinéd, who pleaſéd a part
From vulgar minds, have honour much at heart,
And (though the world may think thé ingredients odd)
The love of virtue, and the fear of God!
Such friends prevent what elſe would ſoon ſucceed,
A temper ruſtic as the life we lead,
And keep the poliſh of the manners clean,
As theirs who buſtle in the buſiéſt ſcene.
For ſolitude, however ſome may rave,
Seeming a ſanctuary, proves a grave,
A ſepulchre in which the living lie,
Where all good qualities grow ſick and die.
I praiſe the * Frenchman, his remark was ſhrewd,
How ſweet, how paſſing ſweet is ſolitude!
But grant me ſtill a friend in my retreat,
Whom I may whiſper, ſolitude is ſweet.
Yet neither theſe delights, nor aught beſide
That appetite can aſk, or wealth provide,
Can ſave us always from a tedious day,
Or ſhine the dullneſs of ſtill life away;

* Bruyere

Divine

Divine communion carefully enjoyéd,
Or ſought with energy, muſt fill the void.
Oh ſacred art! to which alone life owes
Its happieſt ſeaſons, and a peaceful cloſe,
Scornéd in a world, indebted to that ſcorn
For evils daily felt and hardly borne,
Not knowing thee, we reap with bleeding hands,
Flowérs of rank odour upon thorny lands,
And while experience cautions us in vain,
Graſp ſeeming happineſs, and find it pain.
Deſpondence, ſelf-deſerted in her grief,
Loſt by abandoning her own relief,
Murmuring and ungrateful diſcontent,
That ſcorns afflictions mercifully meant,
Thoſe humours tart as wines upon the fret,
Which idleneſs and wearineſs beget,
Theſe, and a thouſand plagues that haunt the breaſt
Fond of the phantom of an earthly reſt,
Divine communion chaſes as the day,
Drives to their dens the obedient beaſts of prey.
Religion does not cenſure or exclude
Unnumberéd pleaſures harmleſsly purſuéd.
To ſtudy culture, and with artful toil
To moderate and tame the ſtubborn ſoil,
To give diſſimilar, yet fruitful lands
The grain or herb or plant that each demands,
To cheriſh virtue in an humble ſtate,
And ſhare the joys your bounty may create,
To mark the matchleſs workings of the powér,
That ſhoots within its ſeed the future flowér,
Bids theſe in elegance of form excel,
In colour theſe, and thoſe delight the ſmell,
Sends nature forth the daughter of the ſkies,
To dance on earth and charm all human eyes,

To

To teach the canvaſs innocent deceit,
Or lay the landſcape on the ſnowy ſheet,
Then theſe are arts purſuèd without a crime,
That leave no ſtain upon the wing of time.
Me poetry (or rather notes that aim
Feebly and vainly at poetic fame)
Employ, ſhut out from more important views,
Faſt by the banks of the ſlow-winding ouſe.
Content if thus ſequeſtèred I may raiſe
A monitor's, though not a poet's praiſe.
And while I teach an art too little known,
To cloſe life wiſely, may not want my own.

Verſes found on a Tablet in the TEMPLE *of* VENUS, *in* Lord JERSY'S *Wood.*

WHOE'ER thou art, whom chance ordains to rove
A youthful ſtranger to this fatal grove;
Oh! if thy breaſt can feel too ſoft a flame,
And with thee wanders ſome unguarded dame,
Fly, fly the place—each object through the ſhade
Perſuades to love, and in this cottage laid,
What cannot, may not, will not love perſuade?
See to yon oak how cloſe the woodbine cleaves,
And twines around its luxury of leaves.
Above, the boughs a pleaſing darkneſs ſhed,
Beneath, a downy couch ſoft fleeces ſpread.
Do ſpies approach? ſhrill bells the ſound repeat,
And from the entrance ſcreams the conſcious gate.
Nor from theſe walls do rigid buſtos frown,
Or philoſophic cenſors threat in ſtone:
But Venus ſelf does her own rights approve,
In naked ſtate, and through the raptur'd grove,
Breathes the curſèd madneſs of exceſſive love.

On

On the Tomb of Mrs. MARY VOGUELL, *in Camberwell Church, who died, February* 28, 1775, *aged eighteen years.*

SAY then did bountéous heavén diſpenſe
Such beauty, wit, and ſocial ſenſe,
To meet an early doom;
How ſoon the pureſt ſoul is fled,
To join the viſionary dead,
And ſhare the ſilent tomb!

Fond man thy vain complaints give o'er,
Frail as the bloſſom of an hour
The ſhadowy term is givén;
Yet God his favourite vot'ry knows,
Contracts the ſpan, replete with woes,
And calls the ſaint to heaven.

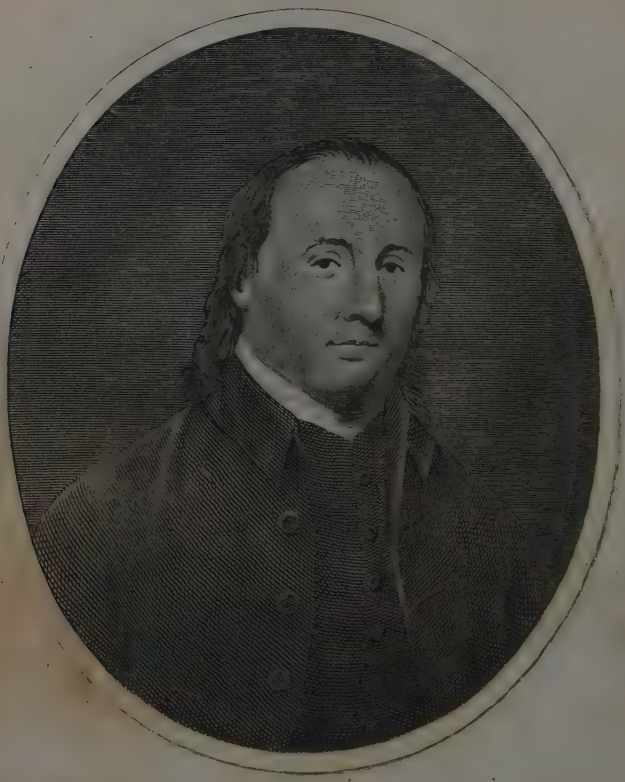
AN EPITAPH

On a Man who was drowned by bathing in the Sea at Brighthelmſtone.

TO live each moment, reader, be thy care;
To live as ſeeing him that ſees unſeen:
Live ſo prepared that when he calls the hence,
Thy ſoul may ſpotleſs ſtand on Zion's hill.

Who lives by faith, who every moment hangs,
With firm reliance on the ſuffering God,
Can never be ſurpriſed by ſudden death,
Or heedleſs launch into a world unknown.

What though his mortal part, may ſink in waves,
Or ſleeping lie to moulder in the duſt;
The particle divine aſcends on high,
To ſwim in oceans of eternal bliſs.



M.r Thos. Rutherford

Ætatis 36.

THE Arminian Magazine,

For SEPTEMBER 1789.

An EXTRACT *from Dr.* WHITBY'S DISCOURSES *on the* FIVE POINTS.

DISCOURSE VI.

CHAP. II.

An Answer to three Objections against the Doctrines asserted.

[*Continued from page* 399.]

Arg. 6. THIS also seemeth evident from what the Apostle hath declared touching the Gentiles who had not the law; to wit, that God would judge them according to their works, Rom. ii. 6. for a righteous God will only judge and condemn them for the neglect of that which they knew to be their duty, and might have done, but did not; and for the doing that which they knew to be evil, and might have avoided, but did not.

2dly. When the Apostle adds, that *the Gentiles which knew not the law of Moses did by nature*, by virtue of the law written in

their hearts *the things contained in the* moral *law*, he must insinuate that they had the natural principles of good and evil discovered to them. Hence when they did that which was naturally evil, *their conscience*, saith he, *did accuse them for it*, v. 15. whence it follows that they must have both the knowledge of the principles of natural religion, and an ability to perform them; and to avoid those sins against the light of nature, for which their conscience did accuse; for a conscience rightly informed will accuse no man for doing what he was not able to avoid.

4. It seemeth also evident from reason, that if God would be worshipped by his rational creatures, he must have given them sufficient knowledge of that being whom they are to worship, and of those laws which he requires them to obey; and also must have given them abilities to do them, and motives sufficient to induce them thus to serve and to obey him, for a righteous God will not require any person, in order to his acceptance of him, to do that good, or to avoid that evil which he hath given him no means to know, no ability to do, and no motive to perform. Now hence arise these useful corollaries.

1. First. That they who say the Heathens want sufficient means to know, or to perform those duties which they owe to God or man, so far destroy both natural religion and morality, because they must absolve the Heathens from any obligations to perform them; and why then are they stiled duties of natural religion, or morality?

2dly. That they who say that all those actions of the Heathens which are for the matter good, yet are formally sins, because they are not done out of love to God as the principle, and to God's glory as the end; must either say that Heathens cannot, by the light of nature, know they are to do them from such principles, and to such ends, and then they cannot be obliged so to do them; or else that though they know they ought to do them from this principle, and to this end, yet they want power so to do them, and then they must affirm that they lie under an absolute necessity of doing all their actions with these two

essential

eſſential defects, and ſo are under an abſolute neceſſity of ſinning; againſt the judgment of all antiquity, St. Auſtin not excepted, that no man is to be judged or condemned as a ſinner, for that which he lies under a neceſſity to do, or to omit.

3dly. I add, it cannot be conſiſtent with divine equity and goodneſs to make that a condition of any man's happineſs which he cannot know to be his duty, or knowing cannot do; ſince this muſt certainly ſubject him to an impoſſibility of being happy, and therefore to a certainty of being miſerable; which muſt be repugnant both to the juſtice and the goodneſs of God.

4thly. This I think certain, that God will only judge men at the laſt for ſinning againſt the means he hath vouchſafed them to know, and to perform their duty, and only by that law which he hath given them; for ſin being only a *tranſgreſſion of a law*, where God hath given no law forbidding any action, there can be no imputable tranſgreſſion of it; and where he hath given no law commanding, there can be no neglect of duty.

Hence it follows, that thoſe Heathens to whom only the law of nature hath been given, can be judged only for the violations of that law, that is, for the neglect of that which by that law they might diſcern to be their duty to perform, or their ſin to commit; God's *wrath being* only *revealed from heaven* againſt them *who held the truth in unrighteouſneſs*.

5thly. God having laid down this method in the diſpenſation of his gifts, that *he who is faithful in the leaſt* talent, *ſhall have a ſuitable reward*, and that *to him that hath*, ſo as to improve what he enjoys, *ſhall more be given*, and vice verſa, we may hence rationally conclude that he who diligently endeavours to do good according to that light he hath received, ſhall find ſome favour of God, and that if any farther aid be requiſite to enable the Heathens acceptably to perform their duty, the divine goodneſs will impart that alſo to them by thoſe ſecret diſpenſations of his providence which we are not acquainted with. For as to ideots and infants, among Chriſtians,

God's mercies are vouchſafed, and our Saviour's meritorious performances are applied in a manner not underſtood by us, without any capacity in them to know or believe any thing; ſo may God's grace be communicated to, and the merits of Chriſt avail for ignorant Heathens, in a way unknown to, and unſearchable by us.

Laſtly. We may reaſonably conclude, God will deal with them in reſpect both to the reward of their good, and the puniſhments of their evil actions, according to the meaſures of their ignorance and knowledge, the abilities, motives and inducements afforded to them to do or to avoid them; and that in theſe particulars,

1ſt. That their good actions done upon leſs convictions, aids and motives, may be more acceptable to God than the like actions done by Chriſtians upon much ſtronger evidence, and better aids, and more powerful inducements to the ſame actions; becauſe this ſhews a greater readineſs to aſſent to the objects of our faith, and a better inclination to the performance of our duty. The faith of thoſe who firmly rely upon God's promiſe, and are not by great temptations moved from their confidence, is praiſe-worthy. But highly excellent is their faith who, depending only upon his goodneſs, place their humble confidence in God, embracing the faith of *Socrates* as a moſt certain truth, *That no evil could happen to a good man, living or dead, becauſe the immortal gods could never neglect his affairs.* "Whence we may learn that the faith of the Gentiles is not only pleaſing to God, but ſometimes more excellent than that of thoſe to whom the promiſes belong, viz. when upon leſſer motives it brings forth equal fruits." Thus, it is praiſe-worthy in a Chriſtian to take *no thought for to morrow*, but to depend on the aſſurance Chriſt hath given him that he ſhall want neither food nor raiment; but it is more noble in a Heathen *Epictetus*, to believe that *a ſervant of God ſhould not be ſolicitous for the morrow*, and put the queſtion thus, *Can any good man fear he may want food? Doth God ſo neglect his ſervants, and his witneſſes,*

witneſſes, *of his care and providence?* It is a Chriſtian virtue to acquieſce in all God's providences, under all the promiſes and hopes which Chriſtianity affords; but for a poor ſlave, as *Epictetus* was, to be able thus to appeal to God, *Did I ever, Lord, accuſe thee, or complain of thy government? Was I not always willing to be ſick when it was thy pleaſure that I ſhould be ſo? Did I ever deſire to be what thou wouldſt not have me to be? Was I ever the leſs pleaſed upon that account? Am I not always ready to do what thou commandeſt? Did I ever tranſgreſs thy precepts, or abuſe the faculties that thou haſt given me? Will thou have me to quit the plays? I go from them full of thanks that thou admitteſt me to ſee thy works, and underſtand the adminiſtrations of thy providence? Wilt thou have me to continue here, I will freely do as thou willeſt? Wouldſt thou have me to depart hence, I will freely do it at thy command? I have always had my will ſubject to that of God. Would he have me to be feveriſh? It would be ſo. To deſire or attempt any thing? I will deſire and attempt it? Would he not have me to enjoy it? I would not have it? Would he have me die? I am willing to die. Deal with me according to thy pleaſure; I am always of the ſame mind with thee: I refuſe nothing which thou art pleaſed to lay upon me; lead me whither thou willeſt; cloath me as thou pleaſeſt; I will be a Magiſtrate, or a private perſon; continue me in my country or in exile, I will not only ſubmit to, but defend thy proceedings in all things.* Let me ſee in Chriſtians a more entire ſubmiſſion to the will of God, that I may prefer their Chriſtian virtues before his *ſplendid ſins.*

2dly. The Heathens alſo may expect a reward upon performance of leſs duty; for, as *much will be required of them to whom much is given,* ſo to *whom leſs is given, of them leſs will be required,* ſaith our Lord. We ſee it is thus in reference to all other things of a like nature, the leſs our ſubſtance is, the leſs charity is required from us; the leſs ſtrength they have to perform it, the leſs ſervice will be expected from a child or ſervant; the leſs time men can ſpare from their neceſ-

ſary

ſary labour, the leſs time will God require to be employed in his immediate ſervice; and the weaker men's intellectual faculties are, the leſs meaſure of knowledge we require from them: and what reaſon have we to believe God will not deal with Heathens after the ſame gracious meaſures, abating ſomewhat of that duty which he requires becauſe he hath afforded to them leſs means to know, leſs aid and motives to perform it.

3dly. The Heathens may reaſonably expect that God ſhould be more ready to pardon their tranſgreſſions, becauſe there muſt be in them the more of ignorance, and ſo the leſs of content. Hence our Lord prays thus for his murtherers, though moſt of them were guilty of affected ignorance, *Father, forgive them, they know not what they do.* St. Peter, ſaith to them, *I know ye did it ignorantly, as did alſo your rulers. Repent ye therefore and be converted, that your ſins may be blotted out.* And how much more may be ſaid to mitigate the ignorance of Heathens, of whom St. Paul diſcourſeth as of men left *to grope after God*, as in the dark, *if haply they might find him*; and who are often by him ſtiled *darkneſs*, and *children of darkneſs*, before the light of the goſpel ſhone upon them, and therefore theſe times of ignorance, ſaith he, God overlooked, Acts xvii. 30.

[*To be continued.*]

SERMON LIII.

On JEREMIAH xxiii. 24.

Do not I fill heaven and earth? ſaith the Lord.

1. HOW ſtrongly and beautifully do theſe words expreſs the omnipreſence of God? And can there be in the whole compaſs of nature a more ſublime ſubject? Can there be any more worthy the conſideration of every rational creature? Is there any more neceſſary to be conſidered, and to be underſtood

underſtood ſo far as our poor faculties will admit? How many excellent purpoſes may it anſwer? What deep inſtruction may it convey, to all the children of men. And more directly to the children of God?

2. How is it then that ſo little has been wrote on ſo ſublime and uſeful a ſubject? It is true that ſome of our moſt eminent writers have occaſionally touched upon it, and have ſeveral ſtrong and beautiful reflections, which were naturally ſuggeſted by it. But which of them has publiſhed a regular treatiſe, or ſo much as a ſermon upon the head? Perhaps many were conſcious of their inability to do juſtice to ſo vaſt a ſubject. It is poſſible, there may ſome ſuch lie hid, in the voluminous writings of the laſt century. But if they are hid even in their own country, if they are already buried in oblivion, it is the ſame, for any uſe they are of, as if they had never been wrote.

3. What ſeems to be wanting ſtill, for general uſe, is a plain diſcourſe on the omnipreſence, or ubiquity of God, firſt in ſome manner explaining and proving that glorious truth, God is in this, and every place; and then applying it to the conſcience of all thinking men in a few practical inferences.

I. 1. Accordingly I will endeavour by the aſſiſtance of his Spirit, firſt a little to explain the omnipreſence of God: to ſhew how we are to underſtand this glorious truth, God is in this, and every place. The Pſalmiſt you may remember, ſpeaks ſtrongly and beautifully upon it, in the hundred and thirty-ninth Pſalm: obſerving in the moſt exact order, firſt, God is in this place, and then God is in every place. He obſerves firſt, *Thou art about my bed, and about my path, and ſpieſt out all my ways.* (ver. 2.) *Thou haſt faſhioned me behind and before, and laid thine hand upon me*; (ver. 4.) Although the manner thereof he could not explain: *how* it was, he could not tell. *Such knowledge*, ſays he, *is too wonderful for me: I cannot attain unto it*, ver. 5. He next obſerves, in the moſt lively and affecting manner, That God is in every place. *Whither ſhall I go then from thy Spirit, or whither*

ther ſhall I go from thy preſence? If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo (ver. 5. 6.) If I could aſcend, ſpeaking after the manner of men, to the higheſt part of the univerſe, or could I deſcend to the loweſt point, thou art alike preſent both in one and the other. *If I ſhould take the wings of the morning, and remain in the uttermoſt parts of the ſea: even there thy hand would lead me*; thy power and thy preſence would be before me, *and thy right hand would hold me*, ſeeing thou art equally in the length and breadth, and in the height and depth of the univerſe. Indeed thy preſence and knowledge not only reach the utmoſt bounds of creation, but

> Thine omnipreſent ſight,
> Even to the pathleſs realms extends
> Of uncreated night.

In a word, there is no point of ſpace, whether within or without the bounds of creation, where God is not.

2. Indeed this ſubject is far too vaſt to be comprehended by the narrow limits of human underſtanding. We can only ſay, The great God, the eternal, the almighty Spirit, is as unbounded in his preſence, as in his duration and power. In condeſcenſion indeed to our weak underſtanding, he is ſaid, to *dwell in heaven:* but ſtrictly ſpeaking, the heaven of heavens cannot contain him, but he is in every part of his dominion. The univerſal God dwelleth in univerſal ſpace: ſo that we may ſay,

> "Hail, Father! whoſe creating call,
> Unnumbered worlds attend!
> Jehovah, comprehending all,
> Whom none can comprehend!"

3. If we may dare attempt the illuſtrating this a little farther, what is the ſpace occupied by a grain of ſand, compared to that ſpace which is occupied by the ſtarry heavens? It is as a cypher:

a cypher: it is nothing: it vaniſhes away in the compariſon. What is it then to the whole expanſe of ſpace, to which the whole creation is infinitely leſs than a grain of ſand? And yet this ſpace to all the whole creation bears no proportion at all, is infinitely leſs in compariſon of the great God than a grain of ſand, yea, a millionth part of it, bears to that whole ſpace.

II. 1. This ſeems to be the plain meaning of thoſe ſolemn words, which God ſpeaks of himſelf, *Do not I fill heaven and earth.* And theſe ſufficiently prove his omnipreſence: which may be farther proved from this conſideration, God acts every where, and therefore is every where: for it is an utter impoſſibility that any being, created or uncreated, ſhould work where it is not. God acts in heaven, in earth, and under the earth, throughout the whole compaſs of his creation; by ſuſtaining all things, without which every thing would in an inſtant ſink into its primitive nothing: by governing all, every moment ſuperintending every thing that he has made; ſtrongly and ſweetly influencing all, and yet without deſtroying the liberty of his rational creatures. The very Heathens acknowledged, that the great God governs the large and conſpicuous parts of the univerſe; that he regulates the motions of the heavenly bodies, of the ſun, moon and ſtars: that he is

Vaſtem
Mens agitans molem, & toto ſe corpore miſcens:

The all-informing ſoul,
That fills, pervades and actuates the whole!

But they had no conception of his having a regard to the leaſt things as well as the greateſt: of his preſiding over all that he has made, and governing atoms as well as worlds. This we could not have known, unleſs it had pleaſed God to reveal it unto us himſelf. Had he not himſelf told us ſo, we ſhould

not have dared to think that *not a ſparrow falleth to the ground*, without the *will of our father which is in heaven:* and much leſs affirm, that *even the very hairs of our head are all numbered!*

2. This comfortable truth, that God *filleth heaven and earth*, we learn alſo from the Pſalmiſt above recited. *If I climb up into heaven, thou art there, if I go down to hell, thou art there alſo. If I take the wings of the morning, and remain in the uttermoſt parts of the ſea: even there thy hand ſhall lead me.* The plain meaning is, *If I* remove to any diſtance whatever, thou art there, thou ſtill beſetteſt me, and layeſt thine hand upon me. Let me flee to any conceivable or inconceivable diſtance, above, beneath, or on any ſide, it makes no difference; thou art ſtill equally there: in thee I ſtill *live and move and have my being.*

3. And where no creature is, ſtill God is there. The preſence or abſence of any or all creatures, makes no difference with regard to him. He is equally in all, or without all. Many have been the diſputes among philoſophers, whether there be any ſuch thing as empty ſpace in the univerſe? And it is now generally ſuppoſed, that all ſpace is full. Perhaps it cannot be proved that all ſpace is filled with matter. But the Heathen himſelf will bear us witneſs, *Jovis omnia plena*, "All things are full of God." Yea, and whatever ſpace exiſts beyond the bounds of creation, (for creation muſt have bounds, ſeeing nothing is boundleſs, nothing can be, but the great Creator) even that ſpace cannot exclude him who fills the heaven and the earth.

5. Juſt equivalent to this is the expreſſion of the Apoſtle, *Eph.* ii. 23. (not as ſome have ſtrangely ſuppoſed, concerning the church, but concerning the head of it.) *The fulneſs of him that filleth all in all:* τὰ παντα ἐν πᾶσιν, literally tranſlated *all things in all things*; the ſtrongeſt expreſſion of univerſality which can poſſibly be conceived. It neceſſarily includes the laſt and the greateſt of all things that exiſt. So that if any

expreſſion

expreſſion could be ſtronger, it would be ſtronger than even that, the *filling heaven and earth*.

5. Indeed this very expreſſion, *Do not I fill heaven and earth*, (the queſtion being equal to the ſtrongeſt affirmation) implies the cleareſt aſſertion of God's being preſent every where, and filling all ſpace. For it is well known the Hebrew phraſe, *heaven and earth*, includes the whole univerſe, the whole extent of ſpace, created or uncreated, and all that is therein.

6. Nay and we cannot believe the omnipotence of God, unleſs we believe his omnipreſence. For ſeeing (as was obſerved before) nothing can act where it is not; if there were any ſpace where God was not preſent, he would not be able to do any thing there. Therefore to deny the omnipreſence of God, implies likewiſe the denial of his omnipotence. To ſet bounds to the one is undoubtedly to ſet bounds to the other alſo.

7. Indeed wherever we ſuppoſe him not to be, there we ſuppoſe all his attributes to be in vain. He cannot exerciſe there either his juſtice, or mercy, either his power or wiſdom. In that extramundane ſpace, (ſo to ſpeak) where we ſuppoſe God not to be preſent, we muſt of courſe ſuppoſe him to have no duration; but as it is ſuppoſed to be beyond the bounds of the creation, ſo it is beyond the bounds of the Creator's power. Such is the blaſphemous abſurdity, which is implied in this ſuppoſition.

8. But to all that is or can be ſaid, of the omnipreſence of God, the world has one grand objection! They cannot ſee him. And this is really at the root of all their other objections. This our bleſſed Lord obſerved long ago: *Whom the world cannot receive, becauſe they ſee him not*. But is it not eaſy to reply, "Can you ſee the wind? You cannot. But do you therefore deny its exiſtence or its preſence?" You ſay, no: for I can perceive it by my other ſenſes. "But by which of your ſenſes do you perceive your ſoul? Surely you do not deny either the exiſtence or the preſence of this! And yet it

is not the object of your ſight, or of any of your other ſenſes. Suffice it then to conſider, That God is a ſpirit, as is your ſoul alſo. Conſequently *him no man hath ſeen or can ſee*, with eyes of fleſh and blood.

[*To be concluded in our next.*]

A ſhort Account of Mr. JAMES ROGERS.

[Written by Himſelf.]

[*Continued from page* 350.]

THOUGH I was now about fifteen years of age, I had never been able to ſay, my ſins were forgiven. Nevertheleſs my deſires were ſtrong, and often did the Lord give me a foretaſte; but having no one near to ſpeak to, the adverſary gained an advantage over me. I gave way by little and little, and my old companions ſoon obſerving me leſs grave and circumſpect, began to ſolicit me to join with them as formerly. This I refuſed for a time, but not with the reſolution and ſtedfaſtneſs I had done before, ſo it only encouraged them to uſe other means of gaining me over. With what ſhame and ſorrow of heart do I ſtill reflect, that in a little time I joined them in parties of pleaſure, and went from bad to worſe till I became tenfold more a child of hell than ever. For having once given way, my conſcience became my conſtant tormentor day and night. I compared myſelf to that unhappy ſpirit, who being caſt out of his habitation, went about ſeeking reſt but found none. Thus I continued for upwards of two years, poſting as if in haſte for damnation, with a lighted candle in my hand; ſtriving to ſtifle conſcience with repeated acts of diſobedience. The ſpirit of God ſeemed for a time as if he had given me up, till I left the place I had now

lived

lived at upwards of five years, and removed to another village called Newton-under-Ouſbury, where was a ſmall ſociety of ſincere Chriſtians, with monthly preaching, a public meeting, and a Claſs on the Lord's-day. Here the Lord began to ſtrive with me again, but I fought againſt him, and ſtill grieved his holy Spirit.

I removed from thence to Stockton-upon-Tees. Upon my arrival here I began to reflect upon my folly; conſcience was awakened once more, and I obeyed its dictates ſo far as to join the Society. But ſeeing my Claſs-leader intoxicated with liquor, I was offended and went near him no more.

After ſpending near one year in this place, I removed to Whitby in the year 1768, where was a large and flouriſhing Society. I felt very unſettled and unhappy, till at laſt I reſolved, God being my helper, to join that loving people. But then I thought I was too vile, and greatly diſcouraged by reflecting on my repeated backſlidings for upwards of four years, I doubted I ſhould never ſtand long. However my convictions increaſed ſo that I could take no reſt day or night, till I ſent for that precious man, William Ripley. I expected him to have accuſed me with my paſt ingratitude to God and his people; but not a word of this: no! he ſaw me labouring under the weight of a wounded ſpirit, and the comfort he adminiſtered to me at that time was a cordial to my ſoul. Without aſking me any queſtions, he fell upon his knees to write a note to admit me into the Society, which I received with a trembling hand, as fearing my poor unfaithful heart would again ſtart aſide as a broken bow. But, glory be to God! He was better to me than all my fears. In five days he bleſſed me with what I never knew before, viz. A clear ſenſe of pardon. I believe I might have received this years before, when under thoſe firſt awakenings of the Spirit of God, had I fallen into the ſame hands; but the people I was firſt connected with, though very ſerious and devout, were leſs evangelical in their ſentiments, ſtill retained a notion that my repentance

repentance was not ſufficient; that I muſt be much more in earneſt; feel more terror, more ſorrow, deeper convictions, &c. before I could poſſibly attain a ſenſe of pardon. This my friends in Whitby ſoon diſcerned, and told me that if God ſaw it neceſſary, he would deepen my convictions; but for me to pray for this, and to wait a little and a little longer, before I would dare to look for his favour, was the ready way to looſe even the diſtreſs I then felt. They therefore told me I muſt pray for nothing but a ſenſe of the favour of God. Two of them one night vehemently urged me to embrace the promiſes by faith, and inſiſted that I muſt, that very night, believe on the Lord Jeſus Chriſt and I ſhould certainly be ſaved. At firſt I thought them ſo wild in their notions, and withal ſo unreaſonable in their demands, that I could ſcarce refrain from being angry. My carnal nature ſpurned at it, becauſe I thought it as impoſſible for me to believe, as to pull the ſun from the firmament. However when they had talked to me thus for near two hours, I began to tremble between hope and fear: and begged, in a degree of agony, that they would pray for me. Accordingly we all fell on our knees. That precious man of God, John Rogers, prayed firſt; and every word he uttered my heart felt, and I firmly believed that God would grant him his heart's deſire. In that ſolemn moment, all the ſufferings of Chriſt came to my mind. By the eye of faith I had as real a view of his ſufferings on Calvary as ever I had of any object by the eye of ſenſe. I ſaw his hands and his feet nailed to the croſs; his head crowned with thorns; and his ſide pierced with the ſoldier's ſpear: with innumerable drops of blood falling from the different parts of his body. But oh, what a look was that! Such an inexpreſſible degree of approbation was expreſſed, and communicated to my ſoul thereby, as I ſhall never forget. While I now recollect it, my overflowing heart and eyes almoſt forbid my proceeding. In that moment my burden was gone; my heart was changed from a ſtate of bondage into glorious liberty: and I was conſtrained to

tell

tell thoſe who feared the Lord, what he had done for my ſoul. I can truly ſay,

I rode on the ſky,
Freely juſtifiéd I,
Nor enviéd Elijah his ſeat;
My ſoul mounted higher,
In a chariot of fire,
And the moon it was under my feet.

I now went about among my old acquaintance, with a confidence that they would all repent and be converted if they knew how ready Chriſt was to ſave them. Some I found willing to hear what I had to ſay; others ſtared at me as one quite out of my ſenſes. However as nothing diſcouraged me, if I found them unwilling to let me pray with them, I would drop on my knees on the midſt of the floor, and praiſe God for what he had done for me, and pray that he would let them ſee their wants, and give them all to experience the ſame bleſſing which I enjoyed. I had alſo great delight in accompanying thoſe who came from country places about five miles diſtant, on their way home. Nor can I reflect on thoſe ſeaſons without ſingular pleaſure, when we ſang the praiſes of God as we walked along, and when we kneeled down on the ſea ſhore, and commended each other to the grace of God. This was within a little of the twentieth year of my age.

[*To be continued.*]

The EXPERIENCE *of Mrs.* A. B.

[*Concluded from page* 417.]

AFTER my converſion to God, my friends took many methods to turn me aſide from the right way. They had agreed to marry me by force, and did not even acquaint me

me with it. They had fixed the wedding-day, and determined to carry me away forcibly from the houſe where I lodged. This their intention was made known to me by my ſiſter on that very day. I fled that day and the next ſeventeen miles, and the day following caught a fever. When the people at whoſe houſe I was, knew it, they would not ſuffer me to ſtay; ſo I was obliged to return immediately back to my mother, who, with my other friends, inſiſted upon my complying with their deſires, or they would not keep me. I choſe to leave them again, and was permitted by a poor man to lie in his cabin, during my illneſs; where, with ſcarce any attendance, or the neceſſary ſuſtenance, I recovered.

Among thoſe who attacked me on my return to my mother's houſe was, my old pariſh prieſt, who ſaid all the heretics were going to hell, and that none could be ſaved out of their church; (meaning the church of Rome.) I aſked him if he would receive me again? and when he anſwered he would, I replied, "So would your father the devil; but neither of you ſhall get me." After this I wandered from place to place, endeavouring to get a livelihood by working, or knitting; but my health began to decline much by the perſecution and various kinds of hardſhip I went through. At length that ſhining ornament of the church, Mrs. Johnſton of Liſleen hearing of me ſent for me and treated me as a ſiſter indeed, with whom I lived for the moſt part of three years in the cloſeſt union.

After this I went through various trials. One day when my heart was in deep diſtreſs, I fell faſt aſleep, reclined on a chair, and dreamed I ſaw an angel of God with a drawn ſword in his hand ſtanding as a centinel by my ſide. Some years before this I thought I was cloſely purſued by the devil, who followed me to a river and ſaid he would have me. I told him he ſhould not, until he could do what he ſaw me doing, viz. wade up the river in the name of the Lord, which I did, and ſo made my eſcape.

I continued

I continued ſome years thus a poor lonely pilgrim. Propoſals of marriage were made to me by one which I rejected. At length, in anſwer to many earneſt prayers, my God favoured me with the man that I loved above any other. We were married juſt ten years after my departure from my relations, and had only one halfpenny the firſt journey we took after our union. Soon after, my huſband, when alone on the road, believed that the ever bleſſed Spirit of God ſaid, or whiſpered to his heart, "You have taken a poor child of mine, and I will pay her fortune." The truth of this we have proved from time to time ever ſince.

I have gone through honour and diſhonour, poverty and plenty, ſickneſs and health; ſin, ſorrow, the ſtrife of tongues, &c. &c. Yet in all I have a faithful, loving, patient, powerful, compaſſionate friend, who is with me always; and, if I do not wickedly depart from him, he will not forſake me.

When in W—— we had diviſions, ſtrife, and warm contentions. But ſome of the people loved me well: may the good Lord freely forgive all who injured me; and may he give us as much love to our miſtaken brethren, as Jeſus manifeſted for us on Calvary!

At B—— I found ſuch friendſhip from Mr. M's family and others (whoſe names are in the book of life) that none, except the followers of Jeſus can manifeſt: and ſurely I have cauſe, above many others, to glorify our all loving Saviour.

Some years ago Dr. C. cut a cancer out of my breaſt. Laſt ſummer I had a return of it under my left arm. Some weeks before Conference my huſband mentioned my ſevere diſtreſs to W. G. with whom he ſlept, who willingly joined him in prayer for my recovery; and one night, when they were in Dublin, I lay down as peaceful as uſual; ſleep ſealed my "frail eye-lids," and in the morning my pain was gone.

The heat of my natural temper, and my burning zeal for the glory of God, have conſtrained me to ſpeak to ſinners in a

manner not altogether so full of meekness as I could desire; yet I hope I do not often hurt either myself or weak brethren by plain dealing. However I hope through grace to hold fast the faith delivered unto the saints, and continue doing and suffering the "good and acceptable will of God," until the last enemy is overcome: and until we, who have so many joyful meetings, and sorrowful partings on earth, shall overtake our Father's children amongst the "spirits of just men made perfect."

A. B.

A short Account of Mrs. ELIZABETH SHACKLOCK.

[Written by her Husband.]

ELIZABETH SHACKLOCK was born Jan. 19, 1753. When she was about 12, or 14 years old, serious thoughts about her soul being impressed on her mind, she began to attend the word of God where it was preached in sincerity.

When she was young in years, I got an acquaintance with her. She was very serious in her conversation with me, and told me some very solemn dreams which she had at times; and that if she did not avoid such and such things, the devil would fetch her, (as she expressed it) which made deep impressions on her mind.

When she was about twenty-two years old, we were married, June the 13th, 1776, and in a little time after she joined the Methodist Society in *Misterton*.

On March the 15th she was brought to bed, and was very ill. And not being likely to recover, (and knowing she was not fit to die) began to cry out for mercy; when the Lord was pleased to hear her prayer, and set her soul at liberty. On this she rejoiced in the Lord, and was glad in the God of her salvation: and said, "The room is full of glory, and I think I shall die." On this she called for me, and telling me she should die, I said, my dear, are you afraid to die? She answered, "No, my dear,

I am

I am not; the room is full of glory; and if I die, I ſhall go to heaven." She then deſired to ſee her father and mother. When they were come, ſhe told them what God had done for her ſoul, and repeated the words, "The room is full of glory, and if I die I ſhall go to heaven." When they ſpake of her getting better, ſhe anſwered, "I had rather go to heaven." But her end was not yet; the fever abated, and ſhe recovered.

Enjoying but a poor ſtate of health from this time, ſhe could not attend the preaching as ſhe deſired, (particularly at night) nor her Claſs, as ſhe wiſhed to do, being tender, and apt to catch cold; yet ſhe would preſs upon me, and all the family to attend as much as poſſible.

During the time of our marriage, which was between nine and ten years, ſhe would often ſay, "My dear, I could love to ſee us go hand in hand to heaven. O, what a happy thing would it be if we could go on rejoicing together in the ways of God! then we ſhould bring up our children in the nurture and fear of the Lord."

On January 22, 1785, ſhe was ſafely delivered of her fifth (and laſt) child: after which ſhe had a long illneſs, in which time ſhe was much troubled with doubts and fears, and could hardly look up for fear ſhe ſhould not hold out to the end.

On December 25, 1785, ſhe was at a Love-feaſt, and afterwards went to her Claſs, by which means ſhe caught cold. From that time growing worſe, and worſe, ſhe ſaid, "I think I ſhall not get better; but if I was happy I ſhould not mind it." I ſaid, my dear, I doubt not but you will be happy; nevertheleſs you ſhall have help. A Doctor being ſent for, he encouraged her; and telling her he hoped ſhe would get better, ſhe anſwered, "I believe I ſhall die; but my grief is, I am not happy; I am afraid after all I ſhall be loſt. O that I was but happy! pray for me, pray for me!" I ſaid, I do pray for you, and I doubt not but you will be happy. She then ſaid, I had a better faith for her than ſhe had for herſelf. On my going out of doors about buſineſs, ſhe ſoon ſent for me, and

on my return ſaid, "My dear, I cannot think of your leaving me; for as ſoon as you are gone I begin to deſpair, and think I ſhall be loſt after all!" I encouraged her to keep near to Jeſus in earneſt prayer, and ſaid, if you periſh, be reſolved to periſh at his feet. After this I went into the fields again, but ſhe again ſent for me; ſo that when I was preſent ſhe was a little comfortable, but when I was abſent, ſhe was always caſt down, and often ſaid, "I cannot reſt; for I am afraid after all, I ſhall become a caſt-away. O I have nothing but diſtreſs, and anguiſh of mind!"

On my repeating the following words,

"Though my ſins as mountains riſe,
And ſwell and reach to heavėn,
Mercy is above the ſkies
They may be ſtill forgivėn,"

ſhe ſaid, "My dear, that is comfortable; but when I think of myſelf in my preſent ſtate, as not fit to die, and of parting with my huſband, and children, whom I love ſo dear, I think it hard: they are nigh to me by the ties of nature;" but "My dear, I think we have made idols one of another, and God ſaith, "I will take away thy idols." She then ſaid, "Send for John Robinſon to pray for me:" (He is one of the Claſs-leaders in Miſterton.) On his coming and praying with her fervently, ſhe ſaid, "My heart ſeems as hard as a ſtone." She then took up a hymn-book, and opened on this hymn, Thou Shepherd of Iſrael and mine, &c. After reading it ſhe burſt into tears of joy, and ſeemed much refreſhed; but ſhe was ſoon full of doubts, and fears again, and ſaid, "I fear, I ſhall not hold out to the end!"

At another time ſhe took up the Pilgrim's Progreſs, and ſaid, "I will open the book, and ſee if there be any thing to comfort me." She opened on a place, which ſpeaks of Mr. Fearing, and ſaid, this is me; and though his name be Mr. Fearing, yet he

he plays upon the baſs, which I ſuppoſe is the ground of muſick." This encouraged her a little. It rejoiced me alſo to ſee her a little comfortable. When I ſaw her in diſtreſs and hardly knew how to bear, I ſaid, O that I could ſee you rejoice! to which ſhe anſwered, "O that I could rejoice! but to think of dying, and not to be happy, diſtreſſes me much. O pray for me!" On this I prayed as well as I could; but alas! I am not worthy to take the name of God into my polluted lips.

On the 13th of March, on my going into the yard, ſhe immediately ſent for me, and then calling for our ſervant maid ſhe ſaid to her, "Go to prayer; for I am in great diſtreſs." The maid rather objected. She then called upon me, but I could not pray. On which ſhe ſaid, "If neither of you will pray, I muſt." Accordingly ſhe fell down before God, and began to pray. While ſhe was praying, the Lord ſet her ſoul at liberty; on which ſhe rejoiced greatly, and cried aloud, "Praiſe the Lord! O what has he done for me! I can doubt no more! Jeſus is mine, and I am his! Praiſe the Lord! O praiſe the Lord!" She then called upon me, and the ſervant maid, to praiſe the Lord along with her; yea, ſhe ſhouted aloud, ſo that ſhe might be heard into the yard. The children wondering what was the matter, ſaid, "What is the matter with my mammy?" But ſhe ſtill called upon us to praiſe the Lord, and ſaid, "O what a happineſs is this! O what love I feel! I never was ſo happy before! I love every body! I love my enemies if I have any!" My uncle Joſeph Shacklock coming in, ſhe ſaid, "O uncle, what a happy day is this to me! I never was, I never was ſo happy in all my life!"

[*To be continued.*]

A ſhort

A ſhort Account of Mr. JONATHAN SIMPSON, *of* Horſley *upon* Tyne.

[Written by his Widow.]

JONATHAN SIMPSON, my late huſband, was born at Horſley in the pariſh of Ovingham in Northumberland, in the year 1713, where he ſerved an apprenticeſhip with his father who was a Joiner by trade. Being educated an independent, in his younger years he had much of the fear of God before his eyes. On ſeeing his father omit family-prayer, he and his brother aſked leave to perform that duty, to which their father readily conſented. Accordingly they performed it by turns, and the Lord bleſſed them much in ſo doing.

But Jonathan was often in ſuch diſtreſs of ſoul that he forgot to eat his bread, and frequently watered his couch with his tears; and though he had none to direct him, yet he continued ſerious, and went on doing the will of God according to the light he had. Being convinced of the neceſſity of receiving the Lord's ſupper, he joined with the Independents in Horſley, that he might partake of that ordinance.

Some time after this, believing that two were better than one, and being deſirous that the Lord would provide a help meet for him, he made his ſupplication to God for direction. And ſeeing the ſcriptures forbid our being unequally yoked with unbelievers, he made choice of one of the ſame profeſſion in that neighbourhood, who joined in prayer with him that God's will might be done in this buſineſs. After waiting ſome time we were married in the year 1737, and immediately ſet up the worſhip of God in our family.

In the year 1742, Mr. C. Weſley was to preach at Tanfield. And, as many were deſirous of hearing this new ſect, which was every where ſpoken againſt, my huſband determined

to

to hear for himself, when he was filled with admiration and wonder. Notice being given that Mr. C.W. would preach at Ryton, he desired that I would go and hear him. Accordingly I went, and heard him preach from John xiv. 27. when the word made a deep impression on my mind. When he came a second time he preached on, A certain man made a great supper, &c. A great croud attended and heard with deep attention. The word was greatly blessed to us, and we saw that there was a privilege to be enjoyed which we had never experienced. We therefore began and searched the scripture more diligently, and found the doctrine he advanced to be agreeable thereto.

A little after, Mr. John Wesley coming to our place, we heard him, when the word came with greater power to our hearts, and stirred us up to be more in earnest in searching the scriptures. My husband being more free from prejudice, attended constantly. But I being prejudiced in favour of the Independants did not always attend. But a young exhorter coming to our place, curiosity drew great numbers to hear him. He read Mr. Wesley's sermon on the Almost Christian. This was so blest to me as to shew me that after all my profession, I was not a Christian! On this I enquired of our minister if we might know that God, for Christ's sake, had pardoned our sins? He said, "Some do attain to it." I then believed that it was to be attained, and that I stood in as much need of it as any: and being in great distress one night, my sins being placed in array against me, and my husband also being in great distress, we agreed to seek the Lord by fasting and prayer the next day. The night following the Lord was pleased to manifest himself unto us both in a clear manner. We could now say, come all ye that fear the Lord, and we will tell you what he hath done for our souls: as far as the East is from the West, so far hath he removed our sins from us! On this I told my friends what I experienced, not doubting but they would all believe; but to my great surprize, they would not believe, though I declared

it

it to them. We then told our miniſter what we had experienced, who alſo diſputed the reality of what we profeſſed.

On the Sunday following, the ſacrament was to be adminiſtered; but the miniſter would not admit us to be partakers thereof, for no other reaſon, but becauſe we had declared what God had done for our ſouls! My huſband being clerk, we now ſung with ſuch courage and zeal, that it offended ſeveral of the elders; therefore he was diſcharged from that office. Indeed the powers of darkneſs were now ſo engaged againſt us, in order to try our faith and patience, that a day was fixed for us to anſwer ſuch queſtions to the miniſter and elders as they ſhould chuſe to put to us.

The queſtion was, Do you hold the ſame principles now, as you did before you heard thoſe people? My huſband having the word of God in his hand, told them that he would declare what he held, and prove it by the ſcripture. The miniſter ſaid, that was not the queſtion he was to anſwer. My huſband told them, that if they would not permit him to ſpeak what he thought right, he would not give any anſwer. On this, one of the elders ſaid he ſhould be permitted to ſpeak. Accordingly he declared what God had done for his ſoul, which ſo offended the miniſter, and ſome of the elders, that they determined to excommunicate him! But as others were perſuaded he was a good man, the congregation was divided. His enemies were now determined to try another ſcheme, which was, that none of them ſhould employ him in his buſineſs; but he was determined to truſt God, and to work at the meaneſt labour rather than act contrary to his conſcience: and about this time the Lord inclined the heart of a gentleman, near twenty-eight miles diſtant, to employ him at his ſeat.

Being ſtill determined to ſave his ſoul, he caſt in his lot with this much deſpiſed people; but I being prejudiced in favour of the Independents, was not willing to join them myſelf, nor that he ſhould join them. But he told me, as every one was to anſwer to God for himſelf, he would not be hindered. Soon after,

after, the Lord applied that ſcripture to me, Remember Lot's wife. On this I ſaw that we muſt not look back when commanded to fly for our lives; ſo I went with my huſband and joined the Society immediately, and bleſſed be God! we have continued among them ever ſince.

In the beginning of May, 1759, we loſt our farm, and were in ſuch a ſtrait that, a few days before we were to remove, we knew not of a houſe to live in. At this the enemies of God rejoiced, in hopes that their reprover would be driven out of the place. But the Lord raiſed up one, who had formerly been a great enemy, who rode forty miles to provide us a houſe for the preſent. About twelve months after this, the Lord provided us a more convenient place where we have lived ever ſince. Here he gave us favour even with the wicked, while our hearts and our houſe were open to the ſervants of God

As to my dear huſband, he was ſo deeply affected with a ſenſe of the goodneſs of God towards us, even in temporal things, that I have heard him repeat, with tears in his eyes, the words of Jacob, With my ſtaff I paſſed over this Jordan, and now I am become two bands: being bleſſed with a family of ſix children, all grown to maturity, with a meaſure of the fear of God before their eyes. His daily prayer for his children was, not for riches or honour, but for grace to keep them from the evils of this world; and that they might be a ſeed to ſerve God when he was gathered to his fathers. On this, and other accounts, his conſtant cuſtom was, to ſing and pray in his family morning, noon and night.

It was alſo his daily practice to pray for the two Mr. Weſleys, and thoſe that laboured with them in the Lord's vineyard, and conſtantly to return thanks to God for the good that was done through their inſtrumentality.

His laſt illneſs, was an acute pain in the urinal paſſages. On the ſecond day Mr. Forſter (an old friend, with whom he had taken ſweet counſel for near forty years) was ſent for, to whom he ſpoke concerning his temporal affairs; but after this they

gave him no concern. A Doctor being ſent for, he came immediately: and though he ſtayed with him eight days, it was not in his power to give him any laſting relief. But though his affliction was ſo great, he was enabled to bear it with much patience, and to declare that the grace of God was ſufficient, and did bear him up under all he endured.

When his friends and neighbours came to viſit him he encouraged the ſerious, exhorted the careleſs, and declared that nothing but real religion would ſupport them on a bed of affliction. In his greateſt ſufferings he bleſſed God that they were not the pains of hell. When the Doctor uſed ſome means which cauſed the moſt acute pain, he pleaded the promiſe of God, and told him that he had engaged to ſtrengthen him in his time of need, and prayed that he would now ſtand by him, and ſupport him.

One day being obſerved to lift his right hand, he was aſked the reaſon; to which he anſwered, "It is a ſign of victory! victory!" From this time he was daily exhorting me and my children to be in earneſt, and to make the one thing needful our principal care; telling us that God would provide for us all temporal bleſſings, as he had done hitherto in a wonderful manner.

When the Doctor performed the operation which cauſed the moſt acute pain, and which ſo affected us that we were ready to faint at the ſight of it, he ſcarce complained at all; but lifted up his heart in prayer for ſtrength to bear it. He alſo prayed for the Doctor, and encouraged him to do his duty: and ſometimes he cried out, "Pain without pain!" and when no relief could be given, he was not in the leaſt diſcouraged; but ſaid, "It is the Lord's doing, who does all things well." Seeing the ſervant doing ſomething for him he ſaid, "Molly will ſtep in for a bleſſing; for the leaſt thing done for a ſervant of God ſhall have its reward."

Under

Under his ſharpeſt pains he would ſay,

The fiercer the blaſt,
The ſooner its paſt;
The troubles that riſe,
Shall gloriouſly hurry my ſoul to the ſkies.

He was ſenſible all the time of his illneſs, till within a few hours of his death.

When he was parting with one of his relations, he ſent his love to an acquaintance, ſaying, "Tell her that the way was paſſable:" and then added, "Farewell world!"

On his daughter ſaying, father, you are very ill, he ſaid, "We ſhall ſoon be better and better!" As he often ſlumbered, he frequently came out of them ſinging, and would give out a verſe for us to ſing.

A chriſtian woman coming in, and aſking him if he found Chriſt precious? he anſwered, "O yes; he cannot fail of his promiſe, only we muſt put him in remembrance."

In his laſt agony, which continued about ſeven hours, he frequently lifted up his hand in token of victory. At laſt he gave a ſmile, and being obſerved by one preſent, who ſaid he is now going to Jeſus, whom he ſo often converſed about, he gave another exceeding pleaſant ſmile, and then ſweetly fell aſleep in the Lord about two o'clock on Saturday morning, on the 26th of May 1787, and in the 74th year of his age. Thus I was deprived for a little while of the company and aſſiſtance of a moſt affectionate huſband, after living together, in the fear of God, for the whole ſpace of fifty years!

An Account of Mrs. C. BRETTERG.

MRS. C. Bretterg was born in Cheſhire about the year 1580. She was the daughter of Mr. J. Bruen, of

Bruen near Stapleforth. Her education was such as became the gospel, in piety, and purity of manners. From a child she was studious of the holy scriptures, and made such a proficiency in them that she was able to apply them with advantage on any occasion that offered. She was temperate and sober in the enjoyment of the good things of this life; and by no means affected by the pleasures and fashions of the world in which others too much delighted. It was her delight to frequent the service of God, and to walk in the ways of holiness.

The Sabbath was always dear and welcome to her; and though she went far for it, she could not be content without enjoying the ministry of the word. Her heart was so attentive and susceptible, that she was often observed to hear, read, pray, and meditate with tears. She made conscience of all sin, yea, even of such as many account to be no sins. She never gave place to unbecoming language, such as levity, foolish talking, &c. nor ever used the name of God without great reverence. Her private conversation was always so seasoned, as to minister grace unto the hearers.

Her daily exercise was to converse with God, in reading, singing, meditation and prayer. Her delight was with the saints and the excellent ones of the earth. The precepts of the Lord were precious to her. From her childhood she appeared to fear God, and to walk before him with a perfect heart. She was always able to render a reason of the hope that was in her, and grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

When she was about twenty, she was, by her parents consent, married to Mr. Wm. Bretterg, of Bretterghold near Liverpool, in Lancashire: a young gentleman who sincerely embraced religion, and suffered much for it. This pious pair lived together two years in such mutual peace and comfort as well became the children of God, in which time she had one daughter. Her knowledge, patience, mildness and constancy in the truth, much edified and strengthened her husband, and

encouraged

encouraged him to bear with greater patience, the ill-uſage, and indignities which he daily met with from the ignorant Papiſts, who were always doing them ſome wrong or injury. She not only ſubmitted to theſe afflictions with patience, but even rejoiced therein; and reſigning herſelf to his wiſe and holy providence, would ſay, "It is good that ſuch things ſhould be, but woe to them by whom they come. It is good in God thus to chaſten his children, and prevent ſome ſin into which he ſaw they were likely to fall. It is good in reſpect of the church of God, that the weak may be confirmed in the truth, and that Popery may be diſgraced, when the world ſees what wickedneſs proceeds therefrom. It is good in God, that the wicked may be without excuſe in the day of judgment."

In the midſt of ſuch vexatious wickedneſs ſhe would often ſay, "The mercies of the Lord are infinite, who does not only by his word, but by his juſtice alſo, make us fit for his kingdom: little do our enemies know what good they do us by theſe things, what ruin they bring on their own kingdom, while they thus publiſh abroad their wickedneſs.

She often uſed to call upon her huſband to bleſs them that curſed him, and to pray that God would forgive them, and bring them to true repentance. And leſt her huſband ſhould fail in this duty, ſhe daily prayed to God to ſanctify his thoughts and direct his heart aright.

Her meekneſs, humility, and unblameable carriage were ſuch, that ſhe forced ſome who were enemies to religion, to ſpeak well of her. She was very kind and bountiful to the poor, neglecting no opportunity of doing good where ſhe could.

She conſtantly kept her times of reading, prayer and meditation, and would by no means, be abſent from family duties. She uſed private duties, not only in her cloſet, but continued in a ſtate of retirement wherever ſhe was, in the fields, in her garden, the orchard, &c. She enjoined herſelf the reading a conſiderable portion of the ſcriptures every day, and the time

ſhe

she saw idly spent she called, "the time of temptation." She also employed part of her time in judicious expositors, the lives of the martyrs, &c. and was many times so affected with the sufferings, and torments, which the Christians had endured, that she would weep bitterly over them. Sin was so hateful to her that she would mourn over it in herself and others.

Once as she was riding to public worship with her husband, he was angry with his mare, upon which she said, "Alas, my husband! I fear your heart is not right towards God, since it can be thus angry for a trifle;" and bursting into tears, she said, "You must pray against your passions, and always be sure your anger be for God, else how can you appear this day before his minister, and offer up your prayers in the public congregation before the Lord?"

Another time, a tenant of theirs being behind hand in his rent, she desired him to bear with him a quarter of a year longer, and afterwards when he brought it, she said, I fear you do not well to take it of him, though it be your right; for I doubt he is not able to pay it, and if not, you oppress the poor!"

She was harmless in her whole course of life before the common enemies of religion, and was held in high esteem, amongst the people of God that knew her, for her modest, humble, and holy behaviour.

[*To be continued.*]

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

[*Continued from page* 420.]

Of Metals, Minerals, and other Fossils.

3. THE nutrition of metals seems to consist only in the accretion of homogeneous parts, which is not improbably

probably ſuppoſed to continue, while they lie in their native bed. Many ſuppoſe, they have lain there ſince the flood, if not ever ſince the creation. Whether they have or not, they ſeem to grow as long as they remain therein. And after theſe beds have been emptied by miners, in a time they recruit again. Yea, the earth or ore of allum will recruit again above ground, if it be expoſed to the open air. And ſo in the foreſt of Deane the beſt iron, and in the greateſt quantities, is found in the old cinders melted over again.

However, it has been long diſputed, whether metals are generated, or were all originally produced at the creation: and whether there be any general ſeed of metals, as ſome ſuppoſe antimony to be. This is indeed a foſſil of a very peculiar nature. It is a kind of undetermined, metallic ſubſtance, mixed with ſtony and ſulphurous particles, ſo that it is hard to reduce it to any claſs. It is found in mines of all metals, but chiefly in ſilver or lead mines. That in gold mines is counted the beſt. It has alſo its own peculiar mines. It lies in clods of ſeveral ſizes, nearly reſembling black-lead, but is full of ſmall ſhining threads, like needles, brittle as glaſs. It melts in the fire, though with ſome difficulty. Its uſes are very numerous. It is a medicine of ſovereign uſe in many caſes, when warily and properly adminiſtered. It is a common ingredient in burning concaves, ſerving to give compoſition a finer texture. It makes a part in bell-metal, in order to render the ſound more clear. It is mingled with tin, to make it more hard, as well as of a brighter colour, and with lead, in caſting of printer's letters, to render them more ſmooth and firm. It is alſo a general help in the caſting of metals, and eſpecially in caſting cannon-balls.

[*To be continued.*]

An

An extract from a treatise called, The REFINED COURTIER.

Of the MODERATION *of the* TONGUE.

[*Continued from page* 421.]

THERE are also some other things relating to discourse which create delight, to wit, when the elegancy consists not in quick salt jests, but in a neat continued speech. It is a pretty accomplishment to be able to tell a story well, that is, to contrive it into a handsome method, and to cloath it with suitable expressions, and to represent the behaviours and manners of those we talk of, so to the life, that the company will imagine they behold the persons and their performances with their eyes, as well as hear the narration with their ears; and this is no ordinary, mean skill, but a notable art; and to do it exactly, and without the assistance of the standers by, requires a tenacious memory, a graceful elocution, and a perfect acquaintance with names and circumstances: and (besides all these) a competent measure of judgment and discretion, to direct us to abstain from needless circumlocutions, and from intangling our discourse with long parenthesis, or interweaving it with matters extrinsical to the purpose; without which the story must needs be a great deal more clear and pleasant.

And to carry it on the more cleanly and to good effect, it will be useful sometimes to borrow names, to correct vice under a disguise, and by an innocent fiction; to reprove a covetous wretch under the title of Tantalus, and an ingrateful man by the fable of Ixion, and his wheel.

And let your phrase always be plain and easy to be understood, else you will be a barbarian to those you converse with. Words are the pledges and pictures of our thoughts, and next to reason, speech is the main thing that distinguishes societies of men from herds of beasts; and

and therefore they ought not to be obſcure, and obſolete, but ſuch as are in daily uſe, the ſenſe whereof is obvious to the narroweſt capacity. An old out-dated word is to be ſhunned, ſays Cæſar, as a rock; and where we have the liberty of a choice, we are to take that which is leaſt liable to be perverted to a prepoſterous, or filthy meaning. Nay, it is not decent to ſuggeſt to the imagination any thing that is obſcene and foul. And although ſome excellent Poets have not very accurately obſerved this, yet their authority is not to be reputed valid, nor any man's, when he wanders out of the paths of prudence and modeſty. But to return: your words muſt be plain and ſignificant, and ſuch as your own country commonly affords; not out-worn and tattered, nor boiſterous and rampant, nor dark and myſterious, nor doubtful and equivocal; but ſimple and proper, genuine and natural, and that may without any difficulty be unciphered; for by this means things will appear in lively colours, and every one will readily apprehend your mind: ſo we ſay a horſe neighs, a cow lowes, a dog barks, a ſheep bleats, a ſerpent hiſſes, and the like. And hence it follows, that none can conveniently talk with him who does not tolerably underſtand the language; and that notwithſtanding a ſtranger may not thoroughly learn our tongue, we are not to corrupt it in the leaſt for his ſake, by imitating his broken dialect. Nor is it handſome (unleſs there be an unavoidable neceſſity) to diſcourſe in a foreign language; for it is an incivility to all in the company that are unſkilful in it. In our common diſcourſe certainly it is fitteſt to uſe our native language, though perhaps it be not of a very ancient extraction, or ſweet ſound; and the reaſon is plain, becauſe few can attain to ſpeak a tongue perfectly, except they ſuck it in with their milk.

Moreover it is requiſite that every one, who deſires to be accounted a ſober man, ſhould diligently refrain from all expreſſions that have any ſmuttineſs, or immodeſty in them. Now the indecency of words is either in the ſound, or the ſignification. Some which are harmleſs enough in their meaning,

have yet a kind of guiltineſs, in their very noiſe and are apt to leave a tincture of filthineſs upon the fancy; at which virtuous perſons will bluſh and be concerned, if they happen to ſlip from them unawares, and ſtudy afterwards to ſubſtitute others in their room. That which is not fit to be practiſed, is not fit to be ſo much as mentioned; and therefore ladies, and men of quality who would be thought to have good breeding, ought not only to abſtain from foul actions, but from the appearance of them too.

And as you muſt avoid all words which carry impurity along with them, ſo likewiſe thoſe which are vile and ſordid. The Poet, in my judgment, was to blame to call a clear day, a day without dregs; neither does it ſound well to ſtile the ſun the candle of the world, for it ſmells of the kitchen; and it were happy if all dirty riddles, and naſty proverbs were quite baniſhed out of all diſcourſe.

It is alſo neceſſary that you ſhun harſh and ſevere language, and accuſtom yourſelf to the moſt gentle and obliging terms; for example, it is better to ſay, Sir, I am ſorry that I am not able to expreſs this as the matter ſeems to require, than, you do not underſtand common ſenſe: and, let me conſider with myſelf whether it be ſo or not, than bluntly to cry out, Sir, you are miſtaken; or, I will forfeit my reputation to infamy, and my life to juſtice if this be true; for you are not to preſume to call another's credit and honeſty into queſtion. It is ingenuous rather to excuſe, as far as you may, the miſcarriages of your friends, as Cicero charged the folly of Democritus's opinions, not upon him, but upon his country; and when you admoniſh and chide him (according to Plutarch's counſel) aſcribe the fault to yourſelf as well as to him, though you are not equally guilty (truly we have not done as became us; or, we forget our duty;) for by this means you will gain his good opinion, and make him attentive, and your inſinuations will become ſtrong and prevalent. And if any one has not performed his promiſe with you, it is not handſome to ſet upon him rudely,

and

and to tell him, Sir, you have not kept your word; you have not dealt honeſtly with me, unleſs neceſſity forces you, and your own credit lies at ſtake, and can be redeemed by no other courſe; for there is a ſting and poiſon in ſuch expreſſions.

[*To be continued.*]

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port his argument, says further, (page 71) "I own that supposing the thing to be possible, as I conceive it to be naturally impossible, I cannot see either any thing to boast of in such a determination, or foundation for property in it. If nothing in the preceding state of his mind (which would come under the description of motive) contributed to it, how did he contribute to it?" As to the possibility, and also probability of the existence of such a power, I refer the reader to what I have said in page 23, and other places: and as to the determination being a man's own, or in what sense he has property therein, this plainly appears upon the supposition of man having a self-determining power, because in that case the determination is the voluntary production of my own mind, acting from a principle of self-determining power by mere will, enabling it to make such a determination, or to have made another determination instead thereof exclusive of the power of motives, or any other thing foreign to, or out of the mind, which Dr. Priestley asserts so necessarily compels the mind to act in one certain manner, that there is no possibility of its acting otherwise. This case of a volition or action being properly a man's own, or the volition and action of some other thing which uses man only as a passive instrument, was considered (page 56) to which I refer the reader. But, says Dr. Priestley, (pages 71 and 72) "If a man reject a determination produced by motives, because motives are no part of himself, he must likewise give up all claim to a determination produced without the help of any thing belonging to himself. If the former have a foreign cause, and therefore he cannot claim it, the latter has no cause at all, and is therefore what neither himself nor any other person can claim." All this concerning our actions and determination being produced without any cause, upon the supposition of a self-determining power, I hope I have sufficiently cleared in many places, (particularly in pages 16, 17, 18, and 19) which I beg the reader would again carefully peruse, if not before satisfied; only I beg leave to observe here, that if this reasoning of Dr. Priestley's be

be deemed concluſive againſt man having any ſelf-determining power, it is equally concluſive againſt the ſame power exiſting in God. If every determination produced in man without motives, be produced without the help of any thing belonging to himſelf, is not every determination produced in God without motives the ſame? And if neither the man nor any other perſon can claim ſuch determination, becauſe it is produced in him without any cauſe at all, is not every determination the ſame in God? In both God and man they are ſuppoſed to be the powers of ſelf-determination; and if ſuch powers cannot exiſt, nor a determination cannot be made without ſome motive neceſſarily influencing, then God muſt alſo determine according to the neceſſary influence of motives, or he muſt determine without any cauſe at all. If the firſt be allowed, God could not poſſibly do any one thing but what he has done, and he is alſo neceſſarily and unavoidably influenced to every action; if the latter be allowed, a ſelf-determinate power muſt at leaſt exiſt in God, and conſequently is at leaſt poſſible.

As Dr. Prieſtley has concluded this ſection by aſſerting that "it will never be equally in our power to chooſe two things, when all the previous circumſtances are the ſame;" I beg his pardon for concluding it in direct oppoſition to him, but agreeably to what I have all along maintained, viz. that it is very often equally in our power to chooſe either of two things, which we pleaſe, even the leaſt eligible of the two, when all the previous circumſtances are the ſame. If a man in ſuch a ſituation could not chooſe either of the two, but was obliged by neceſſity, or any other thing whatever foreign to himſelf, to take one only, and that a certain one, and was alſo equally obliged to leave the other, he has no choice at all in fact, nor can there be ſuch an action as is generally meant by chooſing, becauſe chooſing naturally implies a power to take either of the two, at leaſt I know no other meaning of the word. Here I beg

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to obſerve, that the mind as well as the body, at the time of choice, are ſuppoſed to have all their natural powers, and not to be under any ſupernatural reſtraint or controul.

[*To be continued.*]

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *explained and vindicated.*

[By Thomas Taylor, A. M.]

CHAP. I.

St. Paul's parallel of Adam and Jeſus Chriſt.

[*Continued from page* 426.]

BUT ſurely this is not the ſpirit of Chriſt and his religion. It is not for diſciples to uſurp a ſovereignty over their maſters, and for men to poſtpone the unerring dictates of the Holy Ghoſt to the fallible concluſions of a frail, and erroneous reaſon. There are ſome truths, which like the author of them, ſtand ſurrounded with a cloud of glory, which God has fenced from human eyes like the ark of the covenant, with precept and threatning, and made it as it were our ſin and puniſhment to behold them; we cannot ſee them and live: the large diſcovery and diſplay of them may be perhaps reſerved for the happineſs of the future world, and to be a part of the beatific viſion, but they ought to exerciſe our faith and humility and ſelf-denial at preſent; not entertain our curioſity and humour of diſputing. Which plain and ſimple virtues in relation to theſe truths will turn to a happier account, than the greater erudition of thoſe men whoſe reaſon ſerves to no better uſe than to deny them.

We may learn from St. John what behaviour is ſuitable to a Chriſtian in this reſpect; who ſpeaking of one of the greateſt myſteries

myſteries of faith, the ſacred Trinity, is content barely to affirm, *There are three that bear record in heaven, the Father, the Word, and the Spirit, and theſe three are one.* If the manner of this union had been a doctrine our mortal nature could bear, we may preſume the Apoſtle would have explained himſelf. But the Spirit has thought fit to be ſilent in this matter. This is one of thoſe truths which dwell in light inacceſſible. Clouds and thick darkneſs ſurround this mount of God, who hath ſet bounds to our preſumption and madneſs to approach the borders of it. And who will venture here to be wiſe beyond what is written? to ruſh into the forbidden place, and with ſacrilegious confidence purſue his vain deſires, though the fire and the ſmoak, the thunder, and the lightning meet him in the way.

Rather let the myſteries of the goſpel be the ſubjects of our adoration and wonder, than of our ſcrutiny and diſquiſition. Let us learn from hence our own emptineſs and littleneſs, and let us employ that light which we derive from God the Father of Lights, to the obedient belief of whatever he reveals. It cannot at preſent enter into our hearts, what ſhall be our own bleſſedneſs in a ſtate of glory: much leſs can we fathom the inſcrutable perfections of the Almighty; and of a Trinity and Incarnation. But though theſe things tranſcend our capacities as to the manner of them; they contain others more proportionate to our reaſons. Whilſt we cannot gaze upon the ſun, we may be warm by its influence: and whilſt the myſterious œconomy of our redemption, is too high for us in the eſſential reaſons of it, we may be happy in its effects, if with humility, reverence and thankſgiving we embrace them.

Now the effects and conſequences of it are our reconcilement with God, and the pardon of our ſins; his peace, and favour; the graces of our Lord Jeſus Chriſt and fellowſhip with the Holy Ghoſt, victory over death and hell, and the bleſſed hopes of immortality. Theſe are the proper ſubjects of our contemplation, and the eternal fountain of praiſe and thankſgiving.

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Let our reaſon be abſorbed in this abyſs of divine love, and let all the faculties of our ſouls exhauſt themſelves in the returns of gratitude and obedience to God and his Son Jeſus Chriſt; by whoſe blood, as of a lamb without blemiſh and without ſpot, we have been redeemed from our vain converſation.

[*To be continued.*]

An extract from a Courſe of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

It is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

[*Continued from page* 430.]

THEN will follow what is ſo ſtrikingly brought before our eyes in the book of Revelations. "I ſaw a mighty angel come down from heaven, clothed with a cloud, and his face was as it were the ſun, and his feet as pillars of fire:—and he ſet his right foot upon the ſea, and his left foot on the earth:—and he lifted up his hand to heaven, and ſware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the ſea and the things which are therein, that there ſhould be time no longer." How formidably particular is this deſcription! We ſee the mighty angel, to whom is given the commiſſion of pronouncing the fate of nature, deſcending from heaven on the ſolemn errand. A cloud half-wraps him round. A rain-bow extends in an arch about his head. All the brightneſs of the ſun beams forth in his countenance. And his legs ſhine like two pillars of fire. With this amazing appearance of glory, he comes down to the earth. He fixes his right foot

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on the ocean; and finds a firm footing, even on the tops of its toſſing waves. He then ſets his left upon the land. He thus beſtrides half the globe. And in this majeſtic poſture we ſee him lifting up his hand to heaven, in the antient manner of thoſe who took a ſolemn oath, and awfully ſwearing by the God of heaven and earth, that time ſhall be no more.

How muſt all the circumſtances of this grand act affect the beholding children of men! How much muſt they add to the terrors of ſinners, juſt venturing to look up to the threatening face of heaven. And with what increaſing fright muſt he ſee the angel coming down from thence with a cloud and with a rainbow, and a new day (as it were) ariſing in the firmament. How muſt he be aſtoniſhed to ſee him approaching nearer and nearer, ſetting one of his flaming feet upon the ſeas, and ſtretching the other to the land! And how much more muſt he be aſtoniſhed, as he beholds him raiſing his hand to heaven in the act of ſwearing, and as he hears him ſwear by the tremendous name of God, That time ſhall be no more! Theſe words will go to the bottom of his ſinful ſoul. They will deſtroy every fond remains of the hope with which he flattered himſelf, that the earthquake was not the immediate fore-runner of the judgment. They will convince him, to the full aſſurance of all his fears, that this hour of dread and deſtruction is ruſhing directly upon him.

Time is now no more. It has now compleated its aſſigned courſe. It began with the world, and the world muſt end with it. The ſun and the moon, that have meaſured out time to us, and were originally made "to be for ſigns, and for ſeaſons, and for days and years," are now wanted no longer. That awful circle of ages is finiſhed, for which God created the heavens and the earth. And thoſe important moments are arrived, which have been ſo carefully concealed in the councils of God, and kept even from the knowledge of angels. The heavens and the earth once ſo beautiful a work of God, but ſince de-

formed by the ſin of man, and yet even then ſhewing wonderful marks of wiſdom and goodneſs, are now to be deſtroyed. They are to be ſtruck out of the liſt of the creations of God. And the ſpace, which they fill in the univerſe, is to be reduced to the condition in which it ſtood before the beginning of the world. The voice of the mighty angel has given the ſignal. And the inſtruments of deſtruction are going to enter upon the work.

The earth has been formerly deſtroyed by a flood. But it is now to be deſtroyed by fire. And this deſtruction will be much more compleat than that was. That extended only to the earth on which we live. This will reach even to the heavens. That left even the earth fit to be inhabited. But this will reduce the whole frame of nature, the heavens and the earth, to a heap of ruins; and turn the whole creation to a cinder. And God has his ſtores of fire reſerved in their proper cells for the day, ready to burſt forth at the word of command, and purge the maſs of matter around us of the ſtains it has contracted from the ſins of man. The angel has now given the word. They inſtantly burſt forth. And the general fire begins.

"The earth, and the works that are therein, are now burning up;" a fire is lighted up in "the four corners of the earth" at once. And the flames are haſtening to meet all together in the center. The works of art, the works of nature, all ſink before them. The ſolid earth itſelf is periſhing every moment in the fires. Half of it is already gone. And the reſt will be gone in a few moments. Where, where are the buildings, that once adorned the face of the ground, and were peculiarly the pride of our own iſland? Where are the mountains, that once ſtretched their ridges acroſs the globe? Where are the ſeas, that once ſurrounded the whole earth, and beat upon our own ſhores? They are not to be found. "Their place knoweth them no more." They are all as if they had never been.

But this deſtruction is not confined to the earth. The ſins of man have tainted all the air, have ſpread an infection over

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all the elements, and have breathed corruption even over all the firmament. And they are therefore to be equally purged by fire. The flames of earth will ſpread in a mighty blaze to the ſkies, and ſet fire to the wonderful canopy over us. "The heavens, ſhall be on fire and be diſſolved, and the elements ſhall melt with fervent heat." And what a dreadful addition will this make to the whole, the earth all one vaſt circle of fire below, and the ſky all one vaſt covering of flames above, a moſt tremendous monument of the juſtice of God? Where is now the ſun, that for ſo many thouſands of years diſtributed his light to the world? Where is now the moon, that has ſupplied his place while abſent? And where are now the ſtars, that have ſo frequently made up to us the want of both? Alas! "the heaven" itſelf is "departing" before the flames, even "as a ſcroll when it is rolled together." It is now "paſſing away with a great noiſe." It is actually gone. And the whole extent of heaven and earth is no more.

Here then let us pauſe awhile, and make one uſeful reflection over the aſhes of our departed world.

You have ſeen the laſt ſtruggles (as it were) of univerſal nature. You have been preſent to the concluding ſcene of heaven and earth. And oh! let the awful repreſentation be never blotted from your minds. You have been introduced to ſuch diſcoveries of amazement and terror, as muſt chill the breaſt of ſinners even to the ſoul. You have ſeen it burſt out upon the unexpecting world in a dreadful earthquake, that ſhook the globe to its center, and made the foundations of the earth to ſeem like ſtubble. You have ſeen the commiſſioned angel deſcending from heaven, fixing his feet upon the ocean and the land, and ſwearing by the dread name of God, That time ſhall be no more. And you have ſeen the deſtruction of time and the world inſtantly taking place, the deſtroying fires beginning, ſpreading over the face of the earth, and even involving the whole heavens in the general ruin. May you have beheld all this to its uſeful purpoſe! May theſe ſtriking images ſtick

close to your souls, and be habitually present to your minds! And may they thus serve as a strong bias of religion upon your hearts, making you ever serious about the grand business of life, and putting you upon an instant, a continued, an earnest preparation for those astonishing events!

[*To be continued.*]

An Extract from the Success of two DANISH MISSIONARIES, *to the* East-Indies: *in several Letters to their Correspondents in* Europe.

LETTER II.

The Missionaries set out from the Cape *of* Good-Hope, *in* Africa, *and safely arrived at* Tranquebar *in the* East-Indies, *on the Coast of* Coromandel.

The gross ignorance of the Malabarians.

[*Continued from page* 434.]

HAVING made some enquiry into the principles both of the divinity and philosophy of these Heathens, I could not forbear to impart to you some account thereof; we might learn the better to set a right value upon the grace vouchsafed to us.

First then, As for the divinity of the *Malabarians* (the name whereby they are commonly known) the same is interlaced with a world of fables and idolatrous fictions. They have many hundreds of Gods, and own nevertheless but one divine being, to be the original source of all other gods and things. It is called by them *Isparetta*, which, in their language, imports a deity. This *Isparetta* they say, before any thing was created, transformed himself into an egg: out of which the whole system of heaven and earth, and all that is therein was produced.

From

From this divinity, as their tradition runs, ſprung *Kiwelinga*, whom they worſhip for a god. From this *Kiwelinga*, three other great gods took their riſe; viz. *Bramma*, *Wiſchtnum*, and *Iſparas*. *Bramma* is ſaid to create all things; *Wiſchtnum*, to rule over things created; and *Iſpara*, to deſtroy them again. They are all three ſet up in large pagods or temples. They aſcribe in many things ſuch characters to *Bramma*, as we appropriate to Jeſus Chriſt. They ſay, he has a human nature, but four heads, and that he has given to mankind four books. The firſt treats of divinity, and of the original principle of all things. The ſecond, of various metamorphoſes or tranſmutations of all things. The third, contains good morals; and the fourth, the duties to be obſerved in their worſhip.

Iſpara is the chief of all the *Malabarian* gods, and worſhipped accordingly. He is erected in a large pagod, having three eyes; one of which is fixed in the forehead, and by them believed to burn up all it looks on. On each ſide he has eight hands, making ſixteen in all. In each of theſe he holdeth ſomething particular; but I have not been able as yet to learn all the myſteries figured out by theſe things. On his neck hangeth a little bell, ſuch as the cows wear in our country. On his forehead is ſeen a half-moon, and he is arrayed with ſerpents and tygers. His bigneſs, they ſay, encompaſſes all the ſeven heavens above, and all the ſeven worlds beneath.

There goes a ſtory that this *Iſpara* once looking on his bigneſs, fancied he had none like to himſelf. *Bramma* and *Wiſchtnum*, much nettled at the pride of their fellow-god, picked a quarrel with him, which at laſt roſe to ſuch a heat, that *Bramma* had loſt one of his heads by *Iſpara's* valour. The latter being convinced of the falſe ſtep he had taken in this, fell a repenting for his diſorderly conduct, and rambled about begging for twelve years together.

Iſpara has got three ſons; all which are worſhipped here as gods in three temples. He has alſo one daughter, whom they give out to be a great princeſs among the heavenly virgins.

She

She is as black as a coal, with three huge ſow-tuſhes in her mouth.

The third god who is greatly eſteemed among the *Malabarians*, is *Wiſchtnum*; whom they report to be quite black, with one head and four hands. They pretend that he is ſubject to a tenfold tranſmutation, the laſt of which is to come. And this perhaps may be the chief cauſe that hath given birth to the notion of the ſoul's tranſmigration after death, now generally believed among theſe heathens. The firſt tranſmutation of this god was into a fiſh; the ſecond, into a tortois; the third, into a hog; the fourth, half into a lion, and half into a man; the fifth, into a bramin or prieſt; the ſixth, into a fair comely child; the ſeventh, into a ram. They tell us, that this god, in the twelfth year of his age, underſtood all the ſecrets and myſteries of things. That afterwards he wrought a great many wonders up and down in the world; purchaſing his bride from a powerful king, by the means of many ſurprizing exploits. Soon after he had the misfortune to be bereaved of his bride by a crafty and valiant giant, who having ſecretly conveyed her away, put *Wiſchtnum* to a deal of grief. However he reſcued her at laſt from her captivity, after a long and tedious combat, wherein he defeated thouſands of giants.

As to the eighth tranſmutation, they do not pretend to any certainty. The ninth ended in the ſhape of a man, whom they repreſent, as one ſitting in a doleful poſture, and imploring the great god day and night, with eyes turned downwards. And they give out, he is to do ſo ſtill for many thouſand years, before he can be ſet at liberty. And this, they ſay, was the time, wherein they now lived. It may be, that this is a ſhadow of the interceſſion of Chriſt; which they ſeem to point at in their narration. His tenth tranſmutation, (and here we may gueſs, that they have likewiſe ſome imperfect notion of the day of judgment;) is to be into a flying horſe. About that time, they ſay, the ſins of men would increaſe to a prodigious height; inſomuch that this horſe would ſet down his foot, now lifted

up

up for the punishment of men, to the ground, with so extraordinary an impression, that the great serpent which bears the earth, trembling thereat, would let fall the world. And this would be the final period of this world, and the beginning of another.

In physical and mathematical affairs, they do not seem to have any knowledge, though otherwise they be quick enough of apprehension. To the sun, moon, and stars, they attribute human souls. And particularly concerning the sun, they tell us, that he has seven eyes, whereof only one is open at the present time: should the remaining six be open too, no body could endure the heat. Thunder is called by them the talk of the clouds. They believe that there are many angels, and that every one of them has a peculiar office to attend. They own no resurrection of bodies, but a transmigration of the soul into other men, dogs, serpents, &c. From this springs up another notion, viz. that whoso abuses any man in this life, shall after his death become a slave to the injured person. They fancy, the world has been already thrice destroyed by water, and would perish once more by the same element. They hold that the length of a man had been in the beginning four hundred cubits, but was afterwards gradually diminished, and would continue so to do, till he was reduced to a span. The years from the creation of the world exceed already many thousands, after their calculation.

May the Lord commiserate the fate of these poor deluded souls, and enlighten the eyes of Christians, to see how far they are obliged, to improve the light of the gospel now so gloriously shining upon them! I remain,

Yours, &c.

[*To be continued.*]

On

On the MANNERS *of the* TIMES.

THE deluge of depravity which for years has been pouring in upon us, is now increaſed to that degree as even to alarm thoſe from whom it originated. Corruption of manners, like faſhions, never aſcends from the lower claſſes of the people to the higheſt; but gradually deſcends till the whole maſs is corrupted. Wickedneſs is truly become a ſcience; imagination is tortured to invent new ſpecies of fraud; and every year, nay, and it may be ſaid, every month, ſurpriſes us with ſomething new.

But where muſt we look for the origin of theſe evils?—In the houſes of the great and opulent. Their houſes, inſtead of being nurſeries of wiſdom and goodneſs, are nurſeries of ignorance and wickedneſs. The maſters of them are generally deſpiſers of religion, and where this is the caſe, ſuch in general are the ſervants.———Example is the beſt inſtructor. But ſervants in England ſee little beſides pleaſure and a round of diſſipation; no piety, no fear of God in their maſters houſes; as they live at the full, and have little to do, they ſoon become abandoned in their morals, and corrupt the manners of all they converſe with. How many inſtances have we had of late, of ſervants robbing their maſters houſes? This want of piety in our houſes, begins now to diſcover its evil tendency. Maſters feel the ill effects reſulting from it, for when they hire a ſervant, they are fearful leſt they ſhould take a villain into their family.

Great complaints are likewiſe made throughout the land of the frequency of perjury. This ariſes from the ſame cauſe, the want of piety, and the fear of God. Did a man believe that God ſaw every thought ariſing in his heart, would he dare enter a court of juſtice with a lie, and ſwear it were truth? No man has yet been bold enough to call upon a bye-ſtander whom

he

he never saw before, to witness to a falsehood; and would man solemnly call on God for the same purpose, did he but equally fear a detection. Ignorance begets boldness. God is not feared; and an oath, our only security for life and property, is trifled with: but is not this chargeable to the higher stations of life?—It is in vain to expect a change in servants, and the lower classes of the people, whilst masters and superiors continue to corrupt them by their own bad conduct.

One day in seven was from the beginning set apart by God for the wisest purposes, the instruction of the people, lest they should degenerate into savage ignorance, forget God, and become a prey to evil. This institution has been wisely enforced by the laws of the land; but who has not of late seen it most shamefully abused? Superiors were the first aggressors, and inferiors soon trod in their steps.—Would masters spend the sabbath according to the appointment of God; would they make their servants go to church; would they have prayers in their families, and suffer none to be absent, they would not have reason to complain, as they now have, that servants are bad, and that there are but few to be trusted. Bad examples in superiors are the bane of all morals. It is possible children may be ordered to go to church, but who is to conduct them thither, or who to look after them? Poor children! the blame does not rest with you, but with your parents, should you pass the church, spend the time in idleness, and pick up such habits as may render your lives miserable.

The fear of God is the beginning of wisdom. Was the same taught now by masters to their servants, and by parents to their children, less frauds in the one, and more obedience in the other, would most undoubtedly be the result; but where the fear of God is not, we shall look in vain for the fear of man.

LETTERS.

LETTER CCCCCVI.

[From Mrs. M. W. to the Rev. J. Wesley.]

Cork, June 16, 1779.

Rev. Sir,

SINCE I wrote last, I observed a falling off in our congregations. The house grew thin, and even our friends did not attend the preaching as formerly. I observed in Mr. —, a tartness of spirit that discovered itself sufficiently to hurt the people. His preaching also was leavened with it; for instead of dwelling on those points which are essential, such as repentance, faith, and holiness, he could hardly preach on any text without introducing controversy about predestination. And as he did not reprove in love, some who were not predestinarians were much displeased. This, and some other misunderstanding, I believe was the cause why the work did not prosper. On these and some other accounts, I determineed to speak to him. And having implored wisdom from above, I told him my mind, when he said he would alter his manner of preaching, and watch against the sharpness of his temper.

The next day the city was greatly alarmed on account of the French. The Sunday after he preached on, Be not afraid of him that can kill the body, &c. The audience, which was very numerous, seemed to be greatly alarmed; and since that time there has been a remarkable alteration for the better. And Mr. — himself seems to be quite changed; for instead of directing his preaching merely to the understanding, he now speaks more to the heart. The consequence is, contending parties have forgot their disputes, and we sit under the word without murmuring or discontent.

We

We have alſo juſt received an account of a Spaniſh war, which has increaſed the anxiety of this city. What a glorious opportunity for our preachers to lift up their voice like a trumpet! I truſt God will enable them to cry aloud, and ſpare not. And I hope, that now the judgments of God are hanging over our heads, the inhabitants of theſe lands will learn righteouſneſs.

As to myſelf, I ſee that the Lord is king, be the earth never ſo unquiet; and I feel that my ſoul rejoices beneath the ſhadow of his wing. Dear Sir, pray for us all, and in particular for your unworthy friend and daughter,

M. W.

LETTER CCCCCV.

[From Dr. Hamilton, to the Rev. J. Weſley.]

Dunbar, July 30, 1779.

Rev. Sir,

THE good opinion that you and others have of Miſs S—, cauſed me to propoſe her coming here as a governeſs to my children; at the ſame time I have a view of a cloſer connexion, provided we prove agreeable to each other. My fortune is about 150l a year, independent of my medical practice. Had I a larger income, I might perhaps be more uſeful in travelling, and who knows but Providence may increaſe it.

I have due to me at Liſbon, (left by my late wife's brother) fifteen hundred pounds; but that is ſo embarraſſed that I do not reckon on it. Miſs S. in a letter to me, ſays, ſhe walks by your advice. May the wiſdom from above direct you to adviſe to our mutual good! only conſider the deſtitute ſituation of my family. I feel it neceſſary for me to marry, and may God direct me in all things.

The inclosed letter came to my hand some time ago; but as I did not know where you were, I kept it by me until you would be in London. I cannot go to Conference this year with a clear conscience, as I have no one to take care of my business and family. May the Almighty fill the house where you meet, with the Holy Ghost! and may all your souls be filled with love! May the spiritual and temporal affairs of the church, be directed by infinite wisdom!

I hope we are to have preaching here according to the plan agreed on when you were with us. Could Mr. S. be one of our preachers, it might be a great blessing to us.

My kind love to all the preachers. Pray for me who am, with the greatest love and esteem, your most affectionate son and servant,

JAMES HAMILTON.

LETTER CCCCCVI.

[From Miss A. B. to the Rev. J. Wesley.]

Witney, July 30, 1779.

Rev. Sir,

MY soul magnifies the Lord, and adores his sacred power, so gloriously manifested in my salvation. I experience the blessedness of being devoted to him in sickness and in health, in prosperity and adversity. My way still lies through suffering: and I never saw, so much as of late, the expediency thereof; nor felt my heart so reconciled thereto. Yet, when I am ready to cry out, how can this be for my good? at such times Satan tempts me to envy and discontent, on which, though I groan being burdened, yet the Lord suffers not my faith to fail.

I have been led within these few days, to see the necessity of keeping the witness of the Spirit clear, that Jesus reigns supreme

ſupreme in my heart, and that all within me is holineſs unto him. I ſee that the believer's privilege is very great, and that holineſs becometh well the habitation of the Moſt High. I am well aſſured that he would do great and glorious things for us, if we would but faithfully follow him. This encourages me to look up, and to encounter every difficulty. In looking to, and in depending on Jeſus, all my ſafety and happineſs conſiſts. I want to do this more conſtantly, and with ſtronger faith, and greater ſimplicity.

The diſpenſations of divine Providence have lately had a peculiar tendency to fix my affections on things above. I often view the vanities of earth in the moſt contemptible light, while my heart pities thoſe who ſeek no other bliſs. I long to be more helpful to others, and feel a determination to live and ſpeak, as one born from above. That the Lord may grant me this grace, is the real deſire of,

Rev. Sir, your unworthy friend,

A. B.

POETRY.

SHORT HYMNS

[By the late Rev. C. Weſley.]

HYMN IV.

On MATT. iii. ver. 9.—*Think not to ſay within yourſelves, we have Abraham to our father.*

SONS of the church yourſelves who deem
The temple of the Lord,
Awake out of your fatal dream,
And tremble at the word;

Howe'er

Howe'er your privilege ye boaſt,
On outward helps rely,
Ye all muſt finally be loſt
Who unconverted die.

2 Long as the things of earth ye love,
Nor will from ſin depart,
Your own pretenſions ye diſprove,
Poor heathens ſtill in heart;
Members of the church in vain,
Unchanged and unforgiven,
Unleſs ye all are born again,
Ye cannot enter heaven.

To SAPPHO: *a* YOUNG LADY *of Thirteen Years of Age.*

WHILE yet no am'rous youths around thee bow,
Nor flattering verſe conveys the faithleſs vow;
To graver notes will Sappho's ſoul attend,
And ere ſhe hears the lover, hear the friend.
Let maids leſs bleſſed employ their meaner arts,
To reign proud tyrants o'er unnumbered hearts;
May Sappho learn (for nobler triumphs born)
Thoſe little conqueſts of her ſex to ſcorn!
To form thy boſom to each generous deed,
To plant thy mind with every uſeful ſeed;
Be theſe thy arts; nor ſpare the grateful toil,
Where nature's hand has bleſſed the happy ſoil.
So ſhalt thou know, with pleaſing ſkill to blend
The lovely miſtreſs, and inſtructive friend:
So ſhalt thou know, when unrelenting time
Shall ſpoil thoſe charms, yet opening to their prime;
To eaſe the loſs of beauty's tranſient flower,
While reaſon keeps, what rapture gave before.

And,

And, oh! Whilſt wit, fair dawning, ſpreads its ray,
Serenely riſing to a glorious day;
To hail thy growing luſtre oft be mine,
Thou early fav'rite of the ſacred nine!
Then ſhall the muſe with blameleſs boaſt pretend,
In youth's gay bloom that Sappho calléd me friend.
That, urged by me, ſhe ſhunnéd the dangérous way
Where heedleſs maids in endleſs error ſtray:
That, ſcorning ſoon her ſex's idler art,
Fair praiſe inſpiréd, and virtue warméd her heart:
That, fond to reach the diſtant paths of fame,
I taught her infant genius where to aim.
Thus, when the featheréd choir firſt tempt the ſky,
And, all unſkilléd, their feeble pinions try,
Thé experiencéd ſire attends thé adventérous height,
Guides the young wing, and pleaſéd attends the flight.

On St. ARDALIO, *who from a* STAGE-PLAYER *became a Chriſtian, and ſuffered Martyrdom.*

ARDALIO jeers, and in his comick ſtrains
The myſteries of our bleeding God profanes,
While the loud laughter ſhakes the painted ſcenes.

Heaven heard, and ſtrait around the ſmoaking throne
The kindling lightnings in thick flaſhes ſhone,
And vengeful thunders murmuréd to be gone.

Mercy ſtood near, and with a ſmiling brow
Calméd the loud thunders; "there's no need of you;
Grace ſhall deſcend, and the weak man ſubdue."

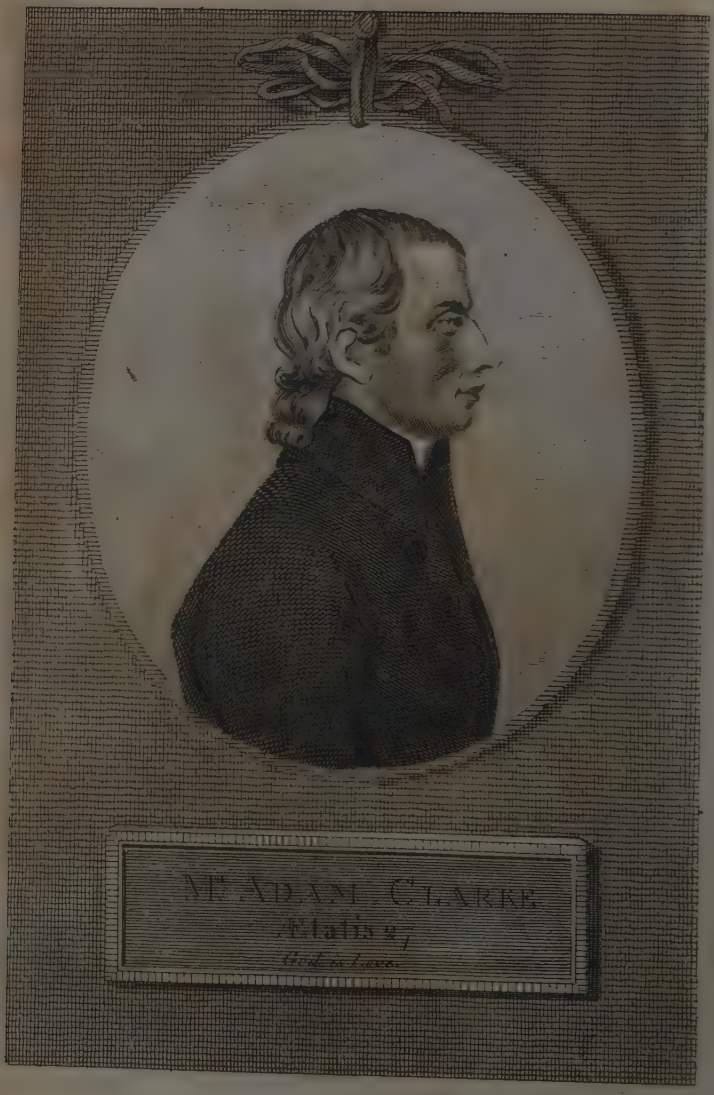
Grace

Grace leaves the ſkies, and he the ſtage forſakes,
And bows his head down to the martyring ax,
And as he bows, this gentle farewel takes:

"So goes the comedy of life away;
Vain earth, adieu, heaven ſhall applaud to day:
Strike, courteous tyrant, and conclude the play."

THE DUEL RECANTED.

TWO ſons of Galen, high in fame,
Untaught to bear a rival's name,
With pill, nor bolus take the field,
But each a dreadful piſtol wield.
Juſt in the moment big with fate,
Apollo entered Claudio's pate,
And whiſpered thus, "What madneſs, friend,
Has urged you here to ſeek your end?
Why ſhould you die *ſecundum Martem?*
Go, ſafely kill *ſecundum artem.*"
Pluto, his intereſts to maintain,
That moment mounts the Doctor's brain;
On pineal gland he takes his ſtation,
And utters his auguſt oration:
"If you my wrath, or favour heed;
Peace, brethren, peace, be well agreed!
Throw, throw thoſe murderous arms away,
Spare but yourſelves, your thouſands ſlay;
Your arms medicinal extend,
Yourſelves enrich, my power befriend.
Even Charon wiſhes you to ſpare
Yourſelves, and not abridge his fare."
He ſpake, and ſought the realms of night;
The Doctor took the matter right,
Propoſed to let the quarrel die;
The harmleſs bullet mounts the ſky.


M.r ADAM CLARKE
Ætatis 27
God is Love.

Mr. Danl. Jackson.
Ætatis 38.

Methodist Historical Society Southern California - Arizona Conference

THE Arminian Magazine

For OCTOBER 1789.

An EXTRACT from Dr. WHITBY'S DISCOURSES on the FIVE POINTS.

[Continued from page 399.]

POSTSCRIPT.

WHEN I had put these papers to the press, I met with a treatise of the Reverend Dr. *John Edwards*, in which he hath done me the honour frequently to attempt the refutation of the expositions given in my *annotations* of texts relating to these controversies; all which shall, by divine assistance, be fully vindicated from his exceptions in due time. But I shall at present only consider his attempts to free the doctrines he hath espoused, from the imputation of novelty, and to demonstrate, that not one of them was maintained before St. *Austin's* time, and that some of them were not owned by any *ecclesiastical* writer for a long time after. And

1. Whereas he abſolutely denies that election to life and ſalvation is on the account of faith, or works foreſeen, *Voſſius*, in his *Pelagian hiſtory*, declares, that *all the Greek fathers always, and all the Latin fathers, who lived before St.* Auſtin, *held that they were predeſtinated to life, whom God foreſaw that they would live pioufly and righteouſly, or, as others ſay, whom he foreſaw, would believe and perſevere to the end.* And this he proves from the teſtimonies of *Juſtin M. Irenæus, Clemens of Alexandria, Chryſoſtom, Theodoret*, and others of the *Greek church.* And among the *Latins*, from the teſtimonies of *Tertullian, Hilary*, St. *Ambroſe, Hilarius Diaconus, and* St. *Jerom.*

Proſper, in his epiſtle to St. *Auſtin*, enquires of him how he may avoid this imputation of novelty; for, ſaith he, *having had recourſe to the opinions of almoſt all that went before me, concerning the matter, I find all of them holding one and the ſame opinion, in which they have received the purpoſe and the predeſtination of God according to his præſcience; that for this cauſe God made ſome veſſels of honour, and others veſſels of diſhonour, becauſe he foreſaw the end of every one, and knew before how he would will and act under the aid of grace.* And, after this confeſſion, was *Proſper* fit to be produced as a witneſs of the *antiquity* of theſe doctrines? To what end alſo, doth he cite St. *Auſtin* as a witneſs of the antiquity, who manifeſtly owns, that he was formerly of the other opinion? This his own words import, as you may ſee in *Voſſius*, p. 545, 546, 547.

Again, Is it not wonderful to find the *Doctor* ſaying, that *this election without the foreſight of good works is aſſerted by that St.* Jerom, who on that place of *Malachi*, *Jacob have I loved and Eſau have I hated*, ſaith, *The love and hatred of God ariſeth either from his fore-knowledge of things future, or from works?* In his commentary on the *Galatians*, he brings in the *Hereticks*, i. e. the *Valentians, Baſilidians*, and *Manichees*, diſputing thus, *That a juſt man would not be choſen before he had done any good, nor would the ſinner be hated before he had ſinned, unleſs the nature*

nature of thoſe that periſh, and of thoſe that are ſaved were different; and anſwers, *That this happeneth from the fore-knowledge of God, who loves him who he knows will hereafter be righteous, before he is born, and hates him who he knows will be wicked, before he ſins; not that there is iniquity in the love and hatred of God, but becauſe he ought not to deal otherwiſe with them, whom he knows will be hereafter juſt, or wicked.* And ſpeaking of thoſe words, Eph. 1. 4. *God hath choſen us in him, before the foundation of the world, that we ſhould be holy*, he ſaith, *This belongs to the fore-knowledge of God, to whom all future things are as already done, and to whom all things are known before they be done, even as St.* Paul *was predeſtinated in his mother's womb.* And ſtill more wonderful is it, that the *Doctor* ſhould attempt to prove this was St. *Jerom's* ſentiment from his firſt book againſt *Ruffinus*; when in the only place relating to that matter, he repeats the very words laſt cited, and immediately adds, certe in expoſitione illa nullum crimen, *ſurely there is no fault in that expoſition.* He, indeed, in that place rejects the opinion of *Origen, that ſouls were elected before the foundation of the world*, propter Sanctitatem, & nullum vitium pecatorum, *for their holineſs and freedom from all ſin*, by this good argument, that the text ſaith they were choſen, not becauſe they were holy in another world, but that they might be holy in this. But then he adds, that he refers this election not to the original of ſouls, *Sed ad Dei Præſcientiam, to the fore-knowledge of God.*

To proceed to his *ſecond article* concerning free-will. Here he aſſerts in general, *That the opinion of ſeveral of the fathers concerning man's free-will, and God's grace, is the very ſame that he hath maintained.* Now to ſhew the manifeſt falſehood of this aſſertion, let it be noted

1ſt. That the freedom he allows to man's will in this matter is only *a freedom from coaction*, and not ſuch a freedom from neceſſity, as conſiſts in not being determined to one part; whereas, ſaith *Voſſius*, "the liberty of the will, according to

the ancients, is a liberty not only from coaction, but from neceſſity; and almoſt all of them uſed this argument againſt the *Manichees*, (who doubtleſs held that man acted ſpontaneouſly, and not by compulſion) that if man acted neceſſarily, there was no place left for precepts or prohibitions, for rewards or puniſhments.

The *Doctor* proceeds thus; "St. *Baſil* in many places of his writings doth clearly and plainly aſſert the abſolute neceſſity of the grace of the holy Spirit, in order to the proſecution of good works acceptable to God, and he depreſſes the power of free-will. *Gregory Nazianzen* doth in ſome part imitate him in his 58th poem; and as theſe were the only men of the *Greek* fathers, ſo *Cyprian* is the firſt of all the *Latin* ones that ſpeaks out concerning the degeneracy and infirmity of man, and the neceſſity of divine and ſupernatural grace. *Lactantius* is the next that plainly owns theſe. Now this is very artificially ſaid upon ſeveral accounts:

1ſt. Upon an account too frequent with the *Doctor*, That it is nothing to the purpoſe, for no *Arminian* that I know of, denies the neceſſity of divine grace in order to the proſecution of good works, none of them denies the *degeneracy* and infirmity of man; the Doctor's aſſertions are, "That men unconverted have a will only to evil, for the liberty of the will to good was taken away from all men by *Adam's* fall. All the will and power he hath is to incline to evil, and to act it. Thus it is with every man whilſt he is in his unregenerate ſtate." In which aſſertions he was convinced, that even his great patron St. *Auſtin* had declared the catholick faith was againſt him; for in his citation from his 47th epiſtle, he fraudulently leaves out the words that evince it. For thus they run, In fide ſana Catholica perſeverent, quæ neq; liberum arbitrium negat, (theſe words the Doctor left out) *Sive in vitam malam, ſive in bonam*, neque tantum ei tribuit ut ſine gratia Dei aliquid valeat, ſive ut ex malo convertatur in bonum, ſive ut in bono perſeverantur proficiat, ſive ut ad

bonum

bonum ſempiternum perveniat. *The ſound catholick faith,* ſaith St. *Auſtin, denies not the liberty of the will in order to a good life. (The liberty of the will to good was taken away from all men by Adam's fall,* ſaith the Doctor.)

2dly. It is alſo very artificially done to cite the names of *Baſil*, St. *Cyprian*, and *Lactantius*, without citing either words, or book. For I am very confident that *Lactantius* hath not one word to his purpoſe, and *Nazianzen* ſaith only, that human induſtry without the aſſiſtance of God's grace and Holy Spirit, is not ſufficient to reſiſt temptations, or to enable us to perform our duty. St. *Cyprian*, notwithſtanding all he is pretended to ſay concerning the degeneracy of man, proves that he ſtill hath credendi, vel non credendi libertatem in arbitrio poſitam, *a liberty of will to believe, or not believe*, from Deut. xxx. 19. Iſa. i. 19. as alſo generally the *fathers*, St. *Auſtin* not excepted, do. And in his epiſtle to *Cornelius* he adds, That *Chriſt ſaid to his apoſtles, Will you go away? preſerving the law by which man being left to his liberty*, and to his own will, chuſes to himſelf either death, or ſalvation.

St. *Baſil* doth not ſo far *depreſs the power of free-will*, but that in his commentary on theſe words, *If you be willing and obedient*, &c. Iſa. i. 19. He, ſaith he, *here eſtabliſheth the free-will of man*, and that with reference to the preceding words, *Waſh you, make you clean, put away the evil of your doings, ceaſe to do evil, learn to do well.* And then he truly reconciles this with the grace of God, by aſcribing the fruits of holineſs to the Holy Ghoſt; but adding, that *firſt we muſt will, and then our will ſhall be eſtabliſhed.* On the 14th chapter of Iſaiah, ver. 21. he ſaith, *Every man is able by his own choice, either to be an holy ſeed, or the contrary.* Elſewhere he ſaith *it depends on our own choice, either to abſtain from iniquity, or to be wicked.*

St. *Jerom* is introduced *as a great and hearty oppoſer of free-will, as it imports a natural ability in all men to chuſe good, without the aſſiſtance of ſupernatural grace.* And what is that to us who only aſſert it *by the aſſiſtance of that grace?* But let

us

us hear St. *Jerom*, in his commentary on thoſe words of *Iſaiah*, *If ye be willing*, &c. *He*, ſaith the *prophet*, *preſerves the liberty of the will to both parts, that the puniſhment, or the reward may be, not from the fore-judgment of God, but from the good works of every one.* In his third book againſt the *Pelagians*, he ſpeaks thus to *Critobalus*, *This is what I had told thee in the beginning, that it is put into our power either to ſin or not to ſin, and either to extend our hand either to good or evil, that the liberty of the will may be preſerved.* It is in the ſame book that he cites thoſe words of *Chriſt* the *Doctor* inſiſts on, *No man can come unto me except my Father draw him*; where he adds theſe words, *Where mercy and grace is, free will in part does ceaſe, which conſiſts only in this, That we will, and deſire and aſſent to the things propoſed; but it is in the power of God that what we deſire, labour after, or endeavour, by his aid and help, we may be able to fulfil*, to which we heartily ſubſcribe. The Doctor, in his citation from his ſecond book againſt *Jovinian*, ſhews again his artifice in leaving out the preceding words, which plainly make againſt him, and beginning with an imperfect ſentence. The whole ſentence in St. *Jerom* runs verbatim thus, Liberi Arbitrij nos condidit Deus; nec ad virtutes, nec ad vitia neceſſitate trahimur: alioquin ubi neceſſitas eſt, nec donatio, nec corona eſt, ſicut (then follow the words cited) in bonis operibus perfector eſt Deus, non volentis neq; currentis ſed miſerentis & adjuvantis Dei (there they end) ut pervenire valeamus ad calcem; ſic in malis & peccatis, ſemina noſtra ſunt incentiva & perfectio Diaboli; that is, *God hath created us with free-will: nor are we drawn by neceſſity either to vice or virtue, for otherwiſe where there is neceſſity there is neither* (place for) *condemnation or reward. And as in good works, it is God that perfects them; for it is not of him that wills, or runs,* (there is the office of the will) *but of God who ſheweth mercy, and aſſiſts us to bring our works unto perfection; ſo as to ſins, and evil actions, we have in ourſelves the ſeeds of evil inciting us to do them, but the devil perfects the work.* And

that

that this is the true expoſition of St. *Jerom's* words, is evident from himſelf; for having cited thoſe words of the *Apoſtle, It is not of him that willeth*, &c. He immediately adds, *Hence we underſtand that it belongs to us to will and run, but that our will and running may be compleated, belongs to the mercy of God; and ſo it comes to paſs that in our willing, and running, our free-will is preſerved, and in the perfection, or conſummation of our will and courſe, all things are left to the power of God.*

And on *Chriſt's* anſwer to the petition of the *ſons of Zebedee, to ſit on my right hand, and my left, is not mine to give*, he deſcants thus, *It is not of the ſon to give, and how then is it of the Father to prepare? Divers manſions*, ſaith *Chriſt are prepared in heaven for manifold and divers virtues*, Quas non perſonæ accipiunt ſed opera, *which men receive not on account of their perſons, but their works.* Fruſtra ergo a me petitis, quod in vobis ſitum eſt, *You therefore in vain aſk me which is in your own power to obtain, which my Father hath prepared for them, who, by their worthy virtues, are to aſcend to ſo great dignity.*

Proſper of *Aquitain, who writ of grace and free-will, though* ſaith the Doctor, *he owns the latter, yet requires the former as abſolutely neceſſary to the producing of any good work*; and ſo do we.

Art. 3. As for the antiquity of the irreſiſtibleneſs of grace, he hath only one St. *Auſtin* to produce againſt an hundred teſtimonies of the *fathers* cited by *Voſſius*, to prove that God laid no neceſſity upon men's will to act, as he muſt do, if he act irreſiſtibly upon it, that being neceſſary *which cannot be otherwiſe.* Calvin ſaith, Voluntatem movet Deus, non qualiter inultis ſeculis traditum eſt, ut noſtræ electionis, ſit motioni Dei obtemperare, vel reſtagari. This is true of the firſt four centuries.

[*To be continued.*]

SERMON

SERMON LIII.

On JEREMIAH xxiii. 24.

[*Concluded from page* 460.]

III. 1. BUT allowing that God is here, as in every place, that he is *about our bed, and about our path*, that he *beſets us behind and before, and lays his hand upon us*: what inference ſhould we draw from hence? What uſe ſhould we make of this awful conſideration? Is it not meet and right, to humble ourſelves before the eyes of his majeſty? Should we not labour, continually to acknowledge his preſence, *with reverence and godly fear?* Not indeed with the fear of devils, that believe and tremble, but with the fear of angels, with ſomething ſimilar to that which is felt by the inhabitants of heaven, when

> "Dark with exceſſive bright his ſkirts appear,
> Yet dazzles heaven, that brighteſt ſeraphim
> Approach not, but with both wings veil their eyes."

2. Secondly, if you believe, that God is about your bed and about your path, and ſpieth out all your ways, then take care not to do the leaſt thing, not to ſpeak the leaſt word, not to indulge the leaſt thought, which you have reaſon to think would offend him. Suppoſe that a meſſenger of God, an angel, to be now ſtanding at your right hand, and fixing his eyes upon you, would you not take care to abſtain from every word or action, that you knew would offend him? Yea, ſuppoſe one of your mortal fellow ſervants, ſuppoſe only a holy man ſtood by you, would not you be extremely cautious, how you conducted yourſelf, both in word and action? How much more

cautious

cautious ought you to be, when you know, that not a holy man, not an angel of God, but God himself, the Holy One *that inhabiteth eternity* is inspecting your heart, your tongue, your hand every moment? and that he himself will surely bring you into judgment, for all you think, and speak, and act under the sun!

3. In particular. If there is not a word in your tongue, not a syllable you speak, but he *knoweth it altogether*; how exact should you be in *setting a watch before your mouth, and in keeping the door of your lips?* How wary does it behove you to be in all your conversation, being forewarned by your Judge, that *By your words you shall be justified, or by your words you shall be condemned?* How cautious, lest *any corrupt communication*, any uncharitable, yea, or unprofitable discourse, should *proceed out of your mouth:* instead of *that which is good to the use of edifying*, and meet to *minister grace to the hearers!*

4. Yea, if God sees our hearts, as well as our hands, and in all places, if he understandeth our thoughts long before they are cloathed with words; how earnestly should we urge that petition, *Search me, O Lord, and prove me; try out my reins and my heart: look well if there be any way of wickedness in me, and lead me in the way everlasting!* Yea, how needful is it, to work together with him, in *keeping our hearts with all diligence*, till he hath *cast down imaginations, evil reasonings, and every thing that exalteth itself against the knowledge of God, and brought into captivity every thought to the obedience of Christ.*

5. On the other hand, if you are already listed under the great captain of your salvation, seeing ye are continually under the eye of your captain, how zealous and active should you be, to *fight the good fight of faith, and lay hold on eternal life? to endure hardship as good soldiers of Jesus Christ*, to use all diligence, to *war a good warfare*, and to do whatever is acceptable in his sight? How studious should you be to approve all your ways to his all-seeing eyes, that he may say to your

hearts, what he will proclaim aloud in the great assembly of men and angels, *Well done, good and faithful servants.*

6. In order to attain these glorious ends, spare no pains to preserve always, a deep, a continual, a lively and a joyful sense of his gracious presence. Never forget his comprehensive word to the great Father of the faithful, *I am the Almighty* (rather, the *All-sufficient*) *God, walk before me, and be thou perfect!* Chearfully expect, that he before whom you stand, will ever guide you with his eye, will support you by his guardian hand, will keep you from all evil. And *when you have suffered a while*, will *make you perfect*, will *stablish, strengthen, and settle you*: and then preserve you *unblameable, unto the coming of our Lord Jesus Christ.*

Portsmouth, August 12, 1788.

A short Account of Mr. JAMES ROGERS,

[Written by Himself.]

[*Continued from page* 463.]

SOME time after, I was convinced that though the guilt of sin was all done away, yet there were in me the remains of an evil nature: that though I was happy in a sense of acceptance, and had power also over inward and outward sin, yet the fountain of corruption was not dried up: that I had yet a degree of the carnal mind which is enmity against God. At the same time I saw that, while it continued, I could not love the Lord my God with all my heart, and with all my mind, and with all my soul, and with all my strength, and my neighbour as myself: that I could not eat and drink and do all to the glory of God: in short, that I could not be holy in all manner of conversation, as He who hath called me

is

is holy. Under a deep ſenſe of this I groaned being burdened, and my diſtreſs became inexpreſſible. My cry was, I cannot be ſatisfied, O Lord, till I awake up after thy likeneſs; and then I pleaded his great and precious promiſes of making me a partaker of the divine nature.

At laſt I reſolved neither to eat nor ſleep till I had my deſire accompliſhed. I had no ſooner made that reſolution than I was tempted to reaſon upon the raſhneſs of it. But ſuch was the condeſcenſion of God, that he indulged my importunity, and granted my requeſt. I then went with a trembling heart to the very houſe where it had pleaſed him to ſhed abroad his pardoning love in my ſoul. That dear family no ſooner learned my errand, than they encouraged me to expect the bleſſing that hour: and exhorted me to believe on the Lord Jeſus for full ſalvation. We then fell on our knees, and a precious widow, one Mary Beſt, full of faith and love, wreſtled, and pleaded with the Lord till I felt an entire change, accompanied with a peculiar, humbling ſweetneſs; but not that rapturous joy, I always thought attended that perfect liberty. On this account I was tempted much to reaſon: and it is probable, the enemy would have wreſted away my ſhield, but for the comforting interpoſition of my friends, who were not, like me, ignorant of Satan's devices. They told me it was a common caſe that a ſoul might be emptied of ſin, and yet not filled with love till afterwards. This I found true by experience, and therefore I was enabled henceforth to rejoice in a full aſſurance of this great ſalvation. In this glorious liberty I walked, for at leaſt, three months; during which time, notwithſtanding I had many fiery darts ſhot at me, yet I could ſing,

"Not a doubt can ariſe,
To darken the ſkies,
Or hide for a moment my Lord from my eyes."

When I looked for thoſe heart-riſings of anger, pride, and ſelf-will, which, like dry tinder, were formerly ready to catch fire at any provocation, I found them not; but on the contrary, I found meekneſs, humility and reſignation. I was ſo truly humbled with a ſenſe of my own nothingneſs, that I rejoiced to ſuffer reproach for the name of Chriſt. That natural enmity to the pure law of God being now totally removed, his commandments became more joyous than ever; and I could ſay, in a ſenſe I never could before, The law of God is in my heart, even the law of love, and I felt it the conſtraining principle which led me to do and ſuffer the whole will of God. But at the ſame time I felt my ignorance and helpleſſneſs, together with the weakneſs and unworthineſs which attended my beſt ſervices: hence my daily cry was, "Every moment Lord I want the merit of thy death." And bleſſed be God! I felt it applied. Through faith in his blood, I had conſtant acceſs to the Father, through the ſpirit; yea, and had fellowſhip with the Father and the Son, by the Holy Ghoſt.

The fervent love I had for God, cauſed me to love my neighbour with a pure heart fervently. And hence I had a ſtrong deſire to preach the goſpel unto them: not doubting but if I could explain what I then felt, they would all repent and be converted. And therefore, as I was at a diſtance from home, I made haſte to return thither; being fully perſuaded that I had a meſſage from God to my friends. When I arrived, I got a conſiderable number together, and ſtanding up, for the firſt time in my father's houſe, faithfully warned them to flee from the wrath to come. All ſeemed aſtoniſhed, and ſome were much affected. But alas! it was not as I expected. I did not find it ſuch an eaſy matter to convert them from the error of their ways as I imagined. I plainly ſaw, this power belongeth unto God alone! However it pleaſed him to give me ſome encouragement. For the ſecond time I preached to them, the houſe was filled with groans and cries, till at length one exclaimed (viz. my ſiſter-in-law) Glory be to God! Glory

be

be to God! He hath bleſſed me! He hath bleſſed me! He has ſet my ſoul at liberty! I can praiſe him, and I will praiſe him! O praiſe God for me! Praiſe him! Praiſe him! Let every thing that hath breath praiſe the Lord!" and ſo ſhe went on for a conſiderable time.

This greatly encouraged me. But Satan ſeemed very unwilling I ſhould proceed, and therefore endeavoured to throw hindrances in my way. I then removed from the family I had been ſo much bleſſed with, to another, who though much longer profeſſing religion, yet were leſs alive to God. Here I fell into a ſnare, which brought my ſoul into great heavineſs; for parleying with the temptation, I loſt my confidence, and became almoſt diſtracted for a ſeaſon.

About this time I had the following dream. I thought I was bit by a large ſerpent, which wound I knew to be very dangerous, and that unavoidable death would enſue, if a ſpeedy cure could not be effected. But where to go for it I knew not. My hand was preſently ſwelled to a prodigious ſize, and the poiſon ſeemed to ſpread very ſwiftly through my whole body. Obſerving this, I was in an agony of diſtreſs, when one told me of a Phyſician at ſome diſtance, who alone could cure me. On this I determined to go to him immediately; but when I got to the door, I ſaw an innumerable multitude of ſerpents, through the midſt of which I muſt paſs. My torture and perplexity being inexpreſſible, I turned into the houſe again. But reflecting that if I ſtayed here, death was the certain conſequence, and that I could but die, if I went; and conſidering farther that if the phyſician could cure the firſt wound, he could alſo cure the reſt; I reſolved to puſh through them at all hazards, and ſo ran with all my might. On this I thought I got many bites more; yet none ſo bad as the firſt. Coming to the phyſician, he received me with kindneſs, and applied a balmy medicine which immediately relieved my pain, and removed the inflammation. Yet ſtill my diſtreſs was great, and I told him, I dare not return back again; for the

ſerpents

ſerpents I have juſt paſſed through will again aſſault and wound me. But he bade me be of good courage, and anoint my whole body with the ſame balmy medicine (a quantity of which he gave me,) and ſaid it would hinder them from wounding me, though they might aſſault me: but if they ſhould wound me he bade me return to him again. On this I thanked him, and with a grateful heart took my leave. When I came towards the ſerpents, I ſaw them ſunk back into holes in the earth, and only their heads peeping out, except a few who aſſaulted me, but had no power to hurt me.

By this dream I was convinced that I ought to leave that family, and therefore reſolved to do it without delay. I had no ſooner fixed this determination, than a glimpſe of hope was darted into my ſoul, and I ſaw that Jeſus was the phyſician, and that he alone was both able and willing to heal my wound. I went up therefore to my bed-chamber to read and pray, when the Lord, inſtead of upbraiding me, applied the precious balm of his blood, and reſtored the joy of his ſalvation to my diſtreſſed ſoul. Taking my Bible, and lifting up my heart to heaven, I opened on the ſeventh chapter of St. John, and coming to that paſſage, "Jeſus ſtood up in the great day of the feaſt and cried, If any man thirſt, let him come unto me and drink," I ſhall never forget the manner in which thoſe words were applied to my ſoul. It was, as if the Lord Jeſus Chriſt was ſtanding before me in perſon, and actually ſpeaking theſe words to me. On this I was fully ſatisfied that he had healed my backſlidings, and again loved me freely.

[*To be continued.*]

A ſhort Account of Mrs. ELIZABETH SHACKLOCK.

[Written by her Huſband.]

[*Continued from page* 469.]

IT was not long before the comfortable ſenſe of what ſhe enjoyed in a meaſure was withdrawn, and ſhe began to deſpond

ſpond again, ſaying, "O that I felt the ſame love and peace I did before! I think I ſhall get to heaven, but I want my evidence bright: I want to rejoice again; O that I could rejoice!" On this I encouraged her as well as I could, and told her, I doubted not but the Lord would clear up her evidence as ſhe deſired.

John Robinſon coming to ſee her, ſhe ſaid, "John, I begin to fear and doubt again. I hope I ſhall get to heaven; but I want to feel that love which I once felt." After encouraging her to pray on, he ſung a hymn, and went to prayer, when the Lord viſiting her again, ſhe broke out, "O Jeſus! I believe that thou loveſt me, and that I love thee! I do love my Jeſus, and he loves me. I do love him! I do love him! O how I would praiſe the Lord if I had ſtrength! But if I get to heaven, I will make heaven ring with his praiſes! Then I will tell of his wonders, and ſing of his love." She then called upon all that were preſent to praiſe the Lord, and ſaid, "O what happineſs is this, to know that Jeſus is mine, and I am his! O that you all would ſeek the Lord before it is too late!" To my ſiſter ſhe ſaid, "Tell your huſband to come here; but tell him to leave the world at home, and not to mention a word about it; for what is this world to me! I have almoſt done with it. O that you would ſeek for better things!"

When my brother and ſiſter came, ſhe ſaid, "I am glad to ſee you; but I beg you will not mention your worldly affairs here. I want to know what you think of the things which make for your peace. Do you think it is all a deluſion? Do you think a dying perſon durſt ſpeak of ſuch things if they were not realities? O ſeek Jeſus before it is too late; for it is a happy thing to have Chriſt in us the hope of glory! O that I may meet you all in heaven! O that I could ſee my huſband, my children, and all my relations; but I love Jeſus before them all. O Jeſus! when I think of thee, and of what thou haſt done for me, my very ſoul rejoices! My huſband, children, and relations may accompany my body to the grave; but Jeſus will

will accompany me through the valley of the ſhadow of death, and bring me to the heaven of heavens! I imagine I ſee two angels ſtanding at the window! O thoſe lovely beings which ſhall accompany me to Jeſus, and all the happy company above, where ſaints and angels are giving praiſe, honour, and glory to God and the Lamb for ever and ever!"

Several people coming to ſee her, and aſking her how ſhe was? ſhe frequently ſaid, "Very weak and poorly in body; but happy in my mind." One day an old man, a neighbour, coming to ſee her, ſhe ſaid, "I am happy; I am full of the love of Jeſus; and truſt I ſhall meet you in heaven." She then ſhouted aloud, "My Jeſus loves me, and I love him! I do love him! I do love him! I do love him! O Jeſus, thou art altogether lovely!" John Robinſon coming again to ſee her, ſhe ſaid, "John, I cannot be long here; I feel I am weaker and weaker." On his aſking her if ſhe was afraid to die? ſhe anſwered, "No: the pains of death are trying to the body; but I ſhall ſoon be with Jeſus!" A little after he was gone, ſhe rejoiced much, ſaying, "Jeſus loves me, and I love my Jeſus!" &c.

When we ſpake to her of her happineſs, ſhe ſaid, "It is all Jeſus! I am a poor unworthy creature; but Jeſus is good to me: he brings me through great tribulations, and ſupports me in a wonderful manner." J. Robinſon coming again, ſhe ſaid, "I am very bad; but I truſt the Lord will not be long." When I expreſſed a concern for the loſs of ſo loving a partner, ſhe ſaid, "I neither deſire life, nor death; my will is reſigned to the will of God; he may do what ſeemeth right to him. The prayers I have put up to God for you, will not be forgotten. I truſt you will reap the benefit when I am in my grave; and I hope to meet you in heaven where there are pleaſures for evermore!"

[*To be concluded in our next.*]

An

An Account of Mrs. C. BRETTERG.

[*Continued from page* 478.]

WHEN ſhe had continued with her huſband about two years, it pleaſed God to viſit her with a fever, which, for ſome time, deprived her of the uſe of her reaſon: on which the tempter aſſaulting her, occaſioned a heavy conflict of ſpirits. But after a day or two God delivered her, and gave her peace and comfort, which increaſed more and more till the day of her death.

In the beginning of her conflict, the ſeverity of God's juſtice, and the greatneſs of her ſins, coming into her mind, afflicted her, and cauſed her often to bemoan herſelf. At ſuch times ſhe accuſed herſelf of pride, and that ſhe had too much delighted herſelf in the beauty of her perſon. Then ſhe thought ſhe had no faith, but was a hypocrite, and was one who had not embraced religion ſo ſincerely, nor glorified God ſo carefully, (eſpecially with her tongue) nor loved him ſo ardently, as ſhe ought to have done. Sometimes in her diſtreſs, ſhe would caſt the Bible from her, ſaying, "It was indeed the Book of Life; but that ſhe had read it unprofitably, and therefore feared it was become to her the Book of Death!" Sometimes ſhe doubted of her experiencing the work of the ſpirit of God, &c. and then wiſhed ſhe had never been born, or that ſhe had been made any other creature: often crying out, "Wo! wo! wo! a weak, a woful, a wretched, a forſaken woman!" while the tears trickled from her eyes.

She complained of a grievous thirſt, ſuch as all the waters in the ſea could not quench, and yet ſhe refrained from drinking. And ſo great was her anguiſh, that ſhe was often thrown into a profuſe ſweat; but at other times her body burned extremely.

Theſe ſad ſeaſons, though moſt diſtreſſing to herſelf, and friends, were neither continual nor long. In the midſt of them ſhe would often, with a cheerful countenance, entreat her friends

not to faint, or give over; but conſtantly to pray, and help her againſt the tempter.

Once after a great conflict with her infernal enemy, ſhe ſaid, "Satan, reaſon not with me. I am but a weak woman. If thou haſt any thing to ſay, ſay it to my Lord. He is my advocate, my ſtrength, my redeemer; and he ſhall plead for me."

Sometimes being afflicted with the ſight of her ſins, and her want of comfort, with many a bitter ſob, ſhe would ſay, "Pray to the Lord Jeſus Chriſt to help and comfort me, a poor, ſinful, diſtreſſed woman!"

But ſhe was often refreſhed by hearing of the mercy of God, the merits of Chriſt, the many gracious promiſes contained in the word, &c. and was excited to call upon God for grace and deliverance.

During this time (as ſhe was drawing near her end) ſhe often prayed, and repeated many texts of ſcripture; cloſing with a moſt joyful applica ion of them to her own heart. When bodily refreſhment was b.ought her, ſhe would cry for the water of life: often repeating that promiſe, "To him that thirſteth will I give to drink of the waters of life freely."

Once ſhe took her Bible in her hand, and joyfully kiſſing it, cried out, "O Lord, it is good for me to be afflicted, that I may learn thy ſtatutes. Thy law is better to me than thouſands of gold and ſilver." At another time, calling her huſband, ſhe ſaid, "O Beware of popery; keep yourſelf holy before the Lord: yield not to the abominations of the wicked, leſt they rejoice, and ſo you diſhonour God, and deſtroy your own ſoul. Let my little child be brought up in the true fear of God; ſo ſhall I meet her in heaven, whom I muſt now leave behind me on earth."

She often repeated, "We have not received the ſpirit of bondage again to fear; but the ſpirit of adoption whereby we cry, Abba, Father."

[*To be concluded in our next.*]

A ſhort

A ſhort Account of ABISHUA MAYO: *written by his Father.*

MY ſon Abiſhua Mayo, was born March the 6th, 1767. From a child his conſtitution was very tender. When he was very young he diſcovered a hatred to evil, and a love to that which is good. He loved ſchool, and improved in his learning. He ſhewed much affection to his parents, and was not inclined to play with wicked children. He could not bear to hear an oath; nor was he guilty of telling lies: and whenever he did amiſs, he would not deny it. On the other hand, he was very willing to attend public worſhip, and ſeldom ſtayed at home.

When he was fit for buſineſs, he would not chuſe a dirty one; being always ambitious of being clean. At ſeveral places where he occaſionally was, he was careful not to do any thing which might give offence; and thereby he gained the eſteem of thoſe he had to do with, who frequently ſhewed a great regard for him ever after.

A tradeſman in London hearing of him, deſired to have him for an apprentice; which, for a time, I refuſed. But as it was a family that feared God, I conſented to his going upon trial. On his being approved of, he was bound; but being of a tender conſtitution, the winter tried him much, as he was obliged to ſtand in an open ſhop, where there was no fire. The firſt winter he endured it pretty well; but the next, being very ſevere, brought ſuch diſorders on him, as in all probability occaſioned his death.

His diſorder appeared firſt in a ſwelling in one of his knees. But as he thought it might go off, he acquainted neither his maſter nor me with it for a conſiderable time. At laſt his ſiſter going to London, informed us of his caſe, on which his maſter provided a ſurgeon. But finding his complaint no better, I ſent for him home, and tried many means, but to little purpoſe.

In the beginning of his illneſs he did not ſee his danger; but as I had my fears, I put him in mind of his condition, and admoniſhed him to make a proper uſe of his time. Accordingly, a few weeks before his death, he began to think that he ſhould die. On this, conviction took faſter hold on him, while his weakneſs greatly increaſed. Now he began to complain, "I cannot pray! O pray for me!" Finding a great concern for his ſoul, I laid his caſe before God, hoping that he would be pleaſed to make himſelf known unto him. One day he cried out, "I am in darkneſs! I am afraid I ſhall be loſt for ever!" At another time he ſaid, "The enemy is very buſy with me indeed!" and many expreſſions of like nature, from time to time dropt from his lips.

In this illneſs, many miniſters and chriſtian friends came to ſee him, to whom he ſeldom ſaid much. But the Lord's day before he died, two friends coming to ſee him, when they were gone, he began to bleſs God that they came. From which time his confidence greatly revived. When I came home, I found him happy; and the next morning as I was ſitting with him, he cried out, "Father! Jeſus is precious to me!" On my anſwering, then praiſe Him, he ſaid "The angels are waiting for me; but they will not wait long."

On that and the following days, I aſked him many queſtions concerning the ſtate of his ſoul, to which he anſwered with great freedom. At one time he ſaid, "I ſhall ſoon be with Jeſus! I ſhall go to heaven, die when I will!"

On Saturday evening he cried out in a rapture, "I ſee Jeſus, and a number of angels! But you cannot ſee them." Then with a ſmiling countenance he ſaid, "I cannot go! I long to be gone!" On my ſaying, Be patient, wait the Lord's time. Remember, when Jeſus bore our griefs and carried our ſorrows, how he reſigned himſelf to his Father's will: he anſwered, "I ſhall never ſuffer what Chriſt ſuffered!" One in the room ſaying, intercede for me, he anſwered, "May Chriſt intercede for you!" On his calling to ſee his brother

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and ſiſter, his mother aſked him if he would ſee them all? to which he anſwered, "Yes?" On their coming to him one by one, he kiſſed them, and prayed that God would bleſs them: ſaying to ſome of them, "Do you know where I am going! Would you like to go with me! I am going to heaven!" On my ſaying, you have read the account of T. Hitchins, who ſaid, "Come ſee a chriſtian die!" he anſwered, "Yes, I have; and come you now and ſee a chriſtian die!"

Looking at me he ſaid, "Father, I ſhall only go into the parlour; you know what I mean." I anſwered, I do. (He here alluded to what a miniſter ſaid ſometime ago, viz. That death to a chriſtian was only like going out of the kitching into the parlour.) He then repeated it again, "I ſhall only go into the parlour." When I was affraid that ſo much ſpeaking would quite exhauſt him, he ſaid, "I will praiſe Jeſus!" and then cloſing his eyes, went to Him whom his ſoul loved, Oct. 30, 1784. and in the 18th year of his age.

A ſhort Account of the Experience of Mrs. S. N.

[Written by Herſelf.]

I Believe I firſt found peace with God, when I was about three years old: in what manner, I cannot tell; but I remember that I was quite happy, and had no painful fear of God. How long I retained that peace, I do not remember; but it made ſuch an impreſſion on my mind, that I frequently wiſhed (even ſince, I grow up) that I had died at that time.

When I was about ſix years old, I ſaw that I was a hell-deſerving ſinner. This often made me very ſad, and cauſed me to wiſh I had never been born, or that I had never committed ſin; for I thought, if the Lord required of us, all that is commanded in his word, it would be exceeding hard, if not utterly impoſſible, for

for me to be ſaved. But ſin ſtill appeared ſo dreadful, that I was determined to try to eſcape it: not doubting but God would forgive what was paſt if I ſerved him well for the time to come. Therefore I made ſtrong reſolutions to avoid all I knew to be evil, and to do all the good I could. But theſe reſolutions ſoon vaniſhed away: and though often renewed they were as often broken; which made me very uneaſy when I was alone.

As I grew older my convictions became ſtronger. And ſometimes I ſpent ſeveral hours together in prayer, and ſelf-examination. I alſo wrote down thoſe ſins which I knew I was guilty of, and confeſſed them to God, ſometimes with much brokenneſs of heart, though at other times, my heart was ſo hard, that I could ſcarce be ſorry for what I had done.

I uſed to wiſh to know what believing was, becauſe the ſcripture teſtified that he that believeth not ſhall be damned. And I was exceedingly ſolicitous to know what was meant by being born again; and uſed frequently to conſider our Lord's anſwer to Nicodemus, but in vain. For this ſame purpoſe I turned over many religious books, and liſtened to the diſcourſes delivered from the pulpit; but received no ſatisfaction from any thing I heard or read.

When I was about nine years old I went to a boarding-ſchool in the neighbourhood, where I ſpent the ſummer-ſeaſons. While I was there, I ſeldom felt much concern about my ſoul; or if I did, I baniſhed it from my mind as ſoon as I could, to which the levity of my companions greatly contributed. But during the winter-ſeaſons I was often under great diſtreſs, which made home very irkſome; as every thing in that ſolitary way of life conſpired to fill my mind with gloomy ideas.

I left ſchool ſoon after I was fourteen years of age, when I thought myſelf compleatly wretched; for though I was naturally of a ſerious diſpoſition, I had contracted ſuch levity of ſpirit, that ſolitude was my averſion, and my father's houſe

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almoſt as inſupportable as poiſon. But I was ſoon convinced that it was poſſible for me to be more miſerable; for in a few weeks the Lord laid his afflicting hand on me, and ſeemed determined to bring me back to himſelf by multiplied afflictions, ſince I would not be won by love. But I was like a bullock unaccuſtomed to the yoke; for inſtead of hearing the rod, and him that appointed it, I flew in the face of God, and charged him with dealing hardly with me: nor would I humble myſelf before him, till I deſpaired of relief from any other quarter. But being convinced of this, I at laſt gave myſelf up to much prayer; and promiſed to ſerve him in future with my whole heart, if he would reſtore me once more. But as my diſorder rather increaſed, than abated, I was often tempted to deſtroy myſelf, that I might put an end to my wretchedneſs: and ſo ſtupified was my mind, that I do not remember I had any fear of hell, or thought of going there if I died.

I continued in this unhappy condition, about two years. But meeting with the Death of Abel, then newly tranſlated, I read it with aſtoniſhment; being amazed at the goodneſs of God to mankind, as there ſet forth in a variety of inſtances. The pleaſing ideas it conveyed to me, greatly elevated my ſpirits; and while my thoughts were wholly taken up with this new diſcovery, a ray of divine light, darted into my mind, when I ſaw the unſpeakable goodneſs of God in creating me, and in ſparing me to the preſent moment. I alſo ſaw my exceeding ſinfulneſs, in living in open rebellion againſt ſo indulgent a Being. On this I fell upon the ground (which I then thought not low enough for me) to adore Him, for ſuffering me to be out of hell, who had ſo much deſerved it. From that time it was all my care to be reconciled to God; and therefore I cried for pardon day and night: in doing which I can truly ſay, I found more pleaſure than ever I had done in the enjoyment of the world.

At theſe times many ſweet portions of ſcripture were brought to my mind; eſpecially Jer. xxxi. 9. I found great encouragement

ment alſo from Bunyan's Come and Welcome to Jeſus Chriſt, and from a little book called, A Guide to Heaven, and alſo from Fox's Time, and end of Time; particularly from thoſe words, "Aſſuring faith is attainable: pray for it, and vigorouſly preſs after it." While I was doing this, it came to my mind that in baptiſm I was made a member of Chriſt, a child of God, and an inheritor of the kingdom of heaven. On recollecting this I was ready to leap for joy, and wondered I had never been ſenſible of it before. I now ſeemed to be in a new world, and thought myſelf the happieſt creature breathing. Now I could bear with patience, what before I looked upon to be the greateſt affliction, and only wiſhed for the ſociety of thoſe who lived in the primitive times; for I thought, religion was now either baniſhed from the earth, or elſe confined to Monaſteries and Nunneries: to which I ſhould gladly have gone, for the ſake of having ſome to converſe about the ſtate of my ſoul.

For ſome weeks I was more happy than I can expreſs, and longed exceedingly to depart and be with Chriſt. But after a while, I found leſs pleaſure in ſecret prayer, and by degrees was brought, in a great meaſure, to neglect it; by which means I loſt the ſenſe I had of the favour of God. And though I often ſtrove to regain it, yet for want of perſevering in prayer, &c. I ſtrove in vain: and though my heart was ſometime melted a little, it ſoon became hard again, and as much averſe to duty as ever. In ſhort, I was now very miſerable. And finding no power to extricate myſelf, I thought my day of grace was ended, that the ſpirit of God had done ſtriving with me, and feared that I was one of thoſe whom St. Paul ſays, it is impoſſible to renew them again to repentance. Theſe thoughts occaſioned me many melancholy hours, and cauſed me to envy the birds and the beaſts, and to wiſh I could change conditions with the meaneſt reptiles, that I might not live for ever.

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When I was about eighteen, I again felt the drawings of the Father, and was enabled to be very conſcientious in the diſcharge of ſecret duties. I was alſo more circumſpect in my behaviour, and found at times great ſweetneſs in reading, and praying; but could not obtain the peace I once enjoyed, which made me ſometimes think, God dealt hardly with me, as I had ſought his favour much longer now, than I did before. At other times I feared he had caſt me off for ever, and would no more have mercy on me: ſo that I thought it was in vain for me to ſeek him, which made me grow very remiſs.

A little before I was nineteen years old, my mother deſired me to receive the ſacrament. But I was not willing, knowing myſelf to be in a bad ſtate, and having no mind to be at the trouble of mending. But as I could not tell how to refuſe, I took up my croſs and went, after ſtriving to repent of my paſt conduct, and reſolving to live better for the future. But I received the bread and wine with fear and trembling: feeling a great ſenſe of my own unworthineſs. But when it was over, I was in ſuch a ſolemn frame of mind, that I thought I could never be light and trifling any more. The reſt of the day I ſpent in reading and prayer; and in the evening the Lord was pleaſed to ſhed his love abroad in my heart, and to give me an aſſurance that he had accepted me through the Son of his love: which made me rejoice with joy unſpeakable, as he had accepted me at a time when I thought myſelf the moſt unworthy of his favour. Thus I continued very happy for a little time; but alas, through unwatchfulneſs and levity I again loſt this pearl of great price.

In the winter following my friend and relative Miſs Eden, who was then juſt awakened among the Methodiſts, aſked me to hear one of them, which I had a deſire to do. I thought, if they were what they pretended to be, I ſhould like them, and had often wiſhed to be acquainted with ſome of them, to know if they were ſuch as I wanted to find. By what I had been told concerning the ſtrictneſs of their doctrines, I ex-

pected to have heard a ſermon juſt to my mind; but on the contrary, it ſo diſguſted me that I could not be prevailed on to hear them again. However, I knew, whatever they were, I was certainly wrong: and being provoked to jealouſy by their behaviour, I determined to amend.

[*To be continued.*]

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

Of Metals, Minerals, and other Foſſils.

[*Continued from page* 479.]

4. GOLD is either found in ſmall grains in the ſand of rivers, (formerly in ſeveral of the rivers of Europe) or is dug out of the earth, in ſmall pieces of a tolerable purity. Sometimes it is alſo found, like the ore of other Metals, in a maſs of earth, ſtone, or ſulphur. In this ſtate it is of all colours, red, white, blackiſh; making no oſtentation of its real value.

The chief properties of Gold are, 1. It is the heavieſt, though not the hardeſt, of bodies. 2. It is the moſt ductile and malleable of all Metals, of which gold-beaters, and wire-drawers give us an abundant proof. But this depends altogether (incomprehenſible as it is) on its being free from ſulphur. For mix but one grain of ſulphur with a thouſand of gold; and it is malleable no longer. 3. It is more fixed in the fire than any other Metal. Lay a quantity of gold two months in the intenſeſt heat, and when it is taken out, there is no ſenſible dimunition of its weight. And yet in the focus of a large burning glaſs, it volatilizes and evaporates. Yea, many thouſands of moidores were wholly

wholly consumed, others half, or a quarter consumed, by the flames which broke out of the earth, during the late earthquake at Lisbon. Gold may likewise, by a glass be fused into a sort of calx, and then vitrified. But if the same be fused again with grease, it is restored into gold. 4. It is dissolvible by no menstruum known, but Aqua Regia and Mercury. The basis of Aqua Regia is sea-salt, the only salt which has any effect on gold. But this has its effect, however applied, whether in a fluid or solid form. 5. It readily and spontaneously attracts and absorbs Mercury. But as soon as the Mercury enters it, the gold becomes soft like paste. 6. It withstands the violence both of lead and antimony. All Metals but gold and silver, melted with lead, perish with it and evaporate; and all but gold, if melted with antimony. Thus melt gold, silver, copper and tin with antimony, and all the rest rise to the top, and are blown off with bellows, but the gold remains behind. Hence antimony is used as the test of gold.

The malleableness of ductility or gold, is beyond all imagination. By exact weighing and computation it has been found, that there are gold leaves, which in some parts of them are scarce 3500000th part of an inch think. And yet this is a notable thickness in comparison of that of the gold spun on silk in gold-thread. It has been proved, that the breadth of these gold plates is only the 96th part of an inch, and their thickness, the 3072: so that an ounce of gold is here extended to a surface of 1190 square feet.

How thin must it be when computed, its thickness is only the 3,150,000th part of an inch! And yet with this amazing thinness, it is still a perfect cover for the silver: nor can the best eye, or even the best microscope discern the least chasm or discontinuity. Nay, there is not an aperture to admit Alcohol of wine, one of the subtilest fluids in nature: no, nor light itself. So closely connected are the particles, notwithstanding their inconceivable thinness.

[*To be continued.*]

An extract from a treatise called, The REFINED COURTIER.

Of the MODERATION *of the* TONGUE.

[*Continued from page* 483.]

LET me advise you not to pour out your words as fast as ever you can, nor to clip them, or knock them out of joint one against another, neither to suffer your tongue to run before your wit; but to speak with due deliberation. And do not begin till you have the shape and method of your matter formed in your mind; so your discourse will be legitimate, and intire in all its parts and proportions; not an abortive, or a deformed issue: not full of mistakes, or interrupted with frequent immusical stops; neither will you be constrained to break off untowardly.

Take care to moderate your voice that it be not too flat, nor yet too sharp, so as to pierce or grate men's ears, nor intermixed with, and obstructed by laughter. It is true, we are not so far masters of ourselves, as at our pleasure to overpower an infirmity of Nature; but he that stammers or is hoarse should be persuaded not to prattle much, but to cover his defect by silence, and study to amend it by art and caution. The famous orator Demosthenes was not unsuccessful in his attempt, nor the Emperor Maximilian the first, who though slow of speech when he was a child, afterwards proved an extraordinary eloquent man.

It is uncomely to lift up your voice so high as if you were making a proclamation, or to depress it so low that you cannot be heard by attentive listening. And when you are desired to speak louder, you must not bawl, lest it be imagined that you are incensed, and intend that clamour for a revenge. And be not solicitous about the placing of your words: but as they must not be loose and careless, intricate and involved, and

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ſhuffled together without all order, ſo neither are they to be ſet and ſtarched, or run muddy, as though your thoughts were diſturbed; but be clear and graceful.

Abſtain from all poetical phraſes, and pompous expreſſions, in your familiar converſe; for they become a ſolemn exerciſe more than a ſudden intercourſe: and it is as improper to uſe them in common talk, as it is to wear long robes when you ride poſt. How abſurdly would it ſound, if you ſhould call the ſun the meaſurer of time, or, the lamp of the world; or the moon, the queen of the ſtarry quire, or, the heavenly pharos; or, inſtead of ſaying, It is night, recite two or three verſes out of Virgil? What is this, but to be a pedantic fellow, and very gravely to play the fool? Nor would I have you turn clown, and talk in as rough and unhewn a dialect as a ploughman or a porter; but let the matter of your diſcourſe be grave and ſober, and the words ſmooth and proper, and well put together, and diſtinctly uttered with a prudent reſpect to the perſons, place, time, and occaſion (which particulars contain in them all the parts of rhetoric) and every one will hearken to you with great eagerneſs and delight.

Many can never make an end of ſpeaking; but as a ſhip when it is once driven by a ſtrong wind, will not eaſily ſtop, though the ſails be taken down; ſo they continue their diſcourſe, notwithſtanding the ſubject be quite ſpent, and either inculcate the ſame thing over and over, or elſe prate whatever comes next. Nay ſome have ſuch an inſatiable appetite of tattling, that they can endure to hear no body but themſelves, and are prone at every turn to interrupt others, and as it were greedily to eat the words out of their mouths; as if they deſigned to demonſtrate the truth of that maxim of our modern philoſophers, that it is more againſt nature, and conſequently more difficult, to be at reſt, than in perpetual motion. This incivility ſometimes breeds a quarrel, and no wonder; for nothing provokes anger ſooner than to have an earneſt deſire fruſtrated, and to be ſtopt unawares in a full career. You are to be ſo far from committing

ting ſuch rudeneſs, that if a man in the progreſs of his ſtory chance to let fall an untruth, you are not inſtantly to correct it, or to upbraid him by word or geſture, by ſhaking your head, or winking with your eyes. Nor is it convenient, whilſt another is ſpeaking, that you ſhould, by ſhewing ſome rarity, or by any way cauſe the company to deſert him; but be attentive yourſelf, that you may never loſe the diſcourſe, and be forced to cry, I beſeech you Sir how is that? What do you ſay? which is as troubleſome to him that talks, as it is to caſt a ſtone in his way who is walking apace, and to make him ſtumble. And if one be ſlow of ſpeech, you ought not to prevent him, and ſupply his want, as if you were very rich and full, and he extremely poor and empty; for many take this ill (eſpecially thoſe that are conceited of their own knowledge) and he who underſtands leaſt, for the moſt part, prattles faſteſt. An empty veſſel makes the greateſt ſound, and a fool will utter his opinion firſt, and will hardly be perſuaded to hold his peace. But (to omit the reaſons produced before) by this practice you prefer your own wit and elocution, and ſo become vile and intolerable.

[*To be continued.*]

An extract from a volume entitled, A Review of Dr. PRIESTLEY's *Doctrine of Philoſophical Neceſſity.*

Whether Liberty be eſſential to practical Virtue; and of moral and practical Neceſſity.

[*Continued from page* 486.]

DR. Prieſtley in this ſection aſſerts, that there can be no uſe or propriety of rewards and puniſhments upon any other ſcheme than that of Neceſſity; but the greateſt poſſible on that ſcheme. In order to prove this, he ſuppoſes himſelf the father of two children, A and B, with two minds differently conſtructed, A's mind being inſtructed according to the Neceſſarian ſcheme,

and

and B's mind conſtructed upon the ſcheme of liberty, or power of ſelf-determination, whilſt he himſelf the father of both, is ſuppoſed to have them under his care to inſtruct and train up in a courſe of diſcipline, with a view to make them both virtuous and happy. In order to do this, he makes uſe of motives, ſuch as preſent good and preſent evil, to influence their conduct. "Now, ſays he, (pages 75, 76) ſince motives have a certain neceſſary influence on the mind of A, I know that the proſpect of good will certainly incline him to do what I recommend to him, and the fear of evil will deter him from any thing I wiſh to diſſuade him from; and therefore I bring him under the courſe of diſcipline above deſcribed with the greateſt ſucceſs." And again: "Every promiſe and every threatning, every reward and every puniſhment, judiciouſly adminiſtered, works to my end." Since A's mind is (as geometricians ſpeak) by conſtruction, ſuppoſed to be neceſſarily and irreſiſtibly impelled and influenced by motives. It is to be ſure very clear, that if good motives only act upon him, and all bad ones be kept from him, A's conduct muſt neceſſarily be abſolutely good without any mixture of evil; on the other hand, if ſometimes good motives, and ſometimes bad ones act upon him, his life will be chequered with good and evil. A then is certain to be a good boy, provided his tutor can ſo manage as to have good motives acting upon him. But there is one thing to be inquired into here, viz. whether the tutor himſelf is by conſtruction ſuppoſed to be a neceſſarian or a free agent. If he be a free agent, and have plenty of both good and bad motives to bring out of ſome repoſitory or ſtorehouſe, he is a very bad and wicked man if he does not always offer good motives to A, who muſt certainly and neceſſarily be ſo actuated by them as to be conſtantly good, and conſequently a very fine fellow, as military men frequently ſpeak, though in another ſenſe. In ſuch a caſe A cannot be bad, unleſs his tutor be either very wicked, or be in want of good motives to offer him, or bring to his view. But ſuppoſe A's tutor to be a neceſſarian

neceſſarian by conſtruction, with plenty of good and bad motives to offer him, yet the tutor himſelf does not know whether he can chooſe the good ones to offer or no, or whether he will not be impelled by neceſſity, to offer him all, or moſt of the bad ones. In this caſe poor A might become a very wicked and vicious boy for want of good motives being offered him, and what is worſe, the tutor himſelf is blind to what he will do, becauſe he alſo is under the unavoidable influence and impulſe of neceſſity, or however, of ſome motives or things foreign to himſelf. Conſequently, if A was my ſon, I would never have a tutor for him who was a neceſſarian, and under the unavoidable influence of neceſſity, without any power of ſelf-determination, if I could poſſibly find a free agent to do the buſineſs. Dr. Prieſtley himſelf, as a neceſſarian, cannot tell me how or in what manner he would inſtruct and order my ſon, if put under his care; becauſe he muſt do what neceſſity compels him to do, having no will of his own, but what is under a foreign and neceſſary influence. And if he is to offer him good motives, or to give him good advice, and to perſuade him to be virtuous, all this is to be done, and cannot, nor could not poſſibly have been otherwiſe; and if he is to act juſt the contrary, viz. to offer him bad motives, to give him bad advice, or to perſuade him to be wicked, he is equally under neceſſity ſo to do; for it was all foreknown and could not poſſibly be otherwiſe: ſo that it is like an *equal chance* of a die thrown, whether the motives, advice, and perſuaſion he gives be good or bad, right or wrong, ſince one of them he muſt be; and I can form no idea of any thing being meant by the words, *equal chance*, beſides this, viz. That ſome cauſe foreign to myſelf, (which cauſe I frequently know not) will, or will not, do a certain thing, whilſt I have no more reaſon to believe that it will be done, than I have to believe that it will not be done. This is certainly the caſe with any one who is under the actual influence of neceſſity, and who is neceſſitated, and certainly foreknown before ever he was to do every (the moſt

moſt minute) action that he will do during his whole life. And yet he does not himſelf foreknow what he will do, or rather what he is to do. But Dr. Prieſtley may ſay, he knows his own intentions when he acts as tutor. Granted. But he knows not what motives will come, and neceſſarily alter theſe intentions, nor yet how ſoon they may come. He allows himſelf to have no power of mind or body to determine againſt, or counteract any motives that may come, or may not come, for any thing he knows to the contrary. So that if he is one of the beſt of men to-day, he may by ſome unfortunate motive or motives be neceſſitated, or neceſſarily doomed to commit the moſt wicked and cruel action to-morrow, in ſpite of all he can do to the contrary, he having no power whatever within himſelf, excluſive of the certain and neceſſary action of motives. The reſult of the whole ſeems to be plainly this: if A is to be virtuous and happy, he is to be ſo upon the ſcheme of univerſal neceſſity, whether Dr. Prieſtley meddles with him at all or no; and if he is not to be virtuous and happy, neither Dr. Prieſtley, nor any other tutor, can, with either *promiſes, or threatnings, or rewards, or puniſhments, however judiciouſly adminiſtered*, make him ſo: becauſe, upon the ſcheme of neceſſity, Dr. Prieſtley ſays, (page 8) "No event could have been otherwiſe, than it has been, is, or is to be." And again, (page 105) "Nothing could have been otherwiſe than it has been, and every thing comes to paſs in conſequence of an eſtabliſhed conſtitution of things. Hence, getting a tutor to his ſon A, (if getting one can be avoided) muſt be wholly uſeleſs, ſeeing whatever A is to think, ſay, or do, in his whole life, muſt be done; becauſe thinking, ſaying, and doing, are all events which muſt happen, and cannot be otherwiſe; conſequently there can be no room for care or anxiety about getting a proper tutor, or any other thing, as what is to be, muſt be, and *cannot be otherwiſe*. Let Dr. Prieſtley refine as much as he pleaſes, explain away the meaning of words as much as he pleaſes, and uſe as many words to confound and perplex as he pleaſes, yet this muſt be the ultimate meaning and reſult of what he has ſaid, will ſay, or

can ſay, unleſs he new model his ſcheme, and admit ſome other principle or cauſe of action, beſides neceſſity, or neceſſarily influencing motives.

[*To be continued.*]

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *explained and vindicated.*

[By Thomas Taylor, A. M.]

[*Continued from page* 488.]

CHAP. II.

A conſideration concerning the inſcrutability of Divine Providence.

CANST thou by ſearching find out God, canſt thou find out the Almighty to perfection? is a queſtion put to Job (by Zophar one of his friends) when complaining of his miſeries, and expoſtulating with the author of them: and is intended to ſignify how inſcrutable are the methods of divine Providence in the government of the world: which is as high as heaven, what canſt thou do, deeper than hell, what canſt thou know? the meaſure thereof is longer than the earth and broader than the ſea. In which words the divine wiſdom is elegantly repreſented, acting with ſuch an infinite ſcope and compaſs, as vaſtly exceeds the reach of human underſtanding: and therefore to think of giving a clear ſolution, to all thoſe difficult problems, concerning God's proceedings, in the framing and management of the world, would be both a vain and preſumptuous attempt.

However, the difficulty there is in diſcovering the deep, and ſecret counſels of the Almighty, ought by no means to be urged as an excuſe for our lazineſs, and inapplication in matters

more

more proportionate to our reaſon: and our ignorance of truths, important to our intereſt, ought not to be covered with the plauſible names of modeſty, and humility. God who always acts by the rules of order, reaſon, and juſtice, is willing to have the equality of his ways tried by the ſevereſt examination: and to this end he has given us deſires, and capacities of knowledge, which the farther we imploy in the reſearches of his wonderful wiſdom, whether in his counſels, or actions relating to mankind, the wiſer and the happier we ſhall grow; the profounder will be our reverence, and the ſtricter our obedience.

And therefore the Apoſtle *makes it his prayer for the Epheſians, that they might be able to comprehend with all ſaints the breadth, and length and depth and height of God's* miraculous diſpenſation, that they might underſtand the reaſons of his ſending his Son into the world, *and know the love of Chriſt which paſſeth knowledge.* And the Apoſtle himſelf falls into a ſacred rapture in contemplating the myſterious conduct of divine providence, in making the unbelief of the Jews and Gentiles ſubſervient to each others converſion. This ſtrange mixture of God's wiſdom and goodneſs, in concluding all in unbelief, that he might have mercy upon all, cannot be expreſſed without aſtoniſhment: *O! the depth of the riches both of the wiſdom and the knowledge of God. How unſearchable are his judgments, and his ways paſt finding out.*

What tranſports here ſeize the holy man, upon the diſcovery he has made? much greater doubtleſs in proportion to the greatneſs of the ſubject, than thoſe of Pythagoras, when upon the finding out a truth he had long ſought for, he ſacrificed a hetacomb. In imitation of this great Apoſtle, let us behold, and wonder at that *covenant of mercy*, which God has eſtabliſhed with mankind, upon the ruins of that covenant he made with our firſt parents: and purſuant to what has been diſcourſed, *of ſin's reigning* unto death by Adam's tranſgreſſion, let us now contemplate *grace reigning through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.*

Under which head, it will be neceſſary to conſider the difference of thoſe two covenants, and that in reſpect of the duty required, the ſtrength that was given for the performance, and the penalty and reward annext to the diſcharge or omiſſion of it; from whence we ſhall be able to infer, how much it was for the real intereſt of men, to be concluded under ſin, that God might have mercy on them.

Now this difference will appear from the nature of the covenants. The firſt was a covenant of juſtice; its conditions were rigorous, and its penalties indiſpenſable. The law that was preſcribed to man, was a ſyſtem of all virtues, and no tittle of it could be broken, without incurring the puniſhment, that was ordained for its ſanction and ſecurity. As he was made upright, he was obliged to ſtand ſo; if he bowed, he fell; and if he fell, he fell down dead. Here was no tribunal of equity to mitigate the rigor of the command. He knew his deſtiny, and was prepared to expect his happineſs, or miſery, from the iſſue of his own behaviour: *this do and thou ſhalt live*; *and the ſoul that ſins ſhall die*, was the ſummary of his duty and expectations.

In this caſe, where the law was ſo inflexible, a righteous God afforded ſufficient ſtrength to keep it, and light to underſtand it; ſo that he could not be anſwerable for any ill conſequences that might attend the tranſgreſſion: and the ſinner muſt be left without excuſe. But then, ſince he was left in the hands of his own counſel to manage his light and ſtrength, what caution and conduct were requiſite to the perfect diſcharge of his duty? Should his reaſon but ſlumber, or his ſtrength be unexerted, and ſhould he not be conſtantly on his guard, he could not be free from danger. Should he give ear to the charms of his ſenſes, or be taken up with contemplating his own perfections, and thereby give an interruption to the exerciſe of his reaſon, and the contemplation of his duty, what hazard was there that he might forget it?

Beſides

Beſides, he had an adverſary to deal with, powerful and ſubtle, envious and deceitful, againſt whoſe wiles he had no particular preſervative, though he was in general armed againſt him, by God. So that all things conſidered, his ſtrength was fully ſufficient to preſerve him in his duty, and to render him inexcuſable if he failed in it; but it was like a ſtrong fortreſs that might eaſily be battered down, if it were not well defended.

Such conſiderations muſt needs exalt the new covenant, which God vouchſafed to make with man upon the breach of the former: which is quite of another nature, being a covenant of pure mercy, founded upon better promiſes. The conditions of it are not unſinning, but ſincere obedience, rendered eaſy and practicable, by the ſuccours of heaven, and the grace and ſtrength of our Mediator. Indeed we have no natural power to perform the command, having forfeited that by the firſt tranſgreſſion; but what reaſon have we to complain of the want of it, ſince we have our ſufficiency of God, and can do all things through Chriſt that ſtrengthens us? The light of our minds is not ſo ſtrong and vigorous as at firſt; but what are we the worſe for it, when we have as ſure a light to guide us in our duty, being illuminated from above? We have no merits of our own to boaſt of, and yet our reward is greater, purchaſed for us by the merits of our Redeemer, than what could be expected in a ſtate of pure, uncorrupted nature.

To be more particular, under this covenant of grace, God deals with us not as a ſtrict maſter, paying us the exact wages of our righteouſneſs, and iniquity; but as an indulgent Father, encouraging our little ſervices with glorious hopes, and diſproportionate rewards. Our duty is made conſiſtent with our manifold failings and infirmities; and faith is imputed to us for righteouſneſs. Neither do wilful ſins conſign us immediately to damnation; if we ſeize the opportunities of repentance: for if we ſin, *we have an Advocate with the Father, and he is the propitiation for our ſins.*

[*To be continued.*]

An

An extract from a Course of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

[*Continued from page* 492.]

THE grand formality of judgment will come in between the parts of that general deſtruction. It muſt take place before "the earth and the works that are therein are burned up," and before "the heavens ſhall be on fire and be diſſolved." A flaming world, or a world reduced to aſhes, will be no proper ſtage for the ſolemnity of judgment. It will come in, I preſume, immediately before the general firing of the heavens and the earth. That this will be the order of things at that awful day, I ſuppoſe from our Saviour's account of it in St. Mark's and St. Luke's goſpels. "In thoſe days," he ſays, "the ſun ſhall be darkened, and the moon ſhall not give her light; and the ſtars of heaven ſhall fall, and the powers of the heavens ſhall be ſhaken; and then ſhall they ſee the Son of Man coming." And, "there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth, diſtreſs of nations, with perplexity; the ſea and the waves roaring; men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken: and then ſhall they ſee the Son of Man coming."

Then ſhall he come once more from heaven, who has been here before, even the bleſſed Jeſus. He formerly made his appearance upon earth, as the mildly majeſtic inſtructer of our underſtanding, and as the gracious, but dignified reſtorer of our nature. He has ſince reſided in heaven, and ſat at the right hand of God the Father, ever making interceſſion for us, and endeavouring to perfect his wonderful kindneſſes towards us. And he is now coming to compleat the whole ſcheme of his

aſtoniſhing

aſtoniſhing concerns with us, by ſummoning before him all the race of men, all that have ever been in life from the beginning to the end of time, and pronouncing their everlaſting doom.

The firſt appearance of his coming will be what he himſelf calls, "the ſign of the Son of Man." "The ſun," he ſays, "ſhall be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken: and then ſhall appear the ſign of the Son of Man in heaven." This in all probability will be a great croſs appearing in the ſky, and telling the approach of the mighty Saviour of the world to judge it. Ever ſince his death upon the croſs, this has been the grand appointed badge of his religion, and ſo will form the propereſt ſignal of his coming. This awful enſign of the redeeming God will appear probably, as borne up by ſome of the angels, and going before the reſt of the train. And it will probably throw a ſtrong light over all the now darkened compaſs of heaven and earth, and even ſerve as a kind of occaſional ſun to enlighten the whole ſolemnity.

Next will follow, a vaſt multitude of angels. Angels ſhall certainly attend "the judge of all the earth," upon this the execution of his office. He himſelf has aſſured us, that "all the holy angels ſhall come with him." And what a train of pomp and grandeur muſt they make! All the proceſſions that we have ſeen or heard of upon earth, will be the parades of children in compariſon of this. It ſhall be made up, not of nobles, not of kings, not of emperors, but of beings greatly ſuperior to all: of angels; of beings, who have already paſſed their hour of trial, and are fixed in a happineſs which never can be loſt; of beings, each of whom is able, by a ſingle ſtroke of his arm, to lay whole hoſts in the duſt at once; and of beings, who have the honour to be the peculiar friends, and the diſtinguiſhed favourites of God.

Then

Then will come the dread judge of all. He will appear in the ſame human form, in which he converſed with us upon earth. The ſame body that ſuffered on the croſs, and that was afterwards raiſed from the grave, ſhall now make its appearance again, united (as before to the godhead,) and ſharing in all its divinity. But oh! how changed, how different will be appear from him, who ſuffered himſelf to be bound, to be ſcourged, to be ſpit upon, and to be crucified! He is no longer the ſuffering Jeſus, "a man of ſorrows, and acquainted with grief." He comes now "with power and great glory." He comes "in his own glory and in his father's." He comes in all the dignity and pomp of the godhead, to execute one of the grandeſt works, that even the eye of God himſelf, perhaps, has ever beheld.

On this work he appears, "coming in the clouds of heaven." Then "ſhall all the tribes of the earth mourn." "Behold; he cometh with clouds, and every eye ſhall ſee him; and all the kindreds of the earth ſhall wail becauſe of him." Encompaſſed as they ſtand with a horrible darkneſs, the heavens all one black cloud, and the earth all one midnight gloom; the ſons and daughters of ſin, ſhall look up to the new wonders, that are opening upon them from the ſky, with amazement, with wildneſs, with diſtraction. With amazement ſhall they ſee the ſign of the Son of Man advancing in the clouds, and caſting a ſtrong luſtre over all the air. With wildneſs ſhall they behold the crowds of angels, all iſſuing from the gates of heaven, and glorying in their attendance upon their Lord. And with diſtraction ſhall they view the face of the adorable Jeſus himſelf, once their Saviour, once their mediator; but now their judge, their condemner, and their puniſher.

Yet, while this is the caſe with thoſe who have forgotten God, becauſe he was ſeemingly abſent from them; who have overlooked him in the creation, becauſe he did not come forward to their ſenſes; very different will be the feelings of the devout, of thoſe who have been every day converſing with their

their God in prayer. They will look up to the awful intimations of his coming, with pleaſure. They will "lift up their heads" with joy. They will ſee with rapture, that the day of "their redemption," the day which is to begin a period of uninterrupted and unmingled happineſs, is now arrived. They will hail, with high ſatisfaction, the ſtandard of "the captain of their ſalvation," as it begins to appear in the ſky. They will congratulate themſelves on the ſight of the angels, coming now for the laſt time to "miniſter unto thoſe who ſhall be heirs of ſalvation." And they will dwell with tranſport on the view of their all-gracious maſter, now "coming in the clouds of heaven, and bringing his reward with him."

[*To be continued.*]

An Extract from the Succeſs of two DANISH MISSIONARIES *to the* Eaſt-Indies: *in ſeveral Letters to their Correſpondents in* Europe.

LETTER III.

The groſs ignorance of the Malabarians.

[*Continued from page* 495.]

HAVING given you in the preceding letter, ſome account of the idols of the *Malabarians*; I ſhall now proceed both to their own language, and that of the *Portugueſe*. With the latter of theſe, we have hitherto endeavoured to acquaint ourſelves, ſuppoſing it might prove a help for the better diſcharge of our paſtoral function towards the poor Heathens. In learning the *Portugueſe*, we have paſſed through many difficulties, having been all along deſtitute, both in our ſhip and in this country, of all manner of uſeful helps to get it. Beſides this, we perceived a vaſt difference betwixt the vulgar *Portugueſe*,

ſpoke here, and the manner of ſpeaking it in *Portugal*. We thought it therefore neceſſary, to render the fundamentals of this latter dialect ſo familiar to us, that we might be able afterwards, to condeſcend alſo to the more vulgar form of ſpeaking. In order to this, we had a ſtrange providence attending us, in getting a New Teſtament in the native *Portugueſe*, together with a grammar, compiled for the benefit of ſuch *Portugueſe*, as have a mind to learn Latin. By daily reading of theſe two books, and continual hearing and ſpeaking that tongue, we have at laſt made ſo conſiderable a progreſs that we are able to catechize the Heathens in *Portugueſe*. We deſign now to ſet down in that language a collection of the chief heads of the Chriſtian doctrine, and then get them tranſlated into *Malabarick*. However, the *Malabarian* language being involved in far more difficulties than the *Portugueſe*, we at firſt were at a ſtand, not knowing whether it would be wiſely done, to ſpend our time in learning it; eſpecially ſince we found the *Portugueſe* as yet ſufficient for our deſign.

Beſides this, we did not intend to make any longer ſtay here, than the three years engaged for at our departure. But at laſt it fell out ſo, that we agreed, one of us ſhould reſolve, either to continue here conſtantly, or at leaſt a conſiderable time longer, and conſequently ſhould employ himſelf to get the language of the country to ſuch a degree, as to be fit to improve it to the main ſcope we are ſent hither for. In order hereto we caſt lots; and the lot falling on Mr. *Plutſcho*, he readily embraced it, and now applies himſelf intirely to the learning of that language. As for me, though I do not deſign to be quite without the knowledge thereof, (ſpending an hour or two every day to that purpoſe:) yet the chief of my endeavours will be to ſet down the more ſubſtantial points of the Chriſtian doctrine in *Portugueſe*, and get them tranſlated by ſome able interpreter into *Malabarick*, whereby one thing or other will ſtick to my memory from time to time. To faciliate the whole

deſign,

deſign, we maintain a particular ſchool-maſter in the houſe, in hopes that God will ſecond it with his bleſſing.

A few days ago, I cauſed the Lord's-prayer, together with another for true converſion, firſt made in the *Portugueſe* tongue, to be put into the *Malabarick*, for ſuch Heathens as have a mind to embrace the Chriſtian religion. I began alſo to collect a Dictionary, with the help of my colleague.

It were to be wiſhed, that the *Malabarick* tongue was taught and learnt in *Europe*, with as great induſtry as any other of the *Eaſtern* languages; eſpecially ſince theſe Heathens are a very numerous people, and make a large body of the *Eaſtern* nations. By this means, they might, under God's aſſiſtance, be reſcued from their groſs blindneſs and ignorance; if proteſtant kings and powers would but readily join in lending a helping hand to ſo glorious a work, and furniſh a competent ſtock, for making the neceſſary preparations towards it. At this rate, we ſhould be enabled to lay open in time all the ſecrets of their divinity and philoſophy, fetching them from their own writings, enriched with fables cunning enough, and trimmed with as fine poetical fancies as many of our heatheniſh authors, both in Greek and Latin. And we might perhaps find at leaſt as ſolid and rational concluſions in their writings, as in the much admired *Ariſtotle*, though not involved in ſo many intricacies, and hard notional terms of logic, rhetoric, and metaphyſics.

Truly, the *Malabarians* being a witty, ſagacious people, will needs be managed with a great deal of wiſdom and circumſpection. Our ſchool-maſter argueth daily with us, and requireth good reaſons and arguments for every thing. We hope to bring him over to the Chriſtian knowledge: but he is confident that one time or other, we ſhall all turn *Malabarians*, and in this hope, he takes all the pains imaginable, to render things as plain and eaſy to us as poſſibly he can.

This day an eminent black merchant paid us a viſit, and gave an occaſion to many a good diſcourſe. The chief ſtreſs

of our conference ran upon the folly of the Malabar-Idols; and he being entirely on our ſide, and addreſſing himſelf to our ſchool-maſter, told him in plain terms, what great reaſons the Malabarians had, to turn to the one and only true God. Such kind of viſits we enjoy almoſt every day, having, for our better conveniency, hired a houſe to ourſelves. The Roman-Catholics are in the mean time very vigilant, to play us ſome ill trick or other, and their ſpies have been with us but juſt now; but we civilly diſmiſſed them. May the Lord God of hoſts, whoſe work we deſign to promote, protect us, and gather unto himſelf at laſt, a church and peculiar people from among this wild multitude of heathens!

[*To be continued.*]

Anecdote of Dr. BARROW *and the* DUKE *of* BUCKINGHAM.

DR. Iſaac Barrow was a moſt ſublime genius, an accompliſhed divine, a profound mathematician, and the glory of Cambridge; but with all, one of the greateſt ſlovens in nature. He was ſo careleſs of his dreſs and perſon, that his appearance was frequently diſguſting. Coming up to London from the Univerſity, he was appointed to preach before King Charles the Second, at Whitehall. Towards the cloſe of the ſermon the Duke of Buckingham came into the chapel, and was a little ſhocked at the exterior of the parſon, which promiſed nothing very excellent. In ſhort, having no knowledge of him by ſight, he took him for ſome low country Clergyman; and was not a little offended at ſeeing him in that honourable ſtation. As the Duke had a talent above all men for turning every thing into ridicule, he determined to exerciſe it on this miſerable Eccleſiaſtic, as he deemed him; and accordingly ſingling him out in an anti-chamber, whither the Doctor was come after ſervice, he abruptly accoſted him with, I think maſter, you preached before his Majeſty to-day. Barrow, who

was

was as little acquainted with the Duke, as the Duke was with him, replied, yes, Sir, I had that honour. Pray, said the Duke, are you a country Clergyman, or are you beneficed in London? I am of Cambridge, Sir, answered the Doctor, and am come lately from thence hither. Oh! says the Duke, from Cambridge; aye, that is a noble University; you have several considerable men there. Yes, Sir, said the Doctor, there are many very eminent. Well, but however, said the Duke, I reckon you have some one or other that bears the bell, as we say, among you; that is, who outshines all the rest, in accomplishments, and accordingly held in superior esteem, and has a visible precedency of character; pray, who is the person that holds this rank in that illustrious body you belong to? The Doctor answered, that was a point he could not pretend to determine. No! said the Duke, that is surprizing, seeing you have one man in your learned community, of so conspicuous a figure, that it is almost impossible he should escape any one's observation. Pray, good Sir, what do you think of Dr. Isaac Barrow? I have heard of such a one, answered the Doctor. This supposed slight upon the hero, put the Duke out of all patience; and he let fly such a volley of ill language at the offender, as sufficiently testified his resentment. Why, you contemptible logerhead, said he, dare you presume to say you are of Cambridge, and know so little, or speak so slightingly, of the glory of it? You assume the ensigns of the priestly order, and are unacquainted with the brightest ornament of it! I took you for an ass, when first I saw you; and now find by experience my judgment was not deceived. After these and some other like courtly expressions, the Duke hasted from the amazed Doctor to the King, whom he immediately accosted with, pray Sir, who was it that preached before your Majesty this morning? The King replied, you should ask the Lord Chamberlain: you know, it is whoever he appoints, for I never trouble myself about it. But pray what makes you enquire? Why, said he, I never saw a Parson look so like a fool in my life!

I found

I found him ſauntering in the anti-chamber, as I came hither, and I have been roaſting him moſt deviliſhly. How ſo? ſaid the King. How ſo! ſaid the Duke, it was impoſſible to forbear; nay, had it not been in reſpect to his cloth, I believe I ſhould have thraſhed him. The idiot's whole mien was ſo unpolite, that I was ſure he had never before breathed the air of a court; I aſked him therefore whence he came? He ſaid, from Cambridge; the very name of Alma Mater inſpired me with ſome regard for him, and I began to converſe with him as a reaſonable creature. I took it for granted he could not be a ſtranger to the place, and knew who were of greateſt note in it; but I found the wall of his college was not more ignorant. When I aſked him, who were the moſt admired and applauded of the ſociety? it was a matter, forſooth, he could not pretend to judge of; and when I tried him farther, by naming the honour of our age, as well as of the Univerſity, Dr. Barrow, what do you think the wretch muttered? Why, truly, that he had heard of ſuch a one. I could no longer bear his ſtupidity; and I have given him ſuch a lecture, as will not eaſily ſlip his memory. The King could hardly refrain from laughing at this recital; he ſaw the ſcrape the Duke had brought himſelf into; and now very gravely aſked him, if he had heard any of the ſermon, the preacher of which he had been ſo liberally abuſing? No, ſaid the Duke, I juſt popped my head into the chapel, and ſaw the boar in the roſtrum, which was a ſufficient antidote to any further curioſity. You was very unfortunate, ſaid the King; if you had given a little attention, you would have been charmed with the diſcourſe as I was; and it would have prevented an adventure which will cauſe a good deal of merriment, but at your coſt, I aſſure you; for that inſignificant animal, as you reputed him, whom you have been mawling ſo, is no other, I proteſt to you, than the identical Dr. Iſaac Barrow. The Duke was thunderſtruck; he aſked the King, was he in earneſt? his Majeſty ſwore it to him. Away his Grace ran, and happily found the Doctor where he had left him. He made

a very

a very low bow, ſeized his hand, and told him, he was a penitent come to implore his forgiveneſs of a fault, that would be unpardonable, was it not a ſin of ignorance, and ſtrangely owing to the criminal's profound veneration of the offended. Dr. Barrow was too ſenſible of the extraordinary compliment which the Duke had inadvertently paid him, though delivered in the garb of an inſult, not to ſay, an outrage; but which was plainly the effect of his Grace's high eſtimation of his merit, and impetuous concern for the dignity of his character, and therefore thought himſelf not only bound to grant the Duke immediately a plenary pardon, but to profeſs a moſt grateful ſenſe of the honour (inſtead of an affront) which his Grace had conferred upon him; while the Duke, on the other hand, vowed an attachment to the Doctor's intereſt, that nothing but the too early death of that conſummate genius afterwards diſſolved.

LETTERS.

LETTER CCCCCVII.

[From Miſs S. J. to the Rev. J. Weſley.]

Caerleon, Aug. 6, 1779.

Rev. Sir,

I Am pained when I recollect how long it is ſince I was favoured with your letter, becauſe by my long ſilence, I fear you conclude either that I am very ungrateful, or elſe that I did not like your advice; neither of which was the caſe. But the true cauſe was, I did not chuſe to write, till I could fully determine what courſe to purſue.

Before your letter came, my friends had given me the ſame advice, which I was almoſt convinced muſt be right, though I was unwilling to yield to the conviction; but when I read yours, I felt the truth and importance of your advice, and was thankful

ful for it, as it ſtrengthened my reſolution to follow that which I now believe I can never proſper without; for I fear there are not many true chriſtians in Caerleon: and I was ſenſible, the Lord only could give me power to part with my friends there whom I ſincerely love. I have indeed earneſtly prayed for reſolution, and have abundant reaſon to be thankful, as I believe the Lord will give me the anſwer of my prayers. At preſent my deſire is to be, not only almoſt, but altogether a chriſtian. I have long tried to reconcile religion, and the world together; but O may I never attempt it more!

The family I was with at Shoreham I found indeed ſuch as you deſcribed; and I truſt my viſit was not in vain; for while I was there, the Lord gave me one more offer of returning unto him; which by his aſſiſtance I am determined to do. As I have received ſo much benefit already, from the converſation of chriſtian friends, I ſhall certainly eſteem it a great privilege to be much with Miſs Johnſon and Mrs. Caſtleman: as I am well aſſured that their examples, prayers, and admonitions, will have a good effect on me, if I am not wanting to myſelf.

I am going into Brecknockſhire in about nine days; therefore, if you favour me with an anſwer to this, pleaſe to direct for me at Mr. B's in Breckon. As I wiſh to ſee and hear you, I will endeavour to be in Briſtol about the latter end of September. But if I ſhould be diſappointed, I hope you will favour me with an intereſt in your prayers, that I may be made more alive to God, that I may be ſtirred up to be more in earneſt in praying for myſelf, and in working out my ſalvation with fear and trembling. And I am the more urgent in this particular, as I am deeply ſenſible of my manifold wants and weakneſſes, and as I know that the effectual, fervent prayer of a righteous man will avail with God. I am, Rev. Sir, your obliged and unworthy friend,

S. J.

LETTER

LETTER CCCCCVIII.

[From Miſs H. A. R. to the Rev. J. Weſley.]

Macclesfield, Aug. 7, 1779.

Rev. Sir,

EVERY day brings me freſh, and more abundant reaſon to praiſe the Lord; for every day I can tell him, Thou knoweſt all things, thou knoweſt that I love thee, better than ever I did before! My ſoul dwells continually under the ſhadow of his wings, and reſts ſecure within the arms of his love. O what grace! that the high and holy God ſhould condeſcend thus to bleſs one ſo unworthy, ſo ignorant, ſo weak! But I prove daily that the greateſt unworthineſs is no hindrance with Him, if we are willing to be bleſt. What a mercy is it, that nothing but ſin can ſeparate us from him, or any way interrupt that holy intercourſe, that ſweet communion betwixt him and the believing ſoul. How wretched is that man whoſe happineſs depends on any thing but God! And am *I* delivered from this wretchedneſs! What *me*, who was once tied down to earth! *Me*, a ſlave to ſenſe and ſin, who knew no other bliſs? Am *I* ſet free from this? and made a child, and an heir of God? O what mercy! what love! O where ſhall I his praiſe begin! What is there which is not contained in that word, To know him! He is Jehovah, the Almighty; the Incomprehenſible! Yet he is *my* God! Yea, and if I cleave unto him, will be my God for ever and ever, and my guide even unto death! He walketh with me through the water. He is my ſun, my ſhield, and my exceeding great reward.

In a letter from couſin J. R. he tells me he providentially met you at Glouceſter. How good is the Lord! I ſhould be glad if you could tell me how to direct for him. His ſiſter P. goes on very well, and bears the croſs with humility and patience. Miſs. N. too is humble, ſteady, watchful, and happy. Glory be to God! my ſoul is deeply intereſted in the proſpe-

rity of Zion. I ſhare in all the joys and ſorrows of God's dear people. O pray for me ſtill, Rev. Sir, and praiſe the Lord for all his goodneſs to your unworthy, but truly affectionate friend,

H. A. R.

LETTER CCCCCIX.

[From the Rev. B. B. Collins, to the Rev. J. Wefley.]

Witney, Sept. 15, 1779.

Dear Sir,

I Have been juſt now preaching in the market-place here, to a pretty large, and very quiet congregation, and have given notice that I ſhall preach again at the room in the evening.

In the Circuits round London, this ſeems to be the beſt way of ſtirring the people up, to come to the houſes; as they are not diſpoſed to come without a louder notice than uſual.

The week before laſt I went to Dover. Mr. D. and Mr. W. were ſo kind as to accompany me. The congregations were not large; but the Lord was with me. I was particularly comforted at Canterbury. Mrs. B. is an excellent perſon. I never ſaw in any one ſuch an uncommon ardour to pleaſe her friends, as in Mrs. H. ſhe was all ſpirit and motion: it does me good every time I think of her.

I obſerve three things in our London brethren, which I took the liberty to tell them, laſt Sunday morning, would rejoice the hearts of thouſands of their country friends: I mean, their liberality, their inclination to peace, and ſubmiſſion to inſtruction. It is eaſy to preach at London, as our congregations are principally compoſed of ſenſible and well-informed people. A lively ſimplicity ſeems to me the moſt wanted.

Mr. Kéen and Mr. Weſt have ſpoken of you with much moderation and reſpect, and invited me to preach both at the Tabernacle and Tottenham-Court Chapel. We do not find the

New

New Chapel too large for us: if it was half as large again, I believe it would ſtill be crouded. The congregation in Moorfields laſt Sunday evening was ſuch, I am informed, as you have been accuſtomed to yourſelf. I was much aſſiſted and comforted there in enforcing, Luke xv. 20. "When he was yet a great way off," &c.

The Lord continue to be with you, and fill your heart with love, and your lips with bleſſings! I ſhall rejoice to ſee and hear you again at London, and am, Rev. Sir, your affectionate ſervant in Jeſus,

B. B. COLLINS.

N. B. The number of communicants at the New Chapel laſt Sunday was the greateſt I remember to have ſeen any where.

LETTER CCCCCX.

[From Miſs H. A. R. to the Rev. J. Weſley.]

Macclesfield, Oct. 15, 1779.

Rev. Sir,

SINCE I received your laſt, I have had a return of the pain in my ſide, an oppreſſion of my lungs, and ſometimes (which I never had before) ſuch a yellowneſs on my ſkin, that I apprehended it would turn to the jaundies. After eating or drinking, I was thrown into violent heats, and afterwards into cold, fainting ſweats. Then I was either in great pain at my ſtomach, or elſe ſo ſleepy that I could not keep my eyes open for a conſiderable time. But bleſſed be God! I found it a ſweet affliction; for never did I find Chriſt ſo precious; my evidence ſo clear; my will ſo unreſervedly ſwallowed up in his, nor the intercourſe ſo truly open betwixt him and my believing ſoul. Hence I loved, and praiſed him for every pain; and had it been his adorable will to have called me hence, how gladly ſhould I have obeyed the joyful ſummons, and haſte to the preſence of my Beloved, my Friend, my God, and my All! But

ſeeing he ſtill ſpares me a little longer, I embrace his will, and bleſs the merciful hand which brought me down, and hath raiſed me up again. I ſee an open field, a boundleſs proſpect of new delights lies open before me. I ſee and feel that God hath engaged all his attributes in my behalf: and in his ſtrength I fear no croſs, no ſhame, no enemies; for my Leader, my Captain, my King is the Lord of hoſts. My enemies are his enemies, and his are mine. His glory is my only aim, and my only happineſs. O precious thought! O bliſs, not imaginary, but real! not fading, but everlaſting; not decreaſing, but ever growing! O vaſt abyſs of unfathomable love! And as this is *my* portion, ſo Dear Sir, it is *yours* alſo. We experience it now, and ſhall for ever know it! On theſe accounts, how eaſy is the fight of faith! how delightful the labours of love! and how welcome the croſs we bear for him who is our life, our ſtrength, and our ſalvation!

Dear Mr. S. is ſtill unable to go into his Circuit, and I fear he will never be much better. Cold bathing ſeems to do him moſt good; but he is very ill, eſpecially in the mornings. His grief at not being able to travel is, I believe, a great hindrance to his recovery. My ſoul feels great nearneſs to him; for I believe he is, in a peculiar ſenſe, beloved of God, and a faithful ſteward of his grace.

I hope, Sir, you will remember him at the throne of grace, that God may either reſtore him to his former uſefulneſs, or elſe help him to be perfectly reſigned to his adorable will; for you know, dear Sir, that to have a ſoul all on fire for doing good, kept back and hindered by ſickneſs, weakneſs, or other bodily infirmity, muſt be a great temptation to the contrary. But as there are none ſo weak as myſelf, and, of conſequence, who ſtand more in need of divine aſſiſtance, I hope you will not ceaſe to mention me in your prayers. In ſo doing you will greatly oblige, Rev. Sir, your very unworthy, but moſt affectionate friend and ſervant,

H. A. R.

POETRY.

POETRY.

SHORT HYMNS

[By the late Rev. C. Wesley.]

HYMN VI.

On MATT. iii. ver. 17.—*Lo, a voice from heaven saying, This is my beloved Son, in whom I am well-pleased.*

FATHER, in thy beloved Son
Thou art well-pleaſed; in Chriſt alone
Thou find'ſt thy joy ſupreme;
Yet doth thy ſoul in man delight
If loving faith to Chriſt unite,
And makes us part of him.

Not one of our rebellious race
Could e'er obtain thy pardoning grace,
Or good from thee receive,
Hadſt thou not him on all beſtowed,
That all who truſt the dying God
Might in thy favour live.

That thou mayeſt kindly ſmile on me,
Father, I bring thy Son to thee,
With him approach thy throne:
His death my powerful plea I make;
Accept me for the only ſake
Of thy beloved Son.

Nothing I aſk but in his name,
Nothing but through his merits claim
Who pleads my cauſe above:

My

My feeble prayers to his I join;
Regard my advocate divine,
And me in Jesus love.

Who in his spirit walk and live,
My works as Jesu's works receive,
And all I have and am,
With him, that all my works hath wrought,
Be mine to full perfection brought,
Mysteriously the same.

Father thy heavenly voice I own,
Propitious through thy favourite Son
I know thou art to me;
Cloth'd with his blood and righteousness,
Accepted in his work I bless
Thy gracious majesty.

But did he not our nature take,
Thy grace and favour for his sake
That every soul might find!
To Jesus our whole race unite,
And then eternally delight
In all the ransomed kind.

TRUTH.

MAN on the dubious waves of error toss'd,
His ship half foundered, and his compass lost,
Sees far as human optics may command,
A sleeping fog, and fancies it dry land:
Spreads all his canvass, every sinew plies,
Pants for, and aims at, enters it, and dies.

Then

Then farewel all ſelf-ſatisfying ſchemes,
His well-built ſyſtems, philoſophic dreams,
Deceitful views of future bliſs, farewel!
He reads his ſentence at the flames of hell.
Hard lot of man! to toil for the reward
Of virtue, and yet looſe it—wherefore hard?
He that would win the race, muſt guide his horſe
Obedient to the cuſtoms of the courſe,
Elſe though unequallèd to the goal he flies,
A meaner than himſelf may gain the prize.
Grace leads the right way, if you chuſe the wrong,
Take it and periſh; but reſtrain your tongue:
Charge not, with light ſufficient and left free,
Your wilful ſuicide on God's decree.
Oh how unlike the complex works of man,
Heavèns eaſy, artleſs unincumberèd plan!
No meretricious graces to beguile;
No cluſtèring ornaments to clog the pile,
From oſtentation as from weakneſs free
It ſtands like the cœrulean arch we ſee,
Majeſtic in its own ſimplicity.
Inſcribèd above the portal from afar
Conſpicuous as the brightneſs of a ſtar,
Legible only by the light they give,
Stand the ſoul-quickèning words, believe and live.
Too many ſhockèd at what ſhould charm them moſt,
Deſpiſe the plain direction, and are loſt.
Heavèn on ſuch terms! they cry with proud diſdain,
Incredible, impoſſible, and vain—
Rebel becauſe 'tis eaſy to obey,
And ſcorn for its own ſake the gracious way.
Theſe are the ſober, in whoſe cooler brains
Some thought of immortality remains;
The reſt too buſy, or too gay, to wait
On the ſad theme, their everlaſting ſtate,

Sport

Sport for a day, and perish in a night,
The foam upon the waters not so light.
Artists, attend—your brushes and your paint—
Produce them—take a chair—now draw a saint,
O sorrowful and sad! the streaming tears
Channel her cheeks, a Niobe appears.
Is this a saint? Throw tints and all away,
True piety is cheerful as the day,
Will weep indeed, and heave a pitying groan,
For others woes, but smiles upon her own.
What purpose has the king of saints in view?
Why falls the gospel like a gracious dew?
To call up plenty from the teaming earth,
Or curse the desart with a tenfold dearth?
Is it that Adam's offspring may be saved
From servile fear, or be the more enslaved?
To loose the links that galled mankind before,
Or bind them faster on, and add still more?
The free-born Christian has no chains to prove,
Or if a chain, the golden one of love;
No fear attends to quench his glowing fires,
What fear he feels his gratitude inspires.
Shall he for such deliverance freely wrought,
Recompence ill? He trembles at the thought:
His master's interest and his own combined,
Prompt every moment of his heart and mind;
Thought, word, and deed, his liberty evince,
His freedom is the freedom of a prince.
Man's obligations infinite, of course
His life should prove that he perceives their force,
His utmost he can render is but small,
The principle, and motive, all in all.

[*To be continued.*]

THE Arminian Magazine,

For NOVEMBER 1789.

An EXTRACT *from Dr.* WHITBY'S DISCOURSES *on the* FIVE POINTS.

[*Continued from page* 511.]

POSTSCRIPT.

Art. 4. THE fourth article concerning the extent of Chriſt's redemption, being that which draws all the reſt after it, the *Doctor* muſters up all his ſtrength, to free his limited extent of it from the charge of novelty. He begins thus, *What ſome of the fathers taught, concerning the limited extent of Chriſt's redemption, is the ſame that I have delivered in one of the foregoing diſcourſes.* To which words I oppoſe the contrary aſſertion of *Voſſius i. e. It was the judgment of the ancient church, that Chriſt provided an univerſal remedy for the univerſal ſin of man by paying a price of infinite value,*

value, that no man might perish for want of it. And this he proves by plain testimonies from p. 658 to p. 670. The learned *Dally* proves from about a thousand testimonies of an hundred and twenty *Fathers* the same doctrine. And concludes thus, *Throughout eight centuries of Christianity, I find not one single person who directly, and in terms saith that Christ died for the elect.*

This doctrine, saith *Vossius*, the *Fathers proved from all those places of scripture which say Christ died for all, and especially for the unbelievers, impenitent, and those that perish; nor did they think that those places, which say Christ died for the church, or that the benefits of his death belonged only to believers, were repugnant to these testimonies; for these doctors of the church not obscurely taught that the death of Christ is considered two ways, either as to the virtue of it, and as to the antecedent will both of Christ dying, and the Father sending him; and in this sense Christ died for, and redeemed all and singular without exception: or, Christ's death may be considered, as to the effect accruing to men from it, and as to the consequent will of Christ, and of the Father; and in this respect it is confessed, that as the fruit of Christ's death belongs not to all, that depending on the will of man applying Christ's merits to himself, so neither can Christ be said to die for all*; which words contain a full answer to all the *Doctor* hath offered from the *Fathers* on this head. And *Dally* doth particularly, and copiously confute him in every *Father* that he hath alledged.

Thus to his citation from the letter of the church of *Smyrna*, which saith we can never forsake *Christ, who suffered for the whole world of those that are saved:* Mr. *Dally* saith, this is impertinent, as saying only what we all confess, but not denying that which is in controversy, viz. That Christ died also for them who are actually saved, as almost all the *ancients* say he did, (and among them *Polycarp* himself, the person mentioned in this letter, who saith that God will require the blood of Christ, *from those who have not believed in him.*)

He

He alſo adds that *Ruffinus* tranſlated theſe very words thus, *who ſuffered death for the ſalvation of the whole world.* 2dly. He cites *Origen* ſaying, *There is a world of the ſaints, and a world of the wicked.* Now to ſhew the artifice of this citation, let it be obſerved, that *Origen* there ſpeaking of the world above the ſtars, ſaith it is not ſubject to corruption, *for that is the world of the ſaints, made compleatly perfect*; & non impiorum ſicut ille noſter, *and not as is that in which we live, the world of the wicked.* Now whether it be fair dealing to uſe ſuch citations, let the learned judge. In his ſecond citation he ſends us to *Origen's* commentary on St. *John*, which contains 422 pages; but the place referred to is in p 147, 148. where he doth not poſitively ſay that *John* i. 29, 1 *John* ii. 2. are to be interpreted of the *church* only; but by way of enquiry ſaith, *but we enquire whether in that ſaying behold the Lamb of God that taketh away the ſins of the world, by the world we can rightly underſtand the church?* Nor doth he give us the leaſt hint that by the church he only underſtands the elect, and not the univerſal church. Let us now hear his true expoſition of theſe words, which we find in the ſame commentary; *He labours to take it away from every man in the world that ſin may be taken away from the whole world.* Now let the *Doctor* underſtand this either of the guilt, or the dominion of ſin, it is all one; for, *Chriſt* delivers no man from the dominion of ſin, whom he delivers not alſo from the guilt of ſin. What he thought of the other place, we learn from his own words a little before the place referred to, viz. that this Lamb of God was ſacrificed, *that he might take away the ſins, not of ſome few only; but of the univerſal world for which he ſuffered; for if any man ſin, we have an advocate, &c. not for our ſins only, but for the whole world*; ſo *Origen*. Again, in the ſame commentary, he ſaith, *Chriſt* died, for every thing that had reaſon; and this he proves from the words of the *Apoſtle*, Heb. ii. 9. *He taſted death for every one.* See many other texts of the like nature cited from *Origen* by *Dally*, from p. 765, to 768.

3dly. His citation from St. *Ambroſe* is both miſtaken and impertinent; it is miſtaken, for the author of the book, *de Vocatione Gentium*, is not St. *Ambroſe*; but either *Proſper*, or *P. Leo*. It is alſo cited falſly; for in the author the whole words run thus, Habet ergo populus Dei plenitudinem ſuam (& Quamvis magna pars Hominum Salvantis gratiam aut repellat, aut negligat) in electis tamen & præſcitis, & ab omnium generalitate diſcretis, ſpecialis quædam cenſetur Univerſitas, ut de toto mundo totus mundus liberatus, & ab omnibus hominibus, omnes homines videantur aſſumpti. But the Doctor cites them thus, Habet populus plenitudinem ſuam in electis enim & præſcitis, &c. Leaving out the words in the parentheſis, which plainly ſhew that a great part of men reſiſt and neglect the grace of that God who would ſave them. Moreover, he is ſtill unhappy in making this citation from this author, who, in the very next chapter, not only aſſerts univerſal redemption; but declares it to be the doctrine of the univerſal church. For, having cited theſe words of the *Apoſtle*, *That God would have all men to be ſaved:* he adds, *which portion of the words of the Apoſtle we ſo entirely and fully embrace, as to ſubtract nothing from it relating to the precedent words* (requiring us to make ſupplications for all men.) Then repeating all the *Apoſtle's* words, which conclude thus, *There is one Lord Jeſus Chriſt who gave himſelf a ranſom for all*: He proceeds thus, *Of this rule of the apoſtolical doctrine, with which the univerſal Church is furniſhed, let us enquire, what was the ſenſe of the univerſal church about it? For we cannot doubt what was her ſenſe of the precept, when we know what was the obedience ſhe paid to it. Now the Apoſtle's precept* (ſaith he) *is this, that prayers and ſupplications, and giving of thanks ſhould be made for all men; which law of ſupplication the devotion of all the prieſts and faithful ſo uniformly receives, that there is no part of the world in which ſuch prayers are not celebrated by the Chriſtians.*

The church therefore every where prays to God not only for ſaints, and the regenerate in Chriſt; but alſo for all infidels

and

and enemies of the croſs of Chriſt; for all idolaters, all the perſecutors of Chriſt's members, for the unbelieving Jews, for Hereticks and Schiſmaticks, and what doth ſhe deſire for theſe but that, they might be converted from their errors to God, might have faith and charity, and being delivered from the darkneſs of ignorance, might come to the acknowledgment of the truth. And thus, ſaith he, *our merciful and juſt God requires that prayer ſhould be made to him for all men.* Now could the whole church thus beg thoſe bleſſings peculiar to ſaints, and the redeemed of the Lord, for all *infidels, all the enemies of the croſs of Chriſt, and all perſecutors of Chriſt's members,* unleſs ſhe believed that Chriſt died for the ſalvation of them all? Or could God require her thus to pray for all men, if he were not willing they ſhould all be ſaved?

As for the true St. *Ambroſe* let him conſult the learned *Dally,* and he will find no leſs than twenty-eight paſſages cited from him to this effect, *That the Lord Jeſus came, to ſave all ſinners, and was not to paſs by even the traitor Judas, that all men might take notice in the election of this traitor, he holds forth an indication that he would have all men to be ſaved; that God ſhews all men, that, as far as in him lies, he would deliver all men from periſhing. And that if any one periſh he therefore doth ſo, becauſe he would not be cured when he had a remedy by which he could eſcape ruin.*

[*To be concluded in our next.*]

SERMON

SERMON LIV.

On LUKE xvi. 31.

If they hear not Moſes and the prophets, neither will they be perſuaded though one roſe from the dead.

1. HOW ſtrange a paradox is this! How contrary to the common apprehenſion of men! Who is ſo confirmed in unbelief, as not to think, "If one came to me from the dead, I ſhould be effectually perſuaded to repent?" But this paſſage affords us a more ſtrange ſaying, ver. 14: *Ye cannot ſerve God and Mammon.* "No! Why not? Why cannot we ſerve both?" will a true ſervant of Mammon ſay. Accordingly the Phariſees who ſuppoſed they ſerved God, and did cordially ſerve Mammon, *derided him*: ἐξεμυκτήριζον; a word expreſſive of the deepeſt contempt. But he ſaid, ver. 15, *Ye are they who juſtify yourſelves before men: but God knoweth your hearts: and that which is highly eſteemed among men, is* (very commonly) *an abomination before God:* a terrible proof of which our Lord ſubjoins in the remaining part of the chapter.

2. But is the ſubſequent account merely a parable, or a real hiſtory? It has been believed by many, and roundly aſſerted, to be a mere parable: becauſe of one or two circumſtances therein, which are not eaſy to be accounted for. In particular, it is hard to conceive, how a perſon in Hell, could hold converſation with one in Paradiſe. But admitting we cannot account for this, will it overbalance an expreſs aſſertion of our Lord? There was, ſays our Lord, *a certain rich man*—Was there not? Did ſuch a man never exiſt? *And there was a certain beggar, named Lazarus.*—Was there, or was there not? Is it not bold enough poſitively to deny, what our bleſſed Lord poſitively affirms? Therefore we cannot reaſonably

doubt,

doubt, but the whole narration, with all its circumstances, is exactly true. And *Theophylact*, (one of the antient commentators on the Scriptures,) observes upon the text, "That according to the tradition of the Jews, *Lazarus* lived at *Jerusalem*."

I purpose, with God's assistance, first to explain this history; secondly to apply it: and thirdly, to prove the truth of that weighty sentence with which it is concluded; namely, *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

I. 1. And, first, I will endeavour with God's assistance, to explain this history. *There was a certain rich man.* And doubtless on that very account, *highly esteemed among men, who was cloathed in purple and fine linen*——And consequently *esteemed* the more *highly*, both as appearing suitably to his fortune, and as an encourager of trade: *And fared sumptuously every day.* Here was another reason for his being *highly esteemed*, his hospitality and generosity, both by those who frequently sat at his table, and the tradesmen that furnished it.

2. *And there was a certain beggar*, one in the lowest line of human infamy, named *Lazarus* according to the Greek termination; in Hebrew, *Eleazer*. From his name we may gather that he was of no mean family, although this branch of it was at present so reduced. It is probable, he was well known in the city: and it was no scandal to him to be named.—*Who was laid at his gate*—although no pleasing spectacle, so that one might wonder he was suffered to lie there; *full of sores*, of running ulcers: *and desiring to be fed with the crumbs which fell from the rich man's table.* So the complicated affliction of poverty, pain, and want of bread lay upon him at once! But it does not appear that any creature took the least notice of the despicable wretch! Only *the dogs came and licked his sores.* All the comfort which this world afforded him!

3. But see the change! *The beggar died*:—Here ended poverty and pain: *and was carried by angels*:—nobler servants, than

than any that attended the rich man:—*into Abraham's bosom:* So the Jews commonly termed what our bleſſed Lord ſtiles Paradiſe: the place *where the wicked ceaſe from troubling, and where the weary are at reſt:* the receptacle of holy ſouls, from death to the reſurrection. It is indeed very generally ſuppoſed, that the ſouls of good men, as ſoon as they are diſcharged from the body, go directly to heaven: but this opinion has not the leaſt foundation in the Oracles of God: on the contrary, our Lord ſays to *Mary* after the reſurrection, *Touch me not; for I am not yet aſcended to my Father*, in heaven. But he had been in Paradiſe, according to his promiſe to the penitent Thief; *This day ſhalt thou be with me in Paradiſe.* Hence it is plain, that Paradiſe is not Heaven. It is indeed, (if we may be allowed the expreſſion) the antichamber of heaven, where the ſouls of the righteous remain, till after the General Judgment they are received into glory.

4. But ſee the ſcene change again! *The rich man alſo died:*—What, muſt rich men alſo die! Muſt they fall, *like one of the people?* Is there no help? A rich man in *London* ſome years ago when the Phyſician told him, "He muſt die," gnaſhed his teeth, and clenched his fiſt; and cried out vehemently, "God, God, I won't die!" But he died with the very words in his mouth! *And was buried*—Doubtleſs with pomp enough, ſuitably to his quality: although we do not find that there was then in all the world, that exquiſite inſtance of human folly, that ſenſeleſs cruel mockery of a poor putrifying carcaſe, what we term *lying in ſtate.*

5. *And in hell he lifted up his eyes*—O what a change! How is the mighty fallen! But the word which is here rendered *hell*, does not always mean, the place of the damned. It is literally, *The inviſible world*, and is of very wide extent, including the receptacle of ſeparate Spirits, whether good or bad. But here it evidently means, that region of *Hades*, where the ſouls of wicked men reſide, as appears from the following words, *being in torment*—In order, ſay ſome, "to atone for the ſins committed

tainted while in the body, as well as to purify the ſoul from all its inherent ſin." Juſt ſo the eminent heathen poet, near two thouſand years ago:

" Neceſſe eſt
Multa diu concreta modis inoleſcere miris,
Ergo exercentur pœnis.——
Aliæ panduntur inanes
Suſpenſæ ad ventos: aliis ſub gurgite vaſto
Infectum eluitur ſcelus, aut exuritur igni."

See the near reſemblance between the antient and the modern Purgatory? Only in the antient, the heathen Purgatory, both fire, water, and air were employed in expiating ſin, and purifying the ſoul: whereas in the myſtic Purgatory, fire alone is ſuppoſed ſufficient, both to purge and expiate! Vain hope! No ſuffering, but that of Chriſt, has any power to expiate ſin: and no fire, but that of love, can purify the ſoul, either in time or in eternity.

6. *He ſeeth Abraham afar off.*—Far indeed! As far as from Hell to Paradiſe. Perhaps " tenfold the length of this terrene." But how could this be? I cannot tell: but it is by no means incredible. For who knows, how " far an angel kens?" Or a ſpirit deveſted of fleſh and blood?—*And Lazarus in his boſom.* It is well known, that in the antient feaſts, among the Jews as well as the Romans, the gueſts did not *ſit down* at the table, as it is now the cuſtom to do, but lay on couches, each having a pillow at his left ſide, on which he ſupported his elbow. And he that ſat next him, on the right ſide, was ſaid *to lie in his boſom.* It was in this ſenſe that the Apoſtle *John* lay in his *Maſter's boſom.* Accordingly the expreſſion of *Lazarus* lying in *Abraham's boſom* implies, that he was in the higheſt place of honour and happineſs.

7. *And he cried, and ſaid, Father Abraham, have mercy on me.*—Thou fool, what can *Abraham* do? What can any crea-

ture, yea all the creation do, to break the bars of the bottomleſs pit? Whoever would eſcape from the place of torment, let him cry to God, the Father of mercy! Nay, but the time is paſt! Juſtice now takes place, and rejoices over mercy!—*And ſend Lazarus that he may dip the tip of his finger in water and cool my tongue: for I am tormented in this flame!* How exceeding modeſt a requeſt is this? He does not ſay, "That he may take me out of this flame." He does not aſk, "That he may bring me a cup of water, or as much as he might hold in the palm of his hand." But barely, "That he may dip, were it but the tip of his finger in water and cool my tongue." No! It cannot be! No mercy can enter within the ſhades of Hell!

8. *But Abraham ſaid, Son, remember that thou in thy life time receiveđſt thy good things, and likewiſe Lazarus evil things: but now he is comforted and thou art tormented.* Perhaps theſe words may ſupply us with an anſwer to an important queſtion: How came this *rich man* to be in Hell? It does not appear that he was a wicked man, in the common ſenſe of the word: that he was a drunkard, a common ſwearer, a ſabbath-breaker, or that he lived in any known ſin. It is probable he was a Phariſee, and as ſuch, was in all the outward parts of religion blameleſs. How then did he come into the *place of torment?* If there was no other reaſon to be aſſigned, there is a ſufficient one implied in thoſe words (*He that hath ears to hear, let him hear!*) *Thou in thy life-time receiveđſt thy good things*—the things, which thou hadſt choſen for thy happineſs. Thou hadſt ſet thy affection on things beneath. And thou hadſt thy reward. Thou didſt receive the portion which thou hadſt choſen, and canſt have no portion above. *And likewiſe Lazarus evil things.*—Not *his* evil things; for he did not chuſe them. But they were choſen for him by the wiſe providence of God: and now *he is comforted*, while *thou art tormented.*

9. *But beſide all this, there is a great gulph fixt*—a great chaſm, a vaſt vacuity. Can any tell us, what this is? What is the nature,

nature, what are the bounds of it? Nay, none of the children of men: none but an inhabitant of the inviſible world. *So that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence.* Undoubtedly a diſembodied ſpirit could paſs through any ſpace whatever. But the will of God, determining that none ſhould go acroſs that gulph, is a bound which no creature can paſs.

10. *Then he ſaid, I pray thee therefore, Father, that thou wouldſt ſend him to my father's houſe: for I have five brethren, that he may teſtify unto them, leſt they alſo come into this place of torment*, ver. 27, 28. Two entirely different motives have been aſſigned for this extraordinary requeſt. Some aſcribe it wholly to ſelf-love, to a fear of the bitter reproaches, which he might eaſily ſuppoſe, his brethren would pour upon him, if in conſequence of his example, and perhaps advice, they came to the ſame place of torment. Others have imputed it to a nobler motive. They ſuppoſe, as the miſery of the wicked will not be compleat till the day of judgment, ſo neither will their wickedneſs. Conſequently they believe, that till that time they may retain ſome ſparks of natural affection. And they not improbably imagine, that this may have occaſioned his deſire to prevent their ſharing his own torment.

11. *Abraham ſaith unto him, They have Moſes and the prophets: let them hear them*, ver. 29. *And he ſaid, Nay, father Abraham: but if one went to them from the dead, they will repent.* Who would not be of the ſame opinion? Might not any one reaſonably ſuppoſe, that a meſſage ſolemnly delivered by one that came from the dead, muſt have an irriſiſtible force? Who would not think, I myſelf could not poſſibly withſtand ſuch a Preacher of repentance?

[*To be concluded in our next.*]

A ſhort Account of Mr. JAMES ROGERS.

[Written by Himſelf.]

[*Continued from page* 518.]

I Now left Whitby, and went to reſide about five miles diſtant. Here Providence caſt my lot with a moſt agreeable, and happy family, and the Lord confirmed what he had wrought. The holy flame was ſuch in my heart that I went to the neighbouring villages, and eſpecially every Lord's day ſtood in the open ſtreets to warn ſinners to flee from the wrath to come. I met with ſome diſcouragements; but in leſs than ſix months it pleaſed God to raiſe a Society in Lythe, a village about a mile diſtant. We procured a comfortable place to preach in, and the Lord added daily to our number. We then ſolicited the travelling preachers to viſit us, and ſoon after they gave us one night in a month.

The enemy had often ſtrove to prevent the goſpel from taking root in that wicked place; but now, ſeeing the word mightily prevail, notwithſtanding all his ſtratagems, he raged with redoubled fury. Some ruffians combined to prevent my preaching; and were determined ſome way or other, to carry their point. As I was not afraid of man; and the few whom God had raiſed up, were reſolved to ſtand by me; we regarded not their threats.

After they had often diſturbed us in our preaching-houſe; one night theſe ſons of Belial collected all their forces, and aſſembled at the door, to attack us as we came out. Their number was great, and I had no ſooner diſmiſſed the people, than they began the aſſault. Hearing this I puſhed forward from the pulpit, and got into the midſt of them. They ſaluted me with vollies of oaths, and ſhowers of ſtones and dirt; and

in

in leſs than two minutes fell to blows. One of the ſtouteſt of them advanced, with eyes full of fury, and made ſeveral ſtrokes at my head; but I received them upon my left arm, which, by this means, was much bruiſed. When he could not bring me to the ground, he was inraged, and watching his opportunity, whilſt I endeavoured to reſcue one of my friends whom they were beating, he came behind, and gave me ſuch a blow on my right temple, that I ſtaggered like a drunken man. My hat fell off, and my ſenſes were greatly confuſed; ſo that I muſt have fallen, had he followed his blow. This doubtleſs he would have done; but in that moment a young girl, who had lately been awakened and had joined our Society, thinking I was much hurt, inſtantly took up a ſtone, about two pound weight, and threw it at his back. He then left me, to revenge himſelf upon her; and indeed ſhe ſuffered dreadfully: for, he took up a ſtone, equally large, and threw it with ſuch violence in her face, that ſhe fell to the ground, and lay motionleſs. She was ſuppoſed to be dead, and was carried home to her mother's houſe. However it pleaſed God that ſhe recovered; yet ſhe was cut in a moſt dreadful manner, having her cheek laid open to the bone; and ſhe will bear this mark of ſuffering for her Lord's ſake, to her dying hour. Others of our friends were hurt. One in particular, had his face almoſt covered with blood; and his coat, waiſtcoat, and ſhirt torn half way down his back. It is probable we might have come off worſe ſtill, had not God taken our part; For, "as the ſtars in their courſes fought againſt Siſera," ſo, the Lord ſtruck our enemies with terror, by ſending, in that very moment, dreadful flaſhes of lightening from a cloud, which ſeemed to burſt over their guilty heads. Finding an opportunity, while they were terrified, we endeavoured to eſcape; but retreated gradually, as ſome of our people were old and infirm, and we were not willing to leave them in the rear, leſt they ſhould become a prey. The next day we found means to bring ſome of the ringleaders to juſtice, and they diſturbed us no more.

Having

Having ſpent almoſt two years among theſe my firſt children in the goſpel; though I loved them as my own ſoul, I was not eaſy in my mind to be ſhut up in one place, and that a ſmall one. I therefore ſet out on foot upon a journey of about one hundred miles in circumference, preaching wherever I found a door open.

In this journey I met with ſome difficulties; nevertheleſs my encouragements more than counterbalanced them. Among ſeveral others, one thing was as pleaſing as remarkable. An old man came to hear preaching at Wingate, a ſmall village near Sunderland; and was deeply convinced of ſin. He went home with trembling and terror, and could not ſleep till he had found a clear ſenſe of pardon. Being filled with joy unſpeakable, he communicated this to his wife, with whom he had lived upwards of ſixty years. She was exceedingly affected with the relation of what God had wrought in him; and wiſhed to go the next evening with him, and hear for herſelf. When ſhe came and heard, ſhe was deeply convinced, and returning home, ſhe aſked her huſband, if he thought God would give *her* the ſame bleſſing which *he* had obtained. The old man, full of faith, cried, "O, yes! All things are ready. You may have it this night; he hath ſaved *me*, who am the greater ſinner." Being encouraged at this, they agreed to pray together alternately, confident that God would bleſs her alſo, even that very night. They continued wreſtling Jacob-like, till after four in the morning, and had no anſwer. Though their ſtrength was much exhauſted with praying ſo long, being both upwards of fourſcore years of age, and conſequently, very infirm; yet they would not give up, and the Lord ſoon after condeſcended to grant her requeſt, and to ſpeak her ſins forgiven.

My health was impaired by this journey; but in the year 1774, it was ſo reſtored that I thought myſelf able to take a circuit; and therefore at the Briſtol Conference that year I was appointed to labour with Mr. D—— W—— on the *Thirſk* Circuit. I was truly thankful for ſuch a fellow-

labourer;

labourer; seeing he acted the part of a father to me. We had the hearts of the people, and the Lord added many seals to our ministry.

In the year 1775, I was received into full connection, and appointed at the Leeds Conference for Edinburgh; where I had for my colleagues T. R. and R. W. two faithful men, whose hearts were in the work. The people solicited our stay another year; and though we laboured in love and harmony both with each other, and among the people; yet very little fruit appeared at the end of two years. We had found two hundred and sixty members in the Edinburgh Circuit; we joined upwards of two hundred more, and yet, in the end, left only two hundred and forty-five, that is, fifteen less than we found. So fluctuating was that people! Nevertheless we have a few steady, faithful, hospitable friends in Scotland.

I should probably have stayed longer in that kingdom, had my health permitted. What injured my constitution a second time was, a journey which I took to the Isle of Bute. It is eighteen miles long, and in most parts about three or four broad; situate about forty miles from Glasgow; its inhabitants in general speak the *Erse* language; few understand English. Being invited by one of the natives, a well-wisher to religion, I resolved to give them a trial. We had about twenty miles to go by water; and in the second voyage I made, just after we put to sea, a dreadful storm arose. The boatmen were so fool-hardy as not to put back again; and, the wind being nearly right a-head of our vessel, they were obliged to tack most of the way. The women passengers and the children began to shriek, and cry dreadfully, so that the sailors were obliged to put them all below, and to fasten down the hatches. The place was small, and the people so numerous, that I expected they would be suffocated; but there was no alternative! The rest drank so much whisky, that I feared there would not be men enough sober to work the vessel. They pressed me to partake with them; but I could not taste.—No! I had other work;

work; looking every moment when the veſſel would fill, and overſet, as part of it was an open boat. The rain and hail was very heavy from the clouds; and the ſea alſo breaking over us, I had nothing left dry about me. Thus I ſat, or ſtood, without any ſhelter, for twelve or fourteen hours expoſed to the whole, whilſt the water ran out of my ſhoes. But, contrary to our fears, it pleaſed God, at laſt to bring us ſafe to the haven where we would be.

Having no cloaths to ſhift me, I went ſtrait to the inn where I had ſlept before; intending to go immediately to bed, as my only reſource, to prevent a fit of ſickneſs: but, to my great diſappointment, a gentleman's family, who had been detained by the ſame ſtorm, had poſſeſſion of my lodgings. In about two hours, an old man, hearing of my ſituation, came and gave me a kind invitation to his little cottage. I gladly accepted his friendly offer; and haſtening home with him, got off my wet cloaths: but my bed being raiſed only about twelve inches from a damp earthen floor, and there being no fire, it was not quite ſo comfortable as my condition then required; eſpecially as the coverings were not warm, being nearly worn out. The conſequence was, in a few hours I found my throat exceedingly inflamed, and a burning feveriſh heat through my whole frame; ſo that I had little hope of ever ſeeing the main land again. It was alſo impracticable to ſend for any of my friends, becauſe of the weather; yet, bleſſed be God, I was not friendleſs; for that friend that ſticketh cloſer than a brother, did not leave me, neither forſake me. I returned and remained ſome months after this in Glaſgow and Edinburgh; but did not recover my health for ſome time.

[*To be continued.*]

A ſhort

A ſhort Account of Mrs. ELIZABETH SHACKLOCK.

[Written by her Huſband.]

[*Concluded from page* 520.]

WHEN I ſpake to her concerning her ſufferings, ſeeing ſhe was worn away to ſkin and bone; ſhe ſaid, "My dear, Jeſus makes my bed eaſy in my laſt moments; he is ſtill with me, and bears me up above all my ſufferings. Oh, what a happineſs is this! who would not have ſuch a Saviour as Thee, ſweet Jeſus!" As I could not forbear weeping when ſhe put her hands under her back, and pulled off two large pieces of ſkin; ſhe ſaid, "Do not fret; you only rob me of my joys." And ſeeing her mother weep alſo, ſhe uſed the ſame expreſſions, "You rob me of my joys."

When her brothers came to ſee her, ſhe exhorted them to prepare for heaven; and told them, "Though ye are young, yet ye know not how ſoon ye may die. But oh, if ye are not prepared, what will ye do? If ye think not of theſe things now, there will come a day when ye will think of them with ſhame and ſorrow."

On the 9th day of April J. Robinſon came to ſee her again; but ſhe was ſo weak, ſhe could ſcarce be heard to ſpeak. But while he was at prayer, the Lord ſo broke in upon her, before he had done prayer, that ſhe cried out aloud, and ſhouted the praiſes of God; ſo that J. Robinſon's voice could not be heard. Among other things ſhe ſaid, "Oh how happy! happy, am I! Oh, dear Jeſus! Loving Jeſus! I am ſo overpowered with the love of God that I know not how to expreſs it, I am loſt in ſuch wonder, love, and praiſe, as no tongue can expreſs!"

I happened one time to drop a word concerning her experience being publiſhed for the good of others; but ſhe would not hear of it: but ſaid, "If Mr. L. preaches at my funeral, I deſire he will not ſay a word about me; for there is nothing in me but unworthineſs. It is all Jeſus!"

On the 12th of April, she was dying to all appearance. On her being asked, how she did? she said, "Very weak and poorly, but I trust I shall not be so long. However, Jesus is still with me, and comforts me: and when ye all leave me, Jesus will still accompany me to the happy region, where there are pleasures without end! Husband and children have accompanied me almost as far as they can, and I am now going to take my last farewel of them!"

When I said, my dear, I know not how to part with you, she answered, "I can give you all up to God. He has promised to be a father to the fatherless; and a husband to the widow: and I trust, I shall meet you all again in heaven!"

April 13th she seemed to be almost gone: only now and then she broke out in praises to God, and in calling upon us all to praise Him with her.

April 14th we expected every minute to be her last, but about noon, the old man mentioned above coming in to see her, she took knowledge of him, and said, "I shall meet you in heaven presently." And then cried out, "Oh, my Jesus! Lovely Jesus! When I get to heaven, I will make heaven ring with his praise!"

When Mr. Brook, the apothecary, came to see her for the last time, she asked him to go to prayer: as he did not hear her, she called on me to praise the Lord.

Presently after she fell into a slumber, and in a few moments more, sunk into the arms of Jesus, April the 14, 1786, and in the thirty second year of her age.

An Account of Mrs. C. BRETTERG.

[*Concluded from page* 522.]

THE day before her death the Lord discovered himself more abundantly to her: from which time she was entirely freed from the assaults of Satan. She dismissed all

thoughts

thoughts of the world, her husband, her child, and every thing else. She lay with a cheerful countenance, and her lips overflowed with the praises of God.

Her husband reading some portions of scripture to her; when he came to John xvii. 4. "I have finished the work which thou gavest me to do, and now glorify me," &c. She desired him to pause; and then broke out, "Blessed be thy name! O blessed Saviour! perfect the work, I humbly beseech thee, that thou hast begun in me!" When he read, "I pray not for the world, but for them which thou hast given me, for they are thine," she said, "O Lord Jesus, dost thou pray for me! O blessed, and sweet Saviour, how wonderful! how wonderful are thy mercies! Read on: the blessedest reading that I ever heard, the comfort whereof doth sweeten my soul!" When he read, "The glory that thou gavest me I have given them, that they may be one as we are one:" with a transport of joy she said, "I confess before the Lord his loving kindness, and his wonderful works. For he hath satisfied and filled my hungry soul with goodness." When he came to, "Father I will that they, whom thou hast given me, be with me where I am, that they may behold my glory," &c. "Stay, said she; let me meditate on the goodness of the Lord; for this is the sweetest saying that ever came to my ears; for, now I perceive and feel that the countenance of my Redeemer is turned towards me, and the bright beams of his mercy are shining on me! O happy am I that ever I was born to see this blessed day! Praise! praise! O praise the Lord, for his mercies! O my sweet Saviour! Shall I be one with thee as thou art one with the Father! wilt thou glorify me with that glory thou hadst with the Father before the world was! And dost thou so love me, dust and ashes, to make me a partaker of glory with thee! What am I, poor wretch, that thou art so mindful of me! O how wonderful! How wonderful is thy love! O thy love is unspeakable! I feel thy mercies! And O that my tongue and

heart were able to ſound forth thy praiſes as I ought? O help me to praiſe the God of all conſolations!"

Thus ſhe continued for the ſpace of five hours, praiſing the Lord with a cheerful, and heavenly countenance; uſing ſuch ſweet expreſſions as were wonderfully affecting: ſuch as, "O my Lord God, bleſſed be thy name for evermore! Thou haſt ſhewed me the path of life! Thou didſt, O Lord, for a little ſeaſon hide thy face from me; but with everlaſting mercy thou haſt had compaſſion on me! Thou art come with fulneſs of joy! And abundance of conſolation! Help me, help me, to praiſe the Lord!" She alſo ſung, with as ſweet a voice as ever ſhe did in her life, the third pſalm, and then ſaid, "O praiſe the Lord! for he hath filled me with joy and gladneſs of heart! My line is fallen to me in a pleaſant place! I have a goodly heritage; for the Lord is the portion of my inheritance! O how pleaſant is the place where I lie! It is ſweeter than Aaron's perfume of principal ſpices! How comfortable is the ſweetneſs I feel! The taſte is precious! Do you not feel it? It is ſweeter than honey or the honey comb!"

A Chriſtian friend ſeeing her exceeding great joy, prayed for the continuance of it to the end. Upon which ſhe ſaid, "O the joys! the joys that I feel in my ſoul! They are wonderful!" After this ſhe fell into a ſhort ſlumber, from which awaking ſhe ſaid, "O come, kiſs me with the kiſſes of thy mouth, for thy love is better than wine! O how ſweet the kiſſes of my Saviour are! Mine eyes are opened, bleſſed be God! I feel and ſee the ever-living mercies of Chriſt! O how merciful, and marvellouſly gracious art thou to me! I feel thy mercy! I am aſſured of thy love; yea as certain am I thereof, as that thou art the God of truth: even ſo ſurely do I know myſelf to be thine, O Lord my God!" Then ſhe ſang the fourteenth pſalm, and ſaid, "I am ſure that my Redeemer liveth, and that I ſhall ſee him at the laſt day."

A godly Miniſter coming to her, ſhe ſaid, "My ſoul hath been compaſſed about with the terrors of death, and a wilder-

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neſs of woe was within me; but bleſſed be the Lord my God, who hath not left me comfortleſs; but, like a good ſhepherd, hath brought me into a place of reſt, even to the ſweet waters of life! O bleſſed be the Lord, who has thus comforted me, and brought me into a place, ſweeter than the garden of Eden! O the joy! the joy! the delightſome joy that I feel! O how wonderful! how wonderful! how wonderful is this joy! O praiſe the Lord for his mercy and for the joy which my ſoul is filled with!" Thus ſhe continued while ſeveral prayed with her! Immediately before one of them began to pray, ſhe ſaid, "Hear, O Lord and have mercy upon me! Lord be thou my helper! thou haſt removed my ſackcloth, and haſt girded me with gladneſs; therefore, I will praiſe thee, O Lord my God! I will give thanks to thee for evermore!" On the even of the ſabbath, her ſtrength and ſpeech beginning to fail, ſhe ſaid, "My warfare is accompliſhed, and my iniquities are pardoned! Lord whom have I in heaven but thee! and I have none upon earth but thee! my fleſh fails, and my heart alſo; but God is the ſtrength of my heart and my portion for ever! He who preſerved Jacob, and defended Iſrael, he is now my God, and will guide me unto death:" Preſently after this ſhe fell aſleep in the Lord, without a ſtruggle or a groan, May 31, 1601, and in the 22d year of her age.

A ſhort Account of the Experience of Mrs. S. N.

[Written by Herſelf.]

[*Concluded from page* 530.]

IN conſequence of this, on Feb. 1ſt, 1768, I began to alter my way of life, and to ſeek the Lord afreſh. I retired as much as poſſible from the reſt of the family; was very conſcientious in obſerving my ſet hours of prayer; denied myſelf of

of thoſe things which I thought would be a hindrance to my leading a religious life; and took much pains to keep my mind fixed upon divine things. I went on in this manner, till Eaſter-Eve, when the Lord broke in upon my ſoul, and gave me to know that my ſins were all forgiven and that he had again received me into his favour. For ſometime I rejoiced greatly in the ſenſe of this; but after a while I was again, I know not how, deprived of it, which made me very uneaſy: for now I concluded that it was impoſſible that ſuch a creature as I ſhould keep ſuch an invaluable bleſſing.

About this time Mr. T. Eden (who was converted a little before,) aſked me if I knew my ſins were forgiven? I told him I believed I did ſome time ago, but had no clear ſenſe of it at that time; but knew not the reaſon why I had not. He ſaid, I had certainly grieved the ſpirit of God, and thereby cauſed him to depart. He then exhorted me, to ſeek it again, and told me I ſhould receive it as ſoon as I could believe: and that when I had received it I never need loſe it any more, as it was the will of God we ſhould always enjoy it. Theſe were good tidings of great joy to me; for now the Lord called me as a woman forſaken and grieved in ſpirit, and all I wanted was a conſtant ſenſe of his favour. From that moment, I was reſolved to ſeek him with my whole heart. And oh! how did I rejoice to think I might be always happy in him, if it was not my own fault: and doubting not, but I ſhould ſoon obtain his favour again, I gave up the world entirely.

Soon after, going to Stroud and Briſtol, I was fully convinced that the Methodiſts were true Bible-Chriſtians; for they appeared to me to have the ſame mind in them which was alſo in Chriſt. On this I was fully determined that this people ſhould be my people, and their God ſhould be my God. But ſtill, "this was my grief, my curſe, my ſhame; I could not love the bleeding Lamb." On this account I was ſometimes in great diſtreſs, at others in patient expectation that the Lord would return, and heal my backſlidings. Sometimes I thought he was a reſpecter

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of perſons, and that I had done much more to obtain his favour than many others who had obtained it, or than I myſelf had formerly done. At other times I thought he would not give me this bleſſing for many years, or till juſt as I was dying, to puniſh me for my paſt abuſe of his grace. Theſe thoughts greatly augmented my diſtreſs, and I thought if I was again pardoned, it would be the greateſt miracle of mercy that ever was known.

My trouble now daily increaſed; and hell appeared open before me, and deſtruction without a covering. I went mourning all the day long, for the arrows of the Almighty ſtuck faſt within me, and his hand preſſed me ſore; but this was the conſtant language of my heart,

"I'll wait, perhaps my Lord may come,
If back I go, hell is my doom:
If I ne'er find the ſacred road,
I'll periſh crying out for God."

I continued ſeeking the Lord till Nov. 10. 1768, at which time my father was reading an account of an Indian, in the life of D. Brainard, who ſaid, he had "Often tried to give his heart to God, and thought that ſometime he ſhould be enabled ſo to do, and then he ſhould be accepted; but now he ſaw it was for ever impoſſible for him to do it, and that he muſt periſh after all that he had done, or could do." I had been ſtriving to make the ſame bargain with God; and he, in like manner, convinced me of the utter inſufficiency of all my endeavours to procure ſalvation. I was much ſhocked at firſt to ſee myſelf ſtript of all, and left naked and helpleſs in the hands of God; till I remembered Mr. Brainard's mentioning his being ſtript of all his own righteouſneſs, about two days before he was juſtified; and then I was exceeding glad, thinking the time of my deliverance was near. The next morning, while I was at prayer, I ſaw in a manner I cannot expreſs,

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that Chriſt was the way to the Father; but I did not know this was the bleſſing that I wanted, and ſtill ſtrove to mourn for it; and when I could not (for frequently my heart was filled with joy) I was afraid I was quite hardened, and by grieving becauſe I could not grieve, I ſometimes loſt ſight of Chriſt as the way, and then I was wretched enough, without uſing means to make me ſo.

Nov. 20th, the Lord removed the miſt from my eyes, and gave me to ſee that I had refuſed, and ſlighted his grace, which diſtreſſed me unſpeakably. On this account I wept almoſt all day, and in the evening retired to give full vent to my grief, which I did with many tears. When I could weep no longer, I remembered two verſes I opened upon in the morning, which were the 8th and 9th of the 16th chapter of Ezekiel. I read them over and over, ſtriving to believe, but finding I could not, I laid down the book; but taking it up again, I read them once more, when I was enabled ſo to believe, as to go on my way rejoicing.

I was no ſooner brought into the liberty of the children of God, than I began to ſeek after the full renewal of my ſoul in righteouſneſs, (which I was determined to do as ſoon as I heard it was attainable.) And this I was conſtrained to do more and more, as the Lord diſcovered to me the depths of iniquity that remained in my heart. And though I frequently met with many diſcouragements, yet I was enabled to perſevere in ſeeking this bleſſing, in good earneſt, till the firſt of April, when, as I was agonizing in prayer, it ſeemed to be brought very near. I then thought, if the Lord would ſpeak to me by his word and ſay, "Thou art made whole, go in peace, and ſin no more," I would believe; and for this purpoſe I took up the Bible, but to my no ſmall ſurprize I opened on the following words, "This is an evil generation; they ſeek after a ſign, but there ſhall no ſign be given them." I cloſed the book, and was afraid that the Lord was angry with me. But at that inſtant, he cauſed me to enter into this reſt; when I ſeemed to be awed into a little child, and

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my ſoul (which till that moment, was vehemently agitated) enjoyed a profound calm. But through the cunning craftineſs of Satan, I was ſoon deprived of this bleſſing; and for half a year (or ſomething more) I received and gave it up many times; partly through the temptations of Satan, and partly through the treatment I met with from ſome of the children of God, who ſet this ſalvation far from them. But, after I had thus gone without the camp, bearing the reproach of Chriſt, and ſuffered many things too tedious to relate, the Lord raiſed me up friends who had experienced this great ſalvation, to take my part: ſince which time I have been enabled to hold faſt the profeſſion of my faith without wavering. The laſt time I received a ſenſe of his renewing love, was October 14, 1769, while I was reading theſe words in one of J. Cooper's Letters, "One thing is needful for you in your preſent ſituation, even to caſt yourſelf upon God, juſt as you are:" on which I was enabled to venture my ſoul upon Jeſus; and I felt ſomewhat of "That proſtrate awe which dares not move, before the great Three One!" From that time my heart daily owned and rejoiced in the kingly power of the Lord Jeſus, and my delight was to ſit at his feet, and to love and obey him.

Since I received the bleſſing of the Lord's conſtant preſence (which I did rather more than two years ago) I do not remember that I ever loſt it above once, though I have been often perplexed with the temptation of, "Where is now thy God!" which has been an interruption of my happineſs; but the viciſſitudes of life interrupt *me* not, nor deprive me of a moment's joy in God. I daily uſe both vocal and mental prayer, and prove the truth of this aſſertion, "He that dwelleth in love, dwelleth in God and God in him."

S. N.

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

Of Metals, Minerals, and other Fossils.

[*Continued from page* 531.]

SILVER approaches the nearest to gold in ductility and resisting fire. Like the ore of all other Metals, it is found in the earth, under different forms and colours. But it usually affects somewhat of a pointed regular form like chrystals. It is never found in sand or grains, as native gold is. It is sometimes ash-coloured, sometimes spotted with red and blue, sometimes of changeable colours, many times almost black.

Although the history of Fossils has been diligently cultivated, especially by the moderns, yet it must be owned, that amidst the vast variety of them, there is still room for new enquiries. No wonder therefore, that among the great variety of salts, ores, and other concretes, new mixtures should daily be discovered. But that among bodies so simple as Metals, any should still remain unknown, will appear extraordinary.

Yet so it is: there has been discovered in New Spain, an original Metal between gold and silver. The Spaniards call it Platina, from the resemblance in colour which it bears to silver. It is of an uniform texture, bright and shining. It takes a fine polish, and does not tarnish nor rust. It is very hard and compact, but extremely brittle, and malleable but in a small degree.

It is found chiefly in small grains, yet not pure, but mixed with a shining black sand. There are likewise usually mixed with it, a few shining particles of a golden colour.

When exposed by itself to the fire, it is extremely hard to melt. It has been kept for two hours in an air furnace, in a heat

heat that would melt caſt iron in fifteen minutes, without being either melted or waſted. But when expoſed to a proper heat with gold, ſilver, copper, lead, or tin, it readily melts and incorporates with them. Having been kept in an aſſay-furnace with lead for three hours, till all the lead is wrought off, it was found remaining at the bottom, without having ſuffered any alteration or dimunition. A piece of it was put into ſtrong aqua-fortis, and kept in a ſand-heat for twelve hours, yet when taken out, it was no ways corroded, and was of the ſame weight as when put in. It has been ſaid to be heavier than gold; but that is a miſtake. Its ſpecific gravity is to that of water, as fifteen to one. Yet an equal mixture of gold and platina, was near as heavy as gold itſelf, being to water as nineteen to one. It appears then, that no known body comes ſo near gold in fixedneſs and ſolidity. If it could be made as ductile as gold it would not eaſily be diſtinguiſhed from it.

Platina is likewiſe found in large hard maſſes; theſe maſſes are with great labour, reduced into ſmall grains, which are afterwards ground with mercury to extract the gold; and it is not to be brought into fuſion by the greateſt degree of fire procurable in the ordinary furnaces. It entirely reſiſts the vitriolic acid, which diſſolves or corrodes every other known metallic body except gold. Nay, it reſiſtsthe marine fumes, and the regal cement, ſo called, from its being ſuppoſed to purify gold from all heterogenous metallic matters. It alſo reſiſts the force of the vitriolic and nitrous acids, though applied in ſuch a manner as to be capable of perfectly diſſolving all other known metallic bodies. It follows from other experiments, that Platina contains no gold; for it cannot any more than the common metallic ſubſtances, prevent a ſmall portion of gold mixed with it from being diſcoverable. It farther appears, that Platina, like gold, is not acted on by the ſimple acids which diſſolve every metallic body beſides: that aquæ regiæ, the ſolvents of gold, prove menſtrua forPlatina; and that conſequently the common methods for aſſaying or purifying gold by aqua fortis,

aquaregia, or the regal cement, can no longer be depended on: that it differs from gold, in giving no ſtain to the ſolid parts of animals, not ſtriking a purple colour with tin, not being revived from its ſolutions by inflammable ſpirits, not being totally precipitable by alcaline ſalts; that in certain circumſtances it throws out gold from its ſolutions; that theſe properties afford means of diſtinguiſhing a ſmall portion of gold mixed with a large one of Platina, or a ſmall portion of Platina with a large one of gold; and that Platina contains no gold excepting the few particles diſtinguiſhed by the eye. That Platina is precipitated from its ſolutions by the vitriolic acid, and by the metallic ſubſtances, which precipitate gold, though ſcarce totally by any: and that its precipitates reſiſt vitrification, and this perhaps in a more perfect manner than precipitates of gold itſelf. It is therefore a ſimple Metal of a particular kind, eſſentially diſtinct from all thoſe hitherto known, though poſſeſſed of ſome properties generally ſuppoſed peculiar to gold. Many of its characters have been already pointed out: others reſult from combining it with the ſeveral Metals, with each of which notwithſtanding its reſiſtance to the moſt intenſe fires by itſelf, or with unmetalic additions, it melts perfectly; occaſioning remarkable alterations in their colours, texture, and hardneſs. It melts with equal its weight of each of the Metals, with one more readily than with another. With ſome it becomes fluid, in a moderate fire; but a ſtrong one is requiſite for its perfect ſolution. Compoſitions of ſilver, copper, lead, with about one third their weight of Platina, which had flowed thin enough to run freely into the mould, and appeared to the eye perfectly mixed, on being digeſted in aqua-fortis till the menſtruum ceaſed to act, left ſeveral grains of Platina in their original form. Upon viewing theſe with a microſcope, ſome appeared to ſuffer no alteration; others exhibited an infinite number of minute bright globular protuberances, as if they had juſt began to melt. Platina hardens and ſtiffens all metals; one more than another, lead the moſt.

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In a moderate quantity it diminiſhes, and in a large one deſtroys, the toughneſs of all the malleable Metals, but communicates ſome degree of this quality to caſt iron. Tin bears much the leaſt, and gold and ſilver the greateſt quantity without the loſs of their malleability. A very ſmall portion of Platina ſcarce injures the colour of copper and gold: a larger renders both pale. A far leſs quantity has this effect on copper than on gold It debaſes and darkens in proportion to its quantity, the colour of the white Metals; that of ſilver much the leaſt, and of lead the moſt. It in good meaſure preſerves iron and copper from tarniſhing; ſcarce alters gold or ſilver in this reſpect; makes tin tarniſh ſoon, and lead exceeding quick.

[*To be continued.*]

An extract from a treatiſe called, The REFINED COURTIER.

[*Continued from page* 534.]

Of NEATNESS *and* ELEGANCY *of* MANNERS.

THERE is no man ſo rough but he may be poliſhed; none ſo brutiſh but he may by uſe and exerciſe be molified. And that this may be effected, it is beſt to begin betimes, and inſtil precepts of good manners into them in their tender years. A modeſt and orderly ſetting forth gives good hopes of the like progreſs. It was ſaid of a King of France, "You muſt be wary what you put into him, for all the world cannot get it out again." Let this truth be confeſſed and remain for ever, That they who are well inſtructed, uſually become good men: but then ſuch as have debauchery for their tutor, and permit themſelves in their younger age to be drawn aſide by lewd examples, and the importunate allurements of luſt and idleneſs, ſeldom return into the right path. Right reaſon indeed, ſhould reform profligate and barbarous manners; and direct us how to behave in all the

the relations of life; but generally its dictates are not heeded, and the beaſt is ſet up to lord it over the man. A wild deſart may be converted into a fertile ſoil by cultivation and good huſbandry; and horſes, dogs, and the fierceſt ſavage creatures may be tamed and made ſerviceable by human ſkill and aſſiduity; and are men leſs docile than they? But our ſenſes are perfidious and betray us; we love and deſire the preſent pleaſure, be it never ſo pernicious, and will ſuck the honey, though we are ſtung to death; and refuſe to bear a light trouble, notwithſtanding it will produce a laſting benefit and ſatisfaction. I have heard of ſome great men, who openly profeſs that they will be guided by no rule but their humour, and will follow their inclinations whitherſoever they lead them: but I believe an aſs or a ſwine, could they ſpeak, would not ſay any thing ſo ridiculous and abominable. It is reaſon that diſtinguiſheth us from beaſts, and bridles our ſenſes and extravagant appetites; if then we tranſgreſs, the error is not to be imputed ſo much to our nature, or conſtitutions, as to our own obſtinacy and perverſeneſs: for (though a Mercury cannot be ſhaped out of every knotty piece of wood; yet) reaſon and cuſtom may transform a ſloven and a clown into a neat well-mannered perſon. Men are generally pleaſed with beauty, a dumb but powerful orator. It is difficult to draw it in its juſt lineaments, and to define preciſely wherein it conſiſts; but I ſhall undertake to deſcribe it by ſuch marks that you may know it wherever you meet it. It is a pleaſing gracefulneſs ariſing from a ſuitable proportion and agreeableneſs of the parts amongſt themſelves, and with the whole. And to the conſtitution of it, it is requiſite that all the members be intire, for uglineſs proceeds from any one defect. The ſame holds good in diſcourſe and actions; you are to take care that time, and place, and things, and perſons, and all circumſtances agree. As meat, though ever ſo wholſome, does not pleaſe, except it has ſavoury ſauce; ſo men's manners, though they may not be hurtful, yet are not delightful, if they want ſweetneſs to ſet them off. Study to be

graceful

graceful in all your actions and postures, in eating and drinking, in walking and standing still; in your mien and in your garb; when you talk and when you hold your peace; when you are busy, and when you are at leisure.

It is not comely to run in the streets, or to make so much haste as to pant, and blow, and sweat; neither let your pace be slow like a snail's, nor lofty and affected, nor soft and effeminate, but composed and modest. It is unseemly to hobble as you walk, to fling out your legs, and to stretch yourself by wide steps; to hang down your hands, or to throw them about as if you were sowing corn. You will see some tread tenderly, like a foundered horse, and lift up their feet as high as if they were always stepping over a threshold. These are not indeed errors of great moment, but yet unhandsome, and may be reformed.

[*To be concluded in our next.*]

An extract from a volume entitled, A Review of Dr. PRIESTLEY'S *Doctrine of Philosophical Necessity.*

Whether Liberty be essential to practical Virtue; and of moral and practical Necessity.

[*Continued from page* 538.]

I Shall now proceed to B, the supposed free agent, and consider what may be done with him by way of instruction and discipline to make him virtuous and happy. "In my son B, says Dr. Priestley, (pages 74, 75,) I have to do with a creature of quite another make; motives have no necessary or certain influence upon his determinations, and in all cases, where the principle of freedom, from the certain influence of motives takes place, it is exactly an equal chance whether my promises or threatenings, my rewards or punishments, determine his actions or not. The self-determining power is not at all of the nature

nature of any mechanical influence, that may be counteracted by influences equally mechanical; but is a thing with reſpect to which I can make no ſort of calculation, and againſt which I can make no proviſion." It is admitted again by conſtruction, that motives have not a certain and neceſſary influence upon B's mind, and therefore it is exactly chance, with regard to Dr. Prieſtley's gueſſing, whether his promiſes or threatnings, rewards or puniſhments, as motives, will take place to determine his mind to any one particular action or not, provided, that according to my definition of equal chance, he has no more reaſon to believe that he will act according to the motives, than he has to believe the contrary. But I allow motives to have ſome, and even a great influence upon his mind, to determine it to action, though they have not a certain, neceſſary, and uncontrolable one. And conſequently there is much greater reaſon to believe that motives will determine him, than there is to believe the contrary, which makes the chance unequal, and the probability greater, that he will determine upon action according to motives, than the probability of the contrary is; yet this probability admits not of certainty: if it did, a man by knowing the motives preſented to one another, might foretel his future actions with certainty. Thus, if we once knew what motives a man had to do any certain action, we might thence know what appearances of things and motives to a future action, that action would produce; and thus we ſhould be able certainly to foreknow the actions of ſuch a man during his whole life; at leaſt to foretel certainly his actions in many caſes, were we to know his diſpoſition of mind and the appearance of things. It is on the ſcheme of probability only that we can with any propriety offer good motives, to induce B's choice, becauſe on the ſcheme of neceſſity, as in A's mind, no choice at all can be made, neither from motives influencing nor otherwiſe, but what is to be and muſt come to paſs; whereas, ſuppoſe B to be a free agent, and to have freedom of choice, and alſo that ſome motives are offered him

him to perſuade or incline him to ſome good or bad action, they tend greatly to influence his mind, ſo that he will more probably act according to ſuch influence; yet it is not certain that he will do ſo, becauſe his mind can frequently, by its ſelf-determining power, do contrary to the influence of motives, if inclining him to evil, and then he is commendable and deſerves a reward; or he can, by his ſelf-determining power, eaſily comply with the motives, and co-operate with them, and then he is blamable and deſerves puniſhment. Again, ſuppoſe motives incline his mind to what is good, it can and frequently does reſiſt the influence of ſuch motives, and act contrary to them, and then he deſerves puniſhment; but it is more probable that he will comply and co-operate with ſuch motives, and then he deſerves a reward. Theſe caſes appear to me the only juſt foundations of praiſe or blame, of reward or puniſhment. And as Dr. Prieſtley obſerves, that this ſelf-determining power is a thing, with reſpect to which he can make no ſort of calculation, and againſt which he can make no proviſion; I would be glad to know in what manner a better calculation may be made how his neceſſity or his neceſſary motives will act? The actions to be produced by them are entirely out of my power to know or calculate; and what proviſion can I make againſt what I cannot know? And if I could know them, they muſt neceſſarily or of neceſſity come to paſs, ſince every future event is neceſſarily and irrevocably fixt by a certain chain or decree of neceſſity, beyond my power, or all the united powers in the univerſe, to alter or change. In ſuch a caſe, we can form no probable calculation of what A will do, and if we could, we cannot poſſibly make any proviſion againſt it, becauſe it muſt inevitably be juſt ſo, and no otherwiſe. On the other hand, with regard to B, a free agent, the tutor offers him motives, advice, and perſuaſions to proper actions, according to which if he wilfully and ſtubbornly refuſe to act, he may ſeverely puniſh him, and alſo inform him, that if he continue refuſing to act according to the good

motives, advice, and perſuaſions, he will be puniſhed ſtill more ſeverely, becauſe he might have done as he was adviſed and perſuaded to do, being under no unavoidable neceſſity to do as he did, as A by conſtruction was: Thus a proviſion may be made againſt the like being done in future, till at laſt, *a general diſpoſition to proper actions* may be formed in B's mind, as Dr. Prieſtley aſſerts *a ſtable habit of proper actions* may be done in A's (page 76.) But that general diſpoſition will not "enſure ſucceſs," as Dr. Prieſtley ſays his ſtable habit does in A, but it enſures a very great probability of ſucceſs. Whereas, I think, upon the ſcheme of neceſſity, we can never know, nor with probability ever gueſs, whether a ſtable habit of virtue, when obtained, will continue or not, even for the ſhorteſt time imaginable, becauſe we cannot tell whether it is under a certain neceſſity ſo to do, or it is not. Dr. Prieſtley adds, (page 80) "When I, or the world at large praiſe my ſon, we tell him we admire his *excellent diſpoſition*, in conſequence of which all good motives have a certain and never failing influence upon his mind, always determining his choice to what is virtuous and honourable, and that his conduct is not directed either by mere will, or the authority of any other perſon, but proceeds from his own virtuous diſpoſition only." Pray good Doctor, How came A by that virtuous diſpoſition, for which you and the world praiſe him? It was an event which was to be and could not be otherwiſe; and though a virtuous diſpoſition is certainly amiable, yet as A did not acquire it by his mere will, nor did in the leaſt contribute to it, but was neceſſitated to have it, whether he would or no; he therefore no more deſerves praiſe for it than a piece of marble does for being well poliſhed. The marble is certainly more agreeable when poliſhed, than when not ſo, yet as it did not poliſh itſelf, nor contribute to it, no praiſe is really due to the poliſhed marble, but to the efficient cauſe which poliſhed it. On the contrary, if A's diſpoſition had been vicious, that alſo was an event equally neceſſary, ſo that he could not poſſibly be otherwiſe.

How

How could he then be in the leaſt to blame for being ſo? or how could he with propriety be puniſhed for it? we may with equal propriety blame, and alſo puniſh a piece of marble (if it was capable of puniſhment) for being unpoliſhed, though it could not poſſibly be otherwiſe.

[*To be continued.*]

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *explained and vindicated.*

[By Thomas Taylor, A. M.]

[*Continued from page* 541.]

CHAP. II.

A conſideration concerning the inſcrutability of Divine Providence.

WE might illuſtrate theſe two different ſtates of righteouſneſs and grace by a parallel inſtance in nature, in the perſons of *Goliah* and *David*. The one of a gigantic ſtature, and conſcious of his mighty ſtrength, believes himſelf invulnerable in his armour, and undauntedly defies all his enemies; when immediately an unexpected weapon aſſaults an unguarded part, and leaves the proud Philiſtine groveling on the ground: the other a ſtripling, by his youth and weakneſs, moving pity in the ſpectators, going forth in the name of the Lord his God, and returning with conqueſt and glory: this ſhews how much better and ſecurer it is, to have our ſtrength lent us upon occaſion by him that is Almighty, ſince he never fails to give it us when it is duly aſked, than to be intruſted with ſuch an entire force at once, as might render us preſumptuous in our walking, and irrecoverable in our fall.

If then our ſteps are leſs ſlippery and our virtue ſafer under this new œconomy of ſalvation, why is it that men are ſo apt to cenſure God's proceedings, in involving poſterity in the ſin of their firſt parents, and making ſalvation a matter of free gift, which ſtood ſo wavering before upon the point of original righ-

teouſneſs? What more equal method would they ſubſtitute in the room of this, which ſeems ſo great an hardſhip? I can think of but two that can be alledged: either that God ſhould have eſtabliſhed his covenant of mercy firſt; or elſe ſhould have ſuffered our firſt parents to ſin only for themſelves, and have ſtopped the infection from ſpreading to ſucceeding generations.

1ſt. Why did not God eſtabliſh his covenant of mercy firſt? To which a ready anſwer may be returned; that this was not ſuitable to the divine wiſdom, for many reaſons; ſome of which are diſcoverable by us.

This covenant is a gracious diſpenſation from the rigour of the primitive law, on occaſion of man's rebellion; wherein a ſatisfaction being given to the juſtice of God, he tenders mercy to ſinful creatures upon their repentance and faith. But that this was not proper nor poſſible to be done at firſt, will appear upon a ſtrict regard to the divine attributes.

God is a pure and holy eſſence, and ſin is not only a ſtranger, but the only enemy to his being: and if he creates a race of rational and free creatures, it is that they ſhould be holy as he is holy. So that leaving them that liberty, which was neceſſary to obedience, it ought to be reſtrained with all poſſible bars and diſcouragements from ſin. Man therefore ſhould ſee nothing in the way of diſobedience but precipices and torments, to terrify him from it, and if any thing more dreadful than death and hell could have been ſet before his eyes, the neceſſity of his obedience had made the ſanction neceſſary: for if ſin were once admitted, the workmanſhip of God was ruined; and the ſinner muſt either be entirely caſt out of the family of God by annihilation, or live for ever to atone his offended juſtice by eternal perdition: the firſt had been diſhonourable for God, the 2d. miſerable for the ſinner. And yet one of them was unavoidable, unleſs a medium can be found to ſalve the honour of God, and ſatisfy for the ſin of man.

This is the happy expedient which God has diſcovered after man's tranſgreſſion. But how is it poſſible he ſhould be poſſeſſed with the hopes of it before? Had

God

God vouchſafed to treat with him at his firſt creation in ſuch terms as theſe. "Behold I am the Lord your God who have created you from nothing, in order to love, honour, and obey me. I have given you powers of reaſon, liberty, and will, ſufficient for the diſcharge of a perfect duty. If you fail in your obedience and rebel againſt me, my juſtice can accept nothing leſs than the eternal puniſhment of your ſouls and bodies as a ſatisfaction; death temporal and eternal being the due wages of ſin. However, be not diſcouraged at this ſeverity; my wiſdom ſhall find an expedient, if you ſhould tranſgreſs, to puniſh the ſin and yet to ſave the ſinner." Had God indulged ſuch a proviſion for ſin, he might have been ſaid to have tempted Adam to the commiſſion of it, and to have anticipated the ſuggeſtion of the old ſerpent to the woman, that ſhe ſhould not ſurely die.

But there is an abſurdity in the very nature of the thing, ſince the hopes given of impunity deſtroy the very being of a law; it being impoſſible to enforce obedience by a penalty which the law promiſes to remit. The law therefore muſt be ſtrengthened with its ſanction, leſt ſin taking occaſion by impunity ſlay us: and the tranſgreſſion muſt ſubmit the criminal to the bar of juſtice, and then it is in the power of the lawgiver, to order the execution, or accept of a ſufficient ranſom: and this is what God has mercifully done in the ſubſtitution of his only Son to bear the ſins of the whole world.

2. But then may it not be ſaid, why ſhould the righteous Son of God ſuffer for ſinful men? Had it not been more equal that the ſinner ſhould bear his own iniquity? For, ſince even under the covenant of grace, many reject the offer and periſh everlaſtingly; might not God have ſpared his Son, by ſtopping the contagion of Adam's guilt from ſpreading to poſterity, and left every one to anſwer for his own behaviour? To which it may be replied, this method had not been ſo ſuitable for God, nor ſo beneficial to man.

1. This had not been ſuitable to God.

When we treat of God's procedure with relation to man, we muſt

muſt always carry in our thoughts his implacable averſion to ſin, and conſider its puniſhment, not ſo much the reſult of any arbitrary decree, as the neceſſary ſatisfaction to his juſtice: and from this principle we ſhall ſee, how unſuitable it was for God to continue the firſt covenant with the ſons of a ſinful father.

[*To be continued.*]

An extract from a Courſe of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

[*Continued from page* 545.]

THUS accompanied with thouſands and "ten thouſands of his ſaints," the Judge deſcends towards this lower world. And he deſcends, "with a ſhout, with the voice of the archangel, and with the trump of God."—The whole attending hoſt of heaven ſet up a ſhout, at this the grand accompliſhment of the deſigns of Providence. Theſe "Sons of God," "ſhouted for joy" at the creation of the world. And they equally ſhout for joy now, at the deſtruction of it. The end, for which it was made, is fully anſwered. And the glory of God, the principal object of theſe highly-thinking ſpirits, has been amply diſplayed in its continuance. But what will be the force and effect of a ſhout, raiſed by ſuch an innumerable multitude, ſet up by "all the angels of heaven?" Millions and millions of mere men could never equal it. It muſt ſound "as the voice of mighty thunderings," and ſhake the whole frame of heaven and earth. It ſhall even enter into the depths of the earth, and into the caverns of the ocean. And it ſhall rouze all the ſleeping bodies of the dead there into ſecond life.—Then the grand archangel, who is to direct the form and ceremony of this aſtoniſhing work, will lift up his ſingle voice; and with the ſame power, with which our Saviour once cried out to the deceaſed

Lazarus,

Lazarus, will bid them all come forth from their graves.—And then a blaſt from the trumpet of God will bring them inſtantly before their judge.

The general ſhout, that ſingle call, and the ſummons from the trump, are all ſtiled in one paſſage of ſcripture the voice of the Son of Man. "All that are in their graves, ſhall hear his voice, and ſhall come forth; they that have done good, unto the reſurrection of life, and they that have done evil, unto the reſurrection of damnation." And let us dwell a little more particularly on this amazing ſcene.

The earth, which ever ſince the fall has been the common burying place of all its children, and is ſo fully ſtored with mould that has once been human, will now ſurrender up the bodily remains which have been commited to it. The duſt of the ground will appear quickening on every ſide. And almoſt the whole ſurface of the earth, will be full of life. Bodies will be ſeen ſpringing every where under the feet of the living, throwing up the ground before them as they riſe, and breaking away from their graves. And bodies, that had lain for ages upon ages in the earth, and were buried perhaps by the flood of Noah under the bottoms of the mountains, all hear the general call, all burſt from their ſecret cells, and all come forth to judgment. The ſea alſo becomes fruitful as well as the land, and ſends forth the bodies that have been intruſted to it. They ſtart from the caverns, in which they had ſlept there, below the roarings of the waters. They are riſing (as it were) in every wave. And they join their revived brethren of the land. "The ſea," ſays St. John, "gave up the dead which were in it, and death and hell gave up the dead which were in them."

But the quickening ſound of that ſhout of angels, of that voice of the archangel, and of that blaſt from the trump of God, ſhall not be confined in its power to the earth or to the ſea. It ſhall reach beyond the bounds of this world, even into the place of departed ſpirits. And it ſhall ſummon all the ſouls

ſouls from thence, to return once more upon earth, and to be united to their bodies. They ſhall leave their abodes. They ſhall repair again to the world. They ſhall find their old companions of clay ready prepared for them. And they ſhall again take up their reſidence in them. This St. John means, when he ſays that hell ſhall deliver up the dead that are in it. Hell there means, as in ſome other paſſages of ſcripture, not the place of the devils and damned ſouls, but the general abode of all the departed ſpirits of men, from the hour of their departure to the hour of the reſurrection. And this hell ſhall now pour forth its numerous ſouls, and ſend them back to the bodies from which they were taken.

With ſingular joy and ſatisfaction muſt the ſouls of the pious hear the ſound of the archangel's trumpet, echoing through all the houſe of ſpirits, and calling them away to judgment. They have long been hoping for the day. They have long been praying it to be haſtened. And it is now come at laſt. They ſpring forward with peculiar activity, to join thoſe bodies of theirs, which were originally made by God for their happineſs, and from which they were ſeparated by the conſequences of the fall. They are conducted to them by angels. And the two parts of man are happily reſtored to each other.

But very different will be the feelings of the wicked, in their place of confinement. Every impriſoned ſpirit there muſt ſtart with horror at the ſound. It is a call to ſhame and contempt, in the eye of the whole world. It is a call to juſtice, to condemnation, to puniſhment, from the hand of God himſelf. They have frequently fancied it ſounding in their ears before. They have been ſpending their time, ever ſince their departure out of the body, in a fearful and trembling expectation of it. And their expectation is now too ſadly confirmed, and all their fears are turned into mournful certainties. The ſound, no doubt, ſhoots in an agony of pain through every ſoul, as it runs round the walls of their priſon-houſe. Every one of them will linger. They ſhrink back with terror, at the thoughts

of

of a re-union with their bodies, once the partners of their guilt, and now to be the companions of their ſufferings. And, dreadful as their ſituation has been ſince they left their bodies, they would willingly ſtay where they are, rather than face the horrors of the hour of judgment. But all their backwardneſs is in vain. The day of chuſing has long been over with them. They wilfully choſe evil, when they might have choſen good. And they muſt now abide by the conſequence. Some of thoſe very devils, who have drawn them into ſin, are now made by God their puniſhers in part. The good angels are ſaid in ſcripture to miniſter unto the heirs of ſalvation; and the bad angels muſt miniſter unto the heirs of deſtruction. And theſe, in all probability, will drag them away, force them to rejoin their bodies, and then puſh them on to their place of trial.

[*To be continued.*]

An Extract from the Succeſs of two DANISH MISSIONARIES *to the* Eaſt-Indies: *in ſeveral Letters to their Correſpondents in* Europe.

LETTER III.

The groſs ignorance of the Malabarians.

[*Continued from page* 548.]

IT is juſt a twelve-month to day ſince you, dear fathers and brethren, firſt offered me the paſtoral function, which I am now actually entered upon, for the ſervice of the *Malabar* heathens; and having converſed with them theſe three months, and together with my fellow-labourer, viewed the condition they live in; I thought myſelf in duty bound, to acquaint you as well as I can, with the preſent ſtate of this Eaſtern nation. I muſt freely confeſs, that it is very hard to

make any impreſſion upon their minds, or to bring them out of the groſs blindneſs that overſpreads them. The chief reaſon of their averſion to Chriſtianity is the ſcandalous lives of the Chriſtians, reſiding among them. This has inſpired them with more than ordinary deteſtation of any thing, that favours of the Chriſtian religion; counting it a great ſin, if any of them ſhould eat or drink with a Chriſtian. Nay, they look upon Chriſtians as the very dregs of the world, and the general bane of mankind.

Their idolatrous worſhip ſeems to have more pleaſantneſs in it, than the doctrine of Chriſt: they fancy theirs contains more curious and delightful paſtimes, than the revealed word of God; which they think propoſes nothing, but a deal of tedious mortifying matters, not working much upon the ſenſes: when, on the contrary, their paſſions are fired by a huddle of material things, (ſuch as their idols) ſtriking in upon the ſenſitive part. And though ſome of them have been ſo far convinced, that they confeſſed, there was but one God, and all other gods were but ſervants of that one: yet they do not think this a ſtrong reaſon enough, to make them engage in the Chriſtian faith, or to take it for the only true one. They believe any one, who has but led an honeſt life, let him be otherwiſe what he will, ſhall, after death, receive a great reward. Some had the confidence to deſire us to day, to thruſt a book, containing the principles of our religion, into the fire; and they would do the ſame with another, containing the rites of their worſhip: if theirs ſhould be conſumed, they would all turn Chriſtians; but if ours ſhould undergo that fate, and theirs remain unhurt, we ſhould then all come over to them. We replied: that we ought not to put the great God to ſuch trifling trials, contrived by the itch of a vain and wanton curioſity, and no ways grounded on any revelation of God's will.

Their converſion is alſo very much obſtructed by the conduct of the Roman-Catholicks, who ſtrive to decoy them into Chriſtianity, (ſo called) by all manner of ſiniſter practices and

under

under-hand dealings. Hence they are afraid of us, as of designing men, ready to steal in upon them, by some project or other contrived for that purpose.

To remove this prejudice, we have protested all along that we never designed to use either force or craft, in the conversion of their souls; but leave every one entirely to his free choice.

Another obstacle to the conversion of these heathens, is the sight they have of some hundreds of converts, brought over by papists to the church of *Rome*, and then left to beg their bread.

Again, Every one that turns Christian, (not being the head of a family) is presently banished from his whole estate and kindred, not daring so much as to come near them again. They look on him as the vilest wretch that ever lived. We were also disheartened by the Christians themselves, residing here: but the more we found ourselves destitute of human help and encouragement; the more earnestly we applied to the great God with prayer, watching, and wrestling; knowing that he alone is able to carry us through so weighty an undertaking.

We have begun to set up a small charity-school, designing by little and little to increase the number of *Malabarian* boys; not only providing them with food, but instructing them also in their and our language, and chiefly in the fundamental principles of Christian knowledge; in hopes they may one time prove useful, if not to us, yet perhaps to those that are like to come after us, to engage in the same work. Truly, the training up of children, will be of the greatest consequence in this affair. If we were able to purchase and to maintain many of them, the work might by these means be spread abroad in a little while, and under the blessing of God, produce the desired effect. Besides this, we find it very necessary, to lay some charitable foundations for the support of such poor Heathens, as, by embracing the Christian religion, are expelled from all

their poſſeſſions, and ſo at firſt will ſtand in need of ſome help, whereby to ſubſiſt. All this, you will ſay, will certainly require conſiderable ſums. Truly, we muſt confeſs that, next to God's grace, the greateſt benefit will accrue to this deſign from ſeaſonable ſupplies of well diſpoſed ſouls. But there is no ſuch charity to be expected in this country. We have indeed faſtened an alms-box in our houſe; but we find nothing in it but what we put in ourſelves. For this reaſon we have moſt humbly petitioned his majeſty the King of *Denmark*, to aſſiſt us with ſome generous relief. But ſince this new work, both in its firſt foundation, and the ſucceeding progreſs, will prove very expenſive; we at the ſame time intreat alſo all well-wiſhers to the cauſe of God, to commiſerate the deplorable ſtate of theſe poor Heathens, and by ſome charitable and bountiful effuſions, tending to the maintenance of the body, to advance the converſion of theſe deluded ſouls.

[*To be continued.*]

AN EXTRACT FROM THE MINUTES of a CONFERENCE,

Held in LEEDS, July 28, &c. 1789,

Between the Rev. J. WESLEY, *and Others.*

Queſtion. WHO have *died* this Year?

Anſwer. *Thomas Corbet*, a plain, honeſt, pious, uſeful man. He endured much in his laſt illneſs, manifeſted great fortitude, and died in the full triumph of faith.

2. *Hugh Pue*, a zealous, pious young man, who ſuffered much in his illneſs, but died happy in God.

3. *Francis Frazier*, a good young man, and a good preacher.

4. *John*

4. *John Stephens*, who being little more than a child in years, was a man both in knowledge and piety, and went hence in the full triumph of faith.

Q. Are there any Objections to any of our Preachers?

A. They were examined one by one.

Q. Who have desisted from Travelling?

A. William Hoskins, George Phillips, John Holmes, and John Howe.

Q. How are the Preachers stationed this Year?

A. As follows:

1. *London*, John Wesley, James Creighton, Peard Dickenson, Henry Moore, John Broadbent: Thomas Rankin, Supernumerary—George Whitfield, Book-Steward: Joseph Bradford travels with Mr. Wesley.
2. *Sussex*, T. Crowther, J. Woodrow, W. Cox.
3. *Kent*, J. Pritchard, T. Jones, C. Kyte, T. Wyment.
4. *Colchester*, J. Harper, J. Crowther, R. Miller.
5. *Norwich*, T. Tattershall, T. Broadbent, T. Rogerson, W. Green, T. Hutton.
6. *Lynn*, J. Reynolds, J. Hicklin, T. Kelk.
7. *Bedford*, W. Jenkins, J. Ramshaw.
8. *Northampton*, G. Gibbon, J. Byron.
9. *Oxfordshire*, W. Horner, J. Cricket, R. Rees: J. Murlin, Supernumerary.
10. *Gloucestershire*, G. Baldwin, S. Day.
11. *Worcestershire*, J. Leech, L. Kane.
12. *Sarum*, W. Thom, T. Lessey, M. Marshall.
13. *Isle of Wight*, J. Winscom, H. Saunders.
14. *Isles of Jersey, Guernsey, and Alderney.* R. Carr Brakenbury, J. De Quedville, J. Bredin, W. Stephens, W. Dieuaide.
15. *Bradford*, J. Sutcliffe, R. Empringham: J. Furze, Supernumerary.

16 *Bristol*

16 *Briſtol*, A. Clark, G. Wadſworth, S. Hodgſon: J. Valton, J. Gore, Supernumeraries.
17 *Sheptonmallet*, J. Eaſton, J. Algar.
18 *Taunton*, J. Cuſſens, C. Watkins.
19 *Tiverton*, R. Drew, J. Poole.
20 *Bideford*, S. Bardſley.
21 *Plymouth*, T. Warwick, W. Duſton, C. Bland.
22 *St. Auſtle*, J. Maſon, W. Aſhman, B. Leggat.
23 *Redruth*, B. Rhodes, W. Holmes, J. M'Geary.
24 *St. Ives*, A. Suter, J. Peſcod, T. Dobſon, J. Sandoe.
25 *Pembroke*, W. Palmer, J. Hall, W. Heath.
26 *Glamorganſhire*, G. Button, W. Fiſh.
27 *Brecon*, J. Jerom, W. Church, J. Muckerſey.
28 *Birmingham*, J. Benſon, G. Snowden, W. Thoreſby, J. Smith.
29 *Wolverhampton*, M. Horne, Supernumerary: J. Brettell, T. Cooper.
30 *Burſlem*, R. Roberts, J. Brettell, A. Moſeley, J. Beaumont.
31 *Macclesfield*, J. Allen, S. Gates, R. Lomas.
32 *Stockport*, D. Jackſon, T. Tennant.
33 *Mancheſter*, R. Rodda, C. Hopper, S. Bradburn, W. Hunter, jun.
34 *Bolton*, T. Hanby, J. Wiltſhaw.
35 *Cheſter*, P. Greenwood, F. Truſcot, J. Denton: T. Briſcoe, ſupernumerary.
36 *Liverpool*, W. Myles, H. Taylor, J. Tregortha.
37 *Blackburn*, G. Story, G. Lowe.
38 *Coln*, W. Collins, W. Bramwell.
39 *Leiceſter*, W. Butterfield, M. Martendale, J. Chriſtie: J. Watſon, ſupernumerary.
40 *Nottingham*, J. Taylor, T. Vaſey, J. Moon.
41 *Derby*, J. Watſon, R. Coſterdine, R. Seed, J. Atkins.
42 *Sheffield*, A. Inglis, L. Harriſon, T. Bartholomew.
43 *Grimſby*, W. Saunders, R. Scot, J. Ryles.
44 *Horncaſtle*, T. Carlill, G. Mowatt, J. Evans, J. Kerſhaw.

45 *Gainſborough*

45 *Gainſborough*, T. Longley, T. Wood, R. Howard.
46 *Epworth*, R. Swan, W. Boothby, W. Saunderſon.
47 *Leeds*, A. Blair, J. Goodwin, I. Brown.
48 *Wakefield*, A. Mather, G. Highfield.
49 *Huddersfield*, F. Wrigley, J. Parkin.
50 *Birſtal*, J. Pawſon, J. Entwiſtle, J. Ridell: T. Johnſon, ſupernumerary.
51 *Bradforth*, G. Shadford J. Booth.
52 *Halifax*, W. Thompſon, J. Shaw.
53 *Kighley*, J. Wood, J. Peacock, J. Beanland.
54 *Whitehaven*, J. Croſby, J. Barret.
55 *Iſle of Man*, G. Holder, J. Brown, M. Willis.
56 *York*, E. Jackſon, J. Thompſon, J. Edmondſon.
57 *Pocklington*, T. Dixon, W. Percival, A. Kilham.
58 *Hull*, T. Taylor, W. Simpſon.
59 *Scarborough*, D. Kay, J. Herne, T. Dunn.
60 *Whitby*, J. Thom, W. Blagborne.
61 *Thirſk*, J. Robinſon, T. Shaw, C. Tunnycliffe.
62 *Yarm*, R. Hopkins, J. King.
63 *The Dales*, T. Gill, T. Wride, J. Wittam.
64 *Sunderland*, D. Wright, J. Gaultier, J. Stamp.
65 *Newcaſtle*, C. Atmore, J. Ogylvie.
66 *Alnwick*, W. Hunter, W. Stephenſon, J. Furnace.
67 *Edinburgh*, J. Cole, R. Dall, J. Nelſon: J. Cownley, ſupernumerary.
68 *Glaſgow*, R. Watkinſon, J. Bogie, Z. Yewdall.
69 *Dundee*, R. Johnſon, P. Mill.
70 *Aberdeen*, D. M'Allum, R. Harriſon.
71 *Inverneſs*, J. Barber, S. Botts, J. Croſs J. Thompſon.
Thomas M'Geary, Head-Maſter of Kingſwood-School.
72 *Dublin*, T. Rutherford, C. Boone.
73 *Wicklow*, J. Gillis.
74 *Wexford*, T. Kerr, R. Smith.
75 *Waterford*, R. Bridge, J. Weſt.
76 *Cork*, J. Kerr, T. Roberts.

77 *Bandon*, J. Rogers, G. Armſtrong.
78 *Limerick*, R. Condy, A. Jeffreys, J. M'Quigg.
79 *Birr*, W. Weſt, J. Darragh.
80 *Caſtlebar*, H. Moor, T. Verner.
81 *Athlone*, J. Dinnen, T. Davis.
82 *Longford*, T. Barbor, J. Miller.
83 *Sligo*, J. Black, M. Murphy.
84 *Ballyconnell*, G. Brown, A. Moore, J. Stephenſon: J. Price, Supernumerary.
85 *Cavan*, J. Armſtrong, J. Irwin.
86 *Clones*, M. Stewart, W. Wilſon, T. Ridgeway.
87 *Brookborough*, W. M'Cornock, J. Lyons, A. Hamilton, ſen.
88 *Enniſkillen* T. Hethrington, R. M'Cay.
89 *Ballyſhannon*, S. Moorhead, W. Hamilton, F. Armſtrong.
90 *Liſleen*, J. Rennick, T. Elliot, A. Hamilton, jun.
91 *Omagh*, S. Bates, N. Lee.
92 *Charlemount*, J. Crook, J. M'Mullen.
93 *Londonderry*. J. Grace, T. Worrell.
94 *Coleraine*, D. Gordon, T. Patterſon, S. Woods.
95 *Belfaſt*, S. Mitchell, N. Price. W. Brandon.
96 *Liſburn*, M. Joyce, W. Johnſon.
97 *Downpatrick*, J. Melcombſon, D. Graham.
98 *Tanderagee*, D. Barraclough, T. Hewett, G. Donovan.
99 *Newry*, W. Griffith, J. M'Donald.

LETTERS.

LETTER DXI.

[From Mr. F. O. to the Rev. J. Weſley.]

Oct. 16, 1779.

Rev. Sir,

YOUR friendly viſit to me, in my affliction, was very acceptable. I hope I did not employ too much of the time in reading my lucubrations to you. I confeſs I am not yet

yet ſo far advanced in grace, as not to feel too much pre-poſſeſſion for any thing that may be called my own. Perhaps one may ſay of this turn of the human mind, what St. James ſays in another caſe, concerning an offence with the tongue; that he, who can regard every thing of his brother's, as he does his own, is a perfect man. It is eaſy to think we do this, but hard to do it in reality. At leaſt I find it ſo. Indeed, my dear Sir, I never, in all my life, ſaw in heart and ſpirit, ſo clearly as I do now, the meaning of St. Paul's words, "The end of the commandment is love," &c. Love to God, and, for his ſake, love to our neighbour as to ourſelves. Of courſe, I cannot help looking at theſe two capital and central commandments (or perhaps one, Matt. xiii. 45, 46.) as the ſum total of all laws, methods, and counſels both of the Old and New Teſtament: and of every really pious inſtitution ſince, to this day. But, alas! we all are apt to ſtop ſhort in the means, and not to preſs forward till we have reached the end. Hence ſurely ſo many diſcordant ſects and opinions, which would all of them as ſurely drop all their ſectarian malignity, as the lame man lays by his crutch, and every other thought about it, in compariſon with that of his neighbour's; as ſoon as he has fully recovered the right uſe of his legs. When the happy time ſhall come, that Michael and his angels ſhall have fought with, and expelled Satan and his angels out of our church-heaven; and they are caſt to the earth (amongſt merely natural people;) then will all honeſt and upright ſouls be no more deceived by them as angels of light. They will no longer be kept back from the real poſſeſſion of that faith in a crucified Jeſus which worketh by love; nor will they fight (as they fooliſhly think) for God and the truth's ſake, one againſt another. O how my poor heart longs and prays for that time! becauſe then, we ſhall hear it ſaid with a loud voice in heaven, "Now is come ſalvation, and ſtrength, and the kingdom of our God," &c. &c. And then will the everlaſting goſpel be again preached out of the love-conſtraining heart of Jeſus, ſimply, not in words

which man's wiſdom (ſtudied or unſtudied) teacheth; but with the demonſtration of the ſpirit, and of power; and the faith of all true believers of every denomination will ſtand no more in the ſectarian wiſdom of men, but in the enlarged and free power of God. Theſe hopes God gave me a glimpſe of in my early years, and they are more brightened and confirmed in theſe advanced ones, after a ſeries of heavy trials and conflicts. The preſent are the greateſt of all, but experience worketh hope &c. God help me!

I have ſearched for the tranſlations of Caſtellio; but have not yet been able to find them. I will renew the ſearch, and ſend them by ſome good opportunity, if I can meet with them. They are 1. The tranſlation of the dedication of his Latin Bible to King Edward the ſixth. 2. The large and fine note on Rom. ix. And 3. Tractatus de juſtificatione, at the end of his Dialogi, 4. de Prædeſtinatione, &c. They are valuable pieces in their way: but I do not believe, (as you well remarked about my wiſh of a general repentance, and faith, like that at Nineveh) that the time is come, for ending theſe diſputes. The brightneſs of his coming will be alone able to do it; and that too, modo ſimpliciſſimo; which only wiſdom's children will underſtand and acquieſce in. If I cannot find theſe pieces, I ſhall conclude, they are to remain in their obſcurity to the merely Engliſh ſcholar. I have by me a great quantity and variety of much deeper and more experimental things, written by witneſſes of full and primitive ſalvation, from four hundred or more years back; but God knows beſt, whether at all, or when, or how theſe lights may be ſet upon a candleſtick. The word myſtic ſrights ſeveral. But I am tenacious of no word, of no man, of no ſect, of no opinion, &c. as ſuch, and this Paul has taught me 1 Cor. iii. 21,—23. All I mean by myſticiſm is real Chriſtianity, or the life hid with Chriſt in God. More than this I will not contend for, but leſs I am unable to be ſatisfied with, either in myſelf, or my neighbour. As the tares and wheat now grow every where together,

together, therefore my prayer is, to have enlightened eyes to discern the latter from the former; yet not to pluck up the latter too, by officiously and prematurely plucking up the former. Believe me, dear Sir, my heart and mind is thus disposed, and that (I hope) by God, waiting for full redemption to our Israel. I see at present more or less of a sectarian spirit in myself and every where else. So far as this is the case, we are not yet in the enlarged liberty of God; and for want of it, the grand enemy now does more hurt as an angel of light, than as a manifest devil. Ah, who will be the witness or witnesses of God, who shall dare, upon a solid basis of his own experience to detect his wiles, by modernizing the third chapter of Philippians! Wo to him or them from the (so called) religious world; but all honest and upright hearts will love and thank them. O may I die, with Jesus, to the world, that I may live, with him, unto God! Excuse all accessory faults, but feel the essential truth of the heart of him, who, for Christ's sake, wishes to subscribe himself your affectionate friend and brother,

F. O.

LETTER DXII.

[From Mr. J. B. to the Rev. J. Wesley.]

Cork, Oct. 27, 1779.

Rev. Sir,

WHEN I came to Bandon I found the Society in a scattered way; as they had no preaching for a long time. I told them I intended to preach in the mornings, and likewise to meet the children.

I was informed there had been no morning preaching for years past, and no meeting of the children, since Mr. J. Manners was in Bandon. I was told by several of the Society, I

need not attempt any thing of that kind; but I found it was my duty to make trial, and leave events to God. I did so, and have reason to praise God, the morning congregations were four times larger than at Cork, and far beyond my expectations.

I preached on the education of children, and informed the congregation that I would meet as many children of every denomination as chose to come; provided they observed the following rules, viz. That they avoid lying, swearing, sabbath-breaking, disobedience to parents, singing songs, reading bad books, keeping bad company, &c. That they must pray twice a day in private; and read, at least, two chapters every day. I appointed a day to meet them, and when I saw more than eighty collected, I was amazed. I divided them into three classes, and at every meeting speak to each child, in such language as I can best convey my meaning by. I am convinced indeed that my abilities are not adequate to so great a work; but still I see a great reformation amongst them.

I went lately to a little market town called Skibbereen, twenty-four miles Westward from Bandon, where no Methodist preacher had ever been before. I had no person to shew me the way; neither did I know any one in the place; but I committed my cause to God, and requested of the man, at whose house I alighted, to go to the magistrate for the key of the court-house. He went, and the gentleman sent it with the greatest politeness. The congregation was very large, and the Collector of the town was so kind as to keep the people from making the least disturbance.

After preaching three times in the town, I returned to Bandon, and received a letter the next post-day, requesting me to return to Skibbereen as soon as I could conveniently come, and promising that my expences should be paid. I trust there will be a congregation in that town. Mr. B. intends to visit them next Monday; and I hope we shall attend them once a fort-

night,

night, till we give them a fair trial: and that we shall have a comfortable year, as he and I act in the closest union. I am, your affectionate son in the gospel,

J. B.

LETTER DXIII.

[From Mr. S. W. to the Rev. J. Wesley.]

Oct. 28, 1779.

Rev. Sir,

FROM the letter which I sent to you, after the publication of the Calm Address, you may perhaps suppose that my sentiments are more inclined to republicanism, than they really are.

I think, that, though depriving the English, Scotch, or Irish of the privilege of representation, would be wounding their liberties, and, in fact, changing the present form of government; yet that the British government, King, Lords, and Commons, had a legal and constitutional right of taxing the Americans; for, I do not look upon taxation and representation, as inseparable; unless so far as the constitution of any country has made it so. Now, it is plain, that in England, Scotland, and Ireland, actual or virtual representation is inseparable from taxation: but, as the Americans never had the privilege of representation, they may be lawfully taxed without it. And, that they were bound in conscience to submit to the British government, in point of taxation, I think is clear from scripture; for, the Jewish nation were bound in conscience, to submit to Roman taxation without representation.

I still think that it is no argument for the taxation of the Americans without representation; that those who are not English freeholders, are taxed without representation: if they are not actually represented, they are virtually, and in a sense

that

that the Americans are not; for, our taxes equally affect the repreſented and unrepreſented; but, a tax on the Americans affects the unrepreſented only. So that I think Dr. Johnſon could not juſtly argue as he has done; ſince the caſe of unrepreſented Americans, and Engliſhmen is not truly ſimilar.

I cannot ſubſcribe to Dr. Price's ſentiments of liberty. I think our form of government a happy medium, between republicaniſm and abſolute monarchy; the former of which, I believe, is generally, moſt fatal to liberty, and the latter too often ſo. I am jealous of our privileges as Engliſhmen; I dread the levelling ſpirit of a republican.

I am convinced a republican ſpirit is injurious to religion among the Methodiſts: as I find moſt fallen Methodiſts (and perhaps ſome who are not fallen) are republicans. I am, Rev. and dear Sir, your dutiful ſon in the goſpel,

S. W.

POETRY.

SHORT HYMNS.

[By the late Rev. C. Weſley.]

HYMN VII.

On MATT. iv. ver. 5.—*Then the devil taketh him into the holy city, and ſetteth him upon a pinnacle of the temple.*

WHEN Satan fails the ſouls to ſhake,
Who in their God confide,
Sudden he changes his attack,
And urges them to pride:
He tempts them in the holy place,
That lifted up with joy,

And

And truſting in their gifts and grace,
They may themſelves deſtroy.

Still to the pinnacle he brings
The men who Jeſus know,
Superior to all earthly things
Who ſee the world below:
Diſciples of a tempted Lord
He ſets them up on high,
That thoſe, who cannot doubt the word,
May by preſumption die.

On TRUTH.

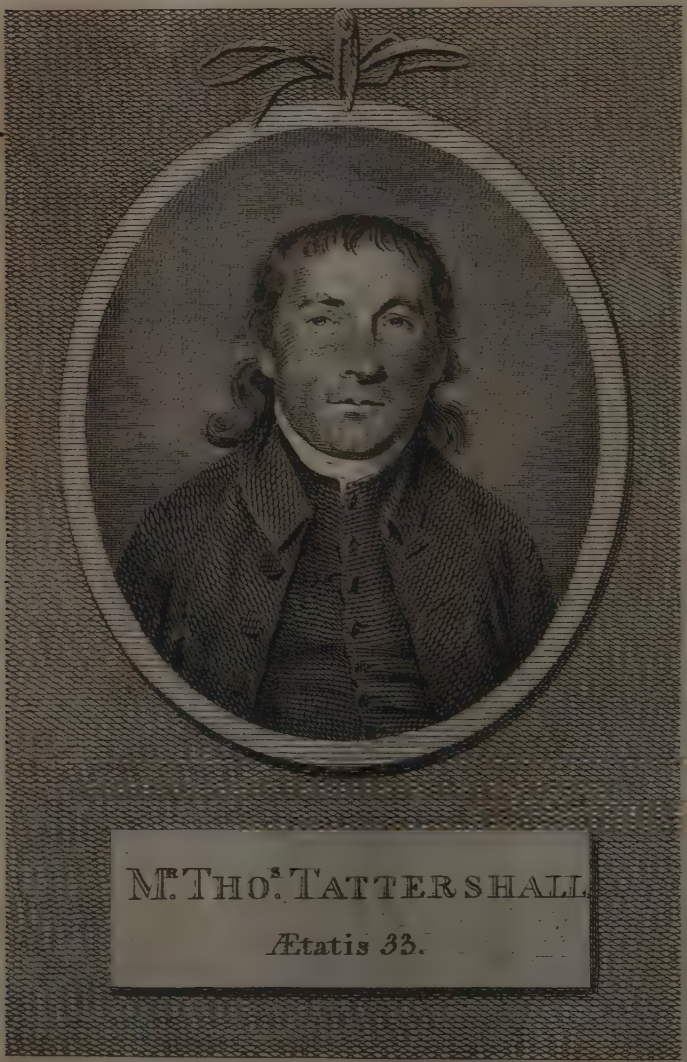
[*Continued from page* 560.]

YOU have two ſervants: *Tom*, an arch, ſly rogue,
From top to toe the *Geta* now in vogue;
Genteel in figure, eaſy in addreſs,
Moves without noiſe, and ſwift as an expreſs;
Reports a meſſage with a pleaſing grace,
Expert in all the duties of his place:
Say, on what hinge does his obedience move?
Has he a world of gratitude and love?
No: not a ſpark:—'tis all mere ſharper's play;
He likes your houſe, your houſemaid and your pay:
Reduce his wages, or get rid of her,
Tom quits you, with "your moſt obedient, Sir."—
The dinner's ſerved, *Charles* takes his uſual ſtand,
Watches your eye, anticipates command;
Sighs, if perhaps your appetite ſhould fail,
And, if he but ſuſpects a frown, turns pale;
Conſults all day your int'reſt, and your eaſe,
Richly rewarded, if he can but pleaſe;

And

And proud to make his firm attachment known;
To save your life, would nobly risque his own.
Now, which stands highest in your serious thought?
"*Charles*, without doubt," say you,—and so he ought;
One act, that from a thankful heart proceeds,
Excels ten thousand mercenary deeds.
Thus heaven approves, as honest and sincere,
The work of gen'rous love, and filial fear;
But, with averted eyes, th' Omniscient Judge
Scorns the base hireling, and the slavish drudge.
"Where dwell these matchless saints?" Old *Curio* cries:
Even at your side, Sir, and before your eyes,
The favoured few, th' enthusiasts you despise.
And pleased at heart, because on holy ground,
Sometimes a canting hypocrite is found;
Reproach a people with his single fall,
And cast his filthy raiment at them all.
Attend: an apt similitude shall shew,
Whence springs the conduct that offends you so.
See where it smoaks along the sounding plain,
Blown all aslant, a driving, dashing rain;
Peal upon peal, redoubling all around,
Shakes it again, and faster to the ground;
Now flashing wide, now glancing as in play,
Swift beyond thought, the lightnings dart away;
Ere yet it came, the traveller urged his steed,
And hurried, but with unsuccessful speed;
Now drenched throughout, and hopeless of his case,
He drops the rein, and leaves him to his pace;
Suppose, unlooked for in a scene so rude,
Long hid by interposing hill or wood;
Some mansion, neat and elegantly dressed,
By some kind hospitable heart possessed,
Offers him warmth, security and rest;

[*To be continued.*]



Mr. Thos. Tattershall

Ætatis 33.

THE
Arminian Magazine,
For DECEMBER 1789.

An EXTRACT *from Dr.* WHITBY'S DISCOURSES *on the* FIVE POINTS.

[*Concluded from page* 565.]

POSTSCRIPT.

4thly, HE cites, as from St. *Jerome*, a paſſage from a commentary on *Job* xxxviii. which, as it is wholly impertinent, proving nothing but that the actual benefit of Chriſt's death belongs only to the faithful; ſo all ſcholars know it to be a ſpurious piece. And he cites from his commentary on St. *Matt.* xx. 28. theſe words, *That when Chriſt took upon him the form of a ſervant, that he might ſhed his blood for the world; he ſaid not that he gave his life a redemption for all; but for many, that is, for them who would believe.* Now this is ſaid agreeable to what *Voſſius* obſerved, That as to the will of

Chriſt, and of the Father ſending him, it was general, that all men ſhould be ſaved; but as to the effect, That depending on the will of man, *he died not for all*, but for many; *becauſe many refuſed the benefit offered to them by Chriſt.* That this is indeed the mind of St. *Jerome*, is evident from his own words; vult Deus ſalvari omnes, & in agnitionem veritatis venire, ſed qui nullus abſq; propriâ voluntate ſalvatur, liberi enim Arbitrii ſumus, vult nos bonum velle, ut cum voluerimus, velit in nobis, and ipſe, ſuum complere conſilium. It therefore was, according to St. *Jerome*, the will and counſel of God that all men ſhould be ſaved; but ſo as that, having Free-will, they ſhould be willing to be ſaved, becauſe no man is ſaved without his own will. In his commentary on *Iſaiah* lxiii. having cited theſe words of St. *John, God ſo loved the world that he gave his only begotten Son, that every one that believeth in him ſhould not periſh, but have everlaſting life:* he adds, *If the prudent Reader enquire why all men are not ſaved; if our Saviour loved them and redeemed them by his blood; the cauſe plainly follows in theſe words; but they would not. God therefore would have ſaved them who deſired to be ſaved, and provoked them to be ſaved that their will might be rewarded; but they would not believe.* In his epiſtle to *Oceanus* he ſaith, *John Baptiſt muſt lye when he ſaid, behold the Lamb of God who taketh away the ſins of the world; if there be any yet living for whoſe ſins Chriſt did not ſuffer.* See ten other paſſages to the ſame effect in *Dally*, from p. 821, to 825.

5thly, Whereas he brings in St. *Chryſoſtom* expounding thoſe words of Chriſt, *I lay down my life for my ſheep*, by *the people of God foreknown, and predeſtinated by him*; as if he made the predeſtinated only to be the ſame as Chriſt's ſheep: here again the Doctor impoſes upon the Reader; for *Chryſoſtom* there is not interpreting the word ſheep, but theſe words, ver. 14. *I know my ſheep, and am known of mine*; and this, ſaith he, is like to that of St. *Paul, God hath not caſt off his people whom he foreknew; and the Lord knoweth who are his.* Both which places

places he interprets of God's *Foreſight of their faith and fitneſs to be the objects of his favour*; or *of their ſtability in truth and righteouſneſs*; and ſo the import of the words of *Chryſoſtom* is plainly this, That our Lord foreknew who would be humble, meek, tractable; who would own him as the true Shepherd, and hear his voice; and laid down his life for them, and for them only in the ſenſe explained by *Voſſius*; of predeſtination I find not one word. Moreover both in that and the foregoing Homily he plainly ſays, *That Chriſt ſuffered for the ſalvation of the world, and that God gave up his Son to the death for us all.* And indeed it is ſomewhat ſurpriſing to find *Chryſoſtom* produced for an opinion, which in twenty-two places cited by *Dally*, he ſo plainly contradicts, declaring, *That God made the creation, and all us, that he might ſave us, and delivering us from error, might give us the fruition of his kingdom; that God had prepared a kingdom even for them that ſhall be damned; that Chriſt died for all men, to do his part to ſave all men; that he offered his ſacrifice for the whole nature of man.*

6thly, Whereas the Doctor introduceth St. *Auguſtin* interpreting theſe words, *God would have all men to be ſaved, not of all men in general, but ſome of all kinds*: That is, as *Voſſius*, and *Dally*, have fully proved againſt the plain meaning of the text. This only can be hence inferred that St. *Auguſtin* did not think this place a proof of the doctrine of Univerſal Redemption, as all the Greeks Scholiaſts did. His ſecond citation from St. *Auguſtin* is very artificially produced; for, whereas, the words of St. *Auguſtin* are, univerſæ utiq; hoc dicit Eccleſiæ, quam plerumq; ipſam mundi nomine appellat: he cites them thus, Eccleſiam plerumq; etiam ipſam mundi nomine appellat.

Moreover, that St. *Auguſtin* held the doctrine of Univerſal Redemption is evident from his own words, that *all men, none at all excepted, are dead in ſin; and for all that were dead, one that liveth died.* And this he largely proves from thoſe words of the apoſtle, 2 Cor. v. 14. *For if one died for all, then were all dead; and he died for all, that they who live might not live*

to themſelves, but to him that died for them. In this argument he triumphs over the *Pelagians*, that all without exception being dead, *either in original or actual ſins*; Infants muſt be ſo; and Chriſt dying for all that were dead, muſt die for them. See above forty places cited by *Dally*, from St. *Auguſtin*, to the ſame effect, from p. 829, to p. 843.

Laſtly, As for the article of the Saint's *final perſeverance*, the Doctor had not the confidence to cite one Father for it; *Voſſius's* having ſo expreſsly told him, *That all antiquity impugned the indefectibility of the ſaints*; and that they only could deny the contrary to be the *common doctrine of antiquity, who are mere ſtrangers to it*, Hiſt. Pelag. l. 6. p. 566. Now from what hath been thus eſtabliſhed, two things evidently follow, viz.

1ſt, That all the members of the Church of England are obliged, by the expreſs precept of the Church of England, not to teach or propound to the people, as an Article of faith, any of thoſe doctrines, which Dr. *Edwards* hath ſo zealouſly maintained in his late book upon theſe Five Articles; they being ſuch as the Catholic Fathers, and Antient Biſhops did never gather from the Holy Scriptures; for that the generality of the Fathers taught the contrary to theſe doctrines from the Holy Scriptures, hath been fully proved.

2dly, Whereas it hath hitherto been thought, and by the divines of the Church of England religiouſly maintained, and to have been the glory of the Church of England, that both in her doctrine and diſcipline ſhe kept cloſe to the ſentiments of primitive antiquity: If theſe doctrines, which I have ſhewed to have been the common ſentiments of the Church of Chriſt, contradict her avowed doctrines, it muſt be owned that in theſe doctrines ſhe hath departed from the common ſentiments of the beſt antiquity.

SERMON

SERMON LIV.

On LUKE xvi. 31.

[*Concluded from page* 571.]

II. THIS, I conceive to be the meaning of the words. I will now endeavour, with the help of God, to apply them. And *I beſeech you, brethren,* while I am doing this, *to ſuffer the word of exhortation.* The more cloſely theſe things are applied to your ſouls, the more ye may profit thereby.

1. *There was a certain rich man.* And it is no more ſinful, to be rich, than to be poor. But it is dangerous beyond expreſſion. Therefore I remind all of you that are of this number, that have the conveniencies of life, and ſomething over, that ye walk upon ſlippery ground. Ye continually tread on ſnares and deaths. Ye are every moment on the verge of hell. *It is eaſier for a camel to go through the eye of a needle,* than for *you to enter into the kingdom of heaven. Who was cloathed in purple and fine linen.* And ſome may have a plea for this: our Lord mentions them that *dwell in King's houſes,* as wearing *gorgeous,* that is, ſplendid *apparel,* and does not blame them for it. But certainly this is no plea, for any that do not dwell in King's houſes. Let all of them therefore beware how they follow his example, who is *lifting up his eyes in hell*: let us follow the advice of the Apoſtle, being adorned *with good works, and with the ornament of a meek and quiet ſpirit.*

2. He *fared ſumptuouſly every day.* Reconcile this with religion who can. I know how plauſibly the prophets of ſmooth things can talk, in favour of Hoſpitality, of making our friends welcome, of keeping an handſome table, to do honour to religion, of promoting trade and the like. But God is not mocked; He will not be put off with ſuch pretences as theſe. Whoever

Whoever thou art that ſhareſt in the ſin of this rich man, were it no other than *faring ſumptuouſly every day*, thou ſhalt as ſurely be a ſharer in his puniſhment, except thou repent, as if thou wert already crying for a drop of water to cool thy tongue.

3. *And there was a certain beggar, named Lazarus, who was laid at his gate, full of ſores. And deſiring to be fed with the crumbs, which fell from the rich man's table*, ver. 20, 21. But it ſeems, both the rich man and his gueſts were too *religious* to relieve *common beggars*. A ſin of which pious Mr. *H.* earneſtly warns his Readers; and an admonition of the ſame kind, I have read on the gate of the good city of *Wincheſter!* I wiſh the gentlemen who placed it there had ſeen a little circumſtance which occurred ſome years ſince. At *Epworth* in *Lincolnſhire*, the town where I was born, a beggar came to a houſe in the Market-place, and begged a morſel of bread, ſaying, "She was very hungry." The maſter bid her be gone, for a lazy jade. She called at a ſecond, and begged a little ſmall beer, ſaying, "She was very thirſty." She had much the ſame anſwer. At a third door, ſhe begged a little water, ſaying, "She was very faint." But this man alſo was too conſcientious to encourage *common beggars*. The boys ſeeing a ragged creature turned from door to door, began to pelt her with ſnow-balls. She looked up, lay down and died! Would you wiſh to be the man, who refuſed that poor wretch a morſel of bread, or a cup of water? *Moreover the dogs came and licked his ſores:* being more compaſſionate than their Maſter. *And it came to paſs, that the beggar died, and was carried of angels into Abraham's boſom.* Hear this, all ye that are poor in this world. Ye that many times have not food to eat, or raiment to put on: ye that have not a place where to lay your head, unleſs it be a cold garret, or a foul and damp cellar! Ye are now reduced to "Solicit the cold hand of charity." Yet lift up your load; it ſhall not always be thus. I love you, I pity you, I admire you, when *in patience ye poſſeſs your ſouls.*

fouls. Yet I cannot help you. But there is one that can, the Father of the fatherleſs, and the huſband of the widow. *The poor crieth unto the Lord, and he heareth him, and delivereth him out of all his troubles*. Yet a little while, if ye truly turn to Him, his angels ſhall carry you into *Abraham's* boſom. There ye ſhall *hunger no more, and thirſt no more*: ye ſhall feel no more ſorrow or pain; but *the Lamb ſhall wipe away all tears from your eyes, and lead you forth beſide fountains of living waters*.

4. But ſee, the ſcene is changed. *The rich man alſo died*. What? In ſpite of his riches! Probably ſooner than he deſired. For how juſt is that word, *O death, how bitter art thou to a man that is at reſt in the midſt of his poſſeſſions?* However, if that would be a comfort, *he was buried*. But how little did it ſignify whether he was laid under a lofty monument, or among

> " Graves with bending oſiers crownèd,
> Where numbers heavèd the crumbled ground."

And what followed? *In hell he lifted his eyes*, This, it is certain, Ye need not do. God does not require it of you; He *willeth not that any ſhould periſh*. Ye cannot, unleſs by your own wilful choice, intruding into thoſe regions of woe, which God did not procure for *you*, but for the *devil and his angels*.

5. See the ſcene change again! *He ſeeth Abraham afar off, and Lazarus in his boſom*. And he knew him: although perhaps he had only caſt a glance at him, while he *lay at his gates*. Is any of you in doubt, whether we ſhall know one another in the other world? Here your doubt may receive a full ſolution. If a ſoul in hell knew *Lazarus* in Paradiſe, as *far off* as he was, certainly, thoſe that are together in Paradiſe, will perfectly know each other.

6. *And he cried, and ſaid, Father Abraham, have mercy upon me!* I do not remember in all the Bible, any prayer made to a Saint, but this. And if we obſerve, who made it, a man in hell, and with what ſucceſs, we ſhall hardly wiſh to follow the precedent.

cedent. O let us cry for mercy to God, not to man! And it is our wisdom to cry now! while we are in the land of mercy; otherwise it will be too late! *I am tormented in this flame. Tormented*, observe! not purified. Vain hope, that fire can purify a spirit! As well might you expect water to cleanse the soul as fire. God forbid, that you or I should make the trial!

7. And *Abraham said, Son, remember*—Mark how *Abraham* accosts a damned spirit? And shall we behave with less tenderness to any of the children of God, "because they are not of our opinion!" *Thou in thy life-time receivedst thy good things.* O beware it be not *your* case! Are not the things of the world *thy good things?* The chief objects of thy desire and pursuit? Are they not thy chief joy? If so, thou art in a very dangerous state, in the very condition which *Dives* was in upon earth! Do not then dream, that all is well, because thou art *highly esteemed among men!* Because thou dost no harm: or dost much good? or attendest all the ordinances of God? What is all this, if thy soul cleaves to the dust? If thy heart is in the world: if thou lovest the creature more than the Creator.

8. How striking are the next words! *Beside all this, between us and you there is a great gulph fixt, so that they who would pass from us to you cannot, neither can they pass to us that would come from thence.* This was the text which occasioned the Epitaph on a right honourable infidel and gamester.

"Here lies a Dicer; long in doubt
If death could kill the soul, or not?
Here ends his doubtfulness: at last
Convinced—But ah! The die is cast!"

But blessed be God, *your* die is not cast yet. You are not passed the great gulph, but have it still in your power, to chuse whether you will be attended by angels or fiends, when your soul quits its earthly mansion. Now stretch out your hand to eternal Life or eternal Death? And God says, *Be it unto thee, even as thou wilt!*

9. Being

9. Being repulsed in this, he makes another request: *I pray thee, send him to my father's house: for I have five brethren, that he may testify to them*—It is not impossible that other unhappy Spirits may wish well to the relations they have left behind them. But this is the accepted time, for them as well as for us. Let us then address them ourselves: and let us beg our living friends to give us all the help they can, without waiting for assistance from the inhabitants of another world. Let us earnestly exhort them to use the helps they have; to *hear Moses and the Prophets*. We are indeed apt to think, like that unhappy Spirit, *If one went to them from the dead, they will repent.* But *Abraham* said, *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

III. 1. I am, in the third place, to prove the truth of this weighty sentence, which I will do first briefly, and then more at large.

And first, to express the matter briefly. It is certain, that no human spirit, while it is in the body, can *persuade* another *to repent*; can work in him an entire change both of Heart and Life: a change from universal wickedness to universal holiness. And suppose that Spirit discharged from the body, it is no more able to do this than it was before: no power less than that which created it at first, can create any soul anew. No angel, much less any human spirit, whether in the body or out of the body, can bring one soul from darkness to light, from the power of Satan unto God. It might very possibly fright him to death, or to the belief of any speculative truth. But it could not fright him into spiritual life. God alone can raise those that *are dead in trespasses and sins.*

2. In order to prove more at large, that if men *hear not Moses and the Prophets, neither will they be* effectually *persuaded to repent, though one rose from the dead*: I will propose a use of this kind, with all the advantages that can be conceived.

Suppose then one that does not *hear Moses and the Prophets*, that does not believe the Scripture to be of God, to be fast asleep in his bed, and suddenly to awake, while the clock was just striking one. He is surprized to observe the chamber as light, as if it were noon-day. He looks up, and sees one whom he perfectly knew, standing at his bed side. Though a little surprized at first, he quickly recollects himself, and has the courage to ask, "Are not you my friend, who died at such a time?" He answers, I am. I am come from God, with a message to *you*. You have often wished, you could see one risen from the dead, and said, Then you *would* repent. You have your wish: and I am ordered to inform you, you are seeking death in the error of your life. If you die in the state you are in now, you will die eternally. I warn you in his name, That the Scriptures are the real word of God. That from the moment you die, you will be remarkable happy, or unspeakably miserable. That you cannot be happy hereafter, unless you are holy here, which cannot be, unless you are born again. Receive this call from God! Eternity is at hand. Repent, and believe the gospel! Having spoken these words, he vanishes away, and the room is dark as it was before.

3. One may easily believe it would be impossible for him not to be convinced for the present. He would sleep no more that night, and would as soon as possible, tell his family what he had seen and heard. Not content with this, he would be impatient to tell it to his former companions. And probably, observing the earnestness with which he spoke, they would not then contradict him. They would say to each other, "Give him time to cool; then he will be a reasonable man again."

4. Now it is constantly found, that impressions made on the memory gradually decay: that they grow weaker and weaker in process of time, and the traces of them fainter and fainter. So it must be in this case; which his companions observing, would not fail to seize the opportunity. They would speak to this effect. "It was a strange account you gave

gave us some time since: the more so, because we know *you* to be a sensible man, and not inclined to Enthusiasm. But perhaps you have not fully considered, how difficult it is in some cases, to distinguish our dreams from our waking thoughts. Has any one yet been able to find out an infallible Criterion between them? Is it not then possible that you may have been asleep, when this lively impression was made on your mind?" When he had been brought to think, *possibly* it might be a dream, they would soon persuade him, *probably* it was so: and not long after, to believe, It *certainly* was a dream. So little would it avail, that one came from the dead!

5. It could not be expected to be otherwise. For what was the effect which was wrought upon him? 1. He was exceedingly frightened: 2. This fright made way for a deeper conviction of the truth then declared. But 3. His heart was not changed. None but the Almighty, could effect this. Therefore, 4. The bias of his soul was still set the wrong way: he still loved the world, and consequently wished that the Scripture was not true. How easily then, as the fright wore off, would he again believe what he wished? The conclusion then is plain and undeniable. If men *hear not Moses and the Prophets, neither will they be persuaded to repent and believe the gospel, though one rose from the dead.*

6. We may add one consideration more, which brings the matter to a full issue. Before, or about the same time, that *Lazarus* was carried into *Abraham's* bosom, another *Lazarus*, the brother of *Martha* and *Mary*, was actually raised from the dead. But were even those who believed the fact, persuaded to repent? So far from it, that *they took counsel, to kill Lazarus*, as well as his Master! Away then with the fond imagination, that those who *hear not Moses and the Prophets, would be persuaded, though one rose from the dead.*

7. From the whole we may draw that general conclusion, That standing Revelation is the best means of rational con-

viction: far preferable to any of those extraordinary means which some imagine would be more effectual. It is therefore our wisdom, to avail ourselves of this; to make full use of it, so that it may be a lantern to our feet, and a light in all our paths. Let us take care, that our whole heart and life be conformable thereto; that it be the constant rule of all our tempers, all our words, and all our actions. So shall we preserve in all things the testimony of a good conscience toward God: and when our course is finished we too shall be *carried by angels into Abraham's bosom.*

Birmingham, March 25, 1788.

A short Account of Mr. JAMES ROGERS.

[Written by Himself.]

[*Concluded from page* 576.]

IN the year 1777, being appointed to labour in the East Circuit of Cornwall, I stopped, in my way thither, a few days at Bristol. On one of those days I waited upon, and conversed with that great and good man, Mr. Fletcher, who was then in the neighbourhood in a very weak state of body, and whom I had longed to see. In the beginning of his conversation he quoted part of the sixteenth chapter of St. John's gospel; and whilst he pointed out the descent of the Holy Ghost, as the great promise of the Father, and the privilege of all New Testament believers, in a manner I never had heard before, my soul was uncommonly affected.

As an invidious report had been spread that he had recanted, what he had lately written against Calvinism in those excellent writings of his, entitled his "Checks, &c;" I took the liberty to mention the report, and asked him what he thought

thought had given riſe to it? He replied he could not tell; except that he had refrained from ſpeaking on controverted points ſince he came to Mr. Ireland's, (where he then was) partly, by reaſon of the poor ſtate of his health; and partly, becauſe he did not wiſh to grieve his kind and hoſpitable friend, by making his houſe a field of controverſy.

Having been appointed, in the year 1778, to the Kent Circuit, I met with and was married to Miſs Martha Knowlden, a young woman of a worthy family then reſiding near Cox-Heath, with whom I had been ſomewhat acquainted three years before at Edinburgh. It was in that city ſhe had firſt joined the Methodiſts, and had received a clear ſenſe of pardon: and about a year after our marriage, ſhe attained alſo the bleſſing of pure love; to which all her words, and tempers bore witneſs whilſt ſhe lived; and, in her death, ſhe gave teſtimony of God's power to ſave to the uttermoſt them that come to him through Chriſt Jeſus.

In the year 1779, I was appointed to labour at Leeds; where I found a people ripe for the doctrine of holineſs, and many that year believed unto full ſalvation. This was the richeſt ſoil, for Methodiſm, I had yet known. We found two thouſand two hundred members in Society, and about twenty Local Preachers, who greatly aſſiſted us in the work; and the word of the Lord ran, and was glorified; to which, the ſweet ſpirit and harmony, which ſubſiſted between the Preachers, ſtewards, leaders, and people, greatly contributed.

In the year 1780, I went to Sheffield, where I found a large Society; but leſs united than thoſe I had left, and therefore I was not ſo comfortable for a time as I could wiſh. It grieved me alſo that one of my fellow-labourers did not lovingly draw in the ſame yoke, and ſoon after left the connection.

I travelled a ſhort time with Mr. W. but, being taken ill with a bilious complaint, I was obliged ſoon to deſiſt. When I recovered, I was appointed to labour another year at Sheffield, and

and was highly favoured with the assistance of two zealous young men, so that we had peace in our borders, and the work prospered.

In the year 1782, I was appointed for Macclesfield. Here I met with some difficulties; yet I received also many blessings. I saw many converted to God in several parts of the Circuit; and I had the satisfaction to leave the Society increased considerably in number; and, I trust, upon the whole, more alive to God.

But, all my trials here were little in comparison of the parting with one of the most faithful, agreeable, and best of wives. To add to my affliction, my youngest son died a little before his mother, and they were both laid in one grave.

In the year 1784, I entered into the marriage state a second time, and shortly after hastened to my appointment in Dublin, where, after an agreeable passage, I arrived in the end of August. Here I have received many favours, and have been blessed in my labours. Such love and sincere friendship I have rarely seen among any people. Vital religion hath made a swift progress here for about two years past. The revival is deep, and wide, and very few of those who have put their hand to the gospel-plough, have as yet, looked back, and I trust they never will. I never found a people so willing to hear, and so ready to embrace the whole gospel, as in Dublin.

Indeed they have been prepared for the reception of this, ever since that burning and shining light, Mr. Fletcher, visited them in the Autumn of 1783. And, though his stay among them was only six weeks; yet it was made an amazing blessing to some, who, I believe, will never forget the discoveries made to them by his preaching, conversation, and prayers; whilst he set forth, in the warmest, and most animated manner, the great love of God in Christ Jesus.

He was peculiarly useful to old professors, in stirring them up to seek purity of heart, with more earnestness, which some attained while he was in town, and many more have since.

He

He was a bleſſed inſtrument to ſome, in removing their prejudice againſt Chriſtian Perfection; ſo that I do not hear of any in this place who now oppoſe it.

On my arrival in Dublin I had the pleaſure of being received by a fellow-labourer, who was exactly of the ſame ſentiment, in Doctrines, with myſelf; and we agreed alſo in every point of the Methodiſt diſcipline. We laboured and lived in harmony; and the work of God ſo proſpered in our hands that at the end of the year two hundred had been added to the Society, and of theſe, one hundred and thirty, as we had reaſon to believe, were truly converted to God.

In the next year, it pleaſed God to ſend me another helper after my own heart; who was, indeed, a true yoke-fellow; ſo that we ſweetly drew together, till he was called hence, in the midſt of his uſefulneſs, to his eternal reward, greatly lamented by all who knew him. By his death my labours were increaſed, my ſpirits depreſſed, and, added to this, I caught a ſevere cold, ſo that I could hardly have ſtood up under it, had I not been comforted by the love of many ſympathizing friends, and eſpecially that of a kind and tender partner, who is, indeed, a help meet for me, and has alſo been ſingularly uſeful in the Society.

The work of God has proſpered here amazingly this year; for, at the time I write this, we have an increaſe of two hundred and fifty, and there are, we hear, upwards of one hundred and twenty converted. Of theſe about forty are enabled to love God with all their heart; and now meet regularly in a Seleſt Society.

But, to return to my own Experience. I obſerved, in the former part of this account, that my juſtification was particularly clear; ſo was alſo the work of ſanctification: and as I received the former of theſe bleſſings by ſimple faith, and in one moment; ſo alſo did I the latter. I have not, indeed, always had the witneſs of full ſalvation equally clear. I obſerved before, that by a certain circumſtance I entirely loſt it

for

for a ſeaſon; and even ſince it pleaſed God to reſtore it to me, I have more than once been robbed of my confidence. I believe I have ſome of the fruits, which attend ſuch a ſtate; yet, I am clear that I have not ſo much of theſe, as many of the adult children of God do poſſeſs. One thing, which often brings ſorrow to my mind, is, I am apt to reſent warmly what I believe wrong; and, perhaps, I reprove the perſon too much in my own ſpirit. My office in the Church requires peculiar reſolution and firmneſs; yet, "the ſervant of the Lord muſt not ſtrive; but be gentle unto all men; apt to teach, patient;—in meekneſs inſtructing thoſe that oppoſe themſelves. For the wrath of man worketh not the righteouſneſs of God."

In order to avoid that, by which I often ſuffered, I have wiſhed, that I had leſs to do with diſcipline and ſundry other affairs in the Church; and that I might ſpend my days in recommending the great love of God, to periſhing ſinners. But, ſo long as I act, according to the light I have, in that ſtation whereunto I am called, I hope my brethren will bear with me. I am deeply ſenſible of my great inability, and unworthineſs; but my truſt is in the Lord, who is my ſtrength and righteouſneſs. I feel a need of recurring daily to the blood of ſprinkling; and am perſuaded, that the Lord will correct and pardon what he ſees amiſs; and will give me a ſtill larger meaſure of his grace.

JAMES ROGERS.

Dublin, March 10, 1786.

A ſhort Account of Mr. JOHN STEPHENS.

[Written by Mr. Matthias Joyce.]

JOHN STEPHENS was a young man of deep piety, and wiſe above his years. His abilities were ſuch that he promiſed fair to make a very ſhining figure in the Church, both in uſefulneſs and holineſs. He was greatly beloved by the

the people in the Circuit where he travelled, for it was their general opinion that he was one of the holiest young men in the world. I, who knew him well, can safely say, he was an Israelite indeed, in whom there was no guile. He was a great lover of gospel duties, particularly Christian conversation, visiting the sick, and private prayer. These I believe he preferred to his necessary food. By his sweet example he often drew me with him to the beds of the sick and afflicted; and also to the throne of grace, when we were alone, and thereby became instrumental in refreshing and strengthening my soul. He set the example of his blessed Master before him, and his daily care and study was to imitate it. Though he was only about one or two and twenty years of age; yet he was far from being a novice: he had the judgment and solidity of a man of threescore, and might well be considered as a father in Israel.

He had kept a journal of his Experience from the year 1785, to the month in which he died. An extract from which, namely the last day's observations therein mentioned, I here subjoin, in his own words.

"June 1st, 1789. Whilst I was riding last Tuesday to various places, I was seized with two severe pains, (besides all my other disorders) one in my shoulder, and the other in my side; which continued till I came to Coleraine on Saturday. From that time I could preach no more; neither could I rest in my bed through the violence of my pains.

"Whilst I travelled on the Circuit, though I was much afflicted, yet I was generally happy in preaching, and had as much liberty as I could desire. On the Sabbath-day, May 24, I was truly blessed indeed at a Class-meeting. Yesterday (a day much to be remembered by me) when I arose, and bowed in private before my God, he poured upon me a spirit of prayer, and enabled me to come to him, through my great Advocate, just as I was; and he manifested himself to my soul, in such a manner, that every bar to my happiness was removed,

and my ſoul was left at peace, reſting in the arms of a God of infinite love. Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name! Many precious promiſes were brought to my mind, on which, through grace, I could lay hold by faith; and I could truſt both my body and ſoul to my loving, dying Saviour, whom I could embrace with all my powers. At preſent, I can ſay, "My Beloved is mine, and I am his;"—and bleſſed be his dear name, my pains are almoſt gone; and I truſt, through divine grace, that I ſhall arrive ſafe at the deſired port."

From this time he could write no more. His bodily affliction had for ſome time before this depreſſed his ſpirits, ſo that he did not rejoice in the ſame degree he had formerly done; yet he ſtill felt a conſtant peace, and a ſenſe of his acceptance.

On Tueſday the ſecond of June, he was able to walk about, and was remarkably bleſſed in private prayer; for, he was overheard by one in the adjoining room, rejoicing in God in an extraordinary manner. On Wedneſday he was obliged to take to his bed; at which time I converſed with him, and found him happy and reſigned. In the evening Mr. Weſley came and found him in the ſame frame, as did others on Thurſday. On Friday morning early, being obliged to accompany Mr. Weſley on his journey, I had only time to kiſs him, and recommend him to God; and on my return to Coleraine a few days afterward, I found that he was dead and buried.

I was informed, that he had been ſpeechleſs for three hours and a half before his death. He ſuffered much, his body being extremely convulſed; yet his confidence remained unſhaken till his ſpirit returned to God about half paſt ten in the morning of June the [illegible]th, 1789.

M. J.

A ſhort

A ſhort Account of the Death of Mr. HUGH PUE.

[Written by Mr. John Gillis.]

HUGH PUE had, from his infancy, a ſweetneſs in his natural diſpoſition, which greatly recommended him; ſo that he was beloved both by ſaints and ſinners. He was affectionate and free in his behaviour; and, from his childhood, was remarkably free from outward vice. He ſpent moſtly every Sabbath in retirement, reading, and meditation; and, in theſe, he experienced a ſweetneſs, which far excelled

> "The joy that is ſadneſs, the mirth that is vain;
> The laughter that's madneſs, the pleaſure that's pain."

Before he heard the goſpel preached by the Methodiſts, he thought very few were in ſo ſafe a condition as himſelf; but when he had heard the truth, as it is in Jeſus, he received it in the love thereof; and caſt his ſelf-righteouſneſs away. He had a particular friendſhip and affection for the preachers, and conſtantly attended their preaching; and though he did not immediately join the Society, it was not from any objection to the way; but from a ſenſe of his unfitneſs.

When he joined the Society, conviction ſunk deeper, and deeper in his heart; and the Lord ſhortly after ſpoke peace to his ſoul. He now rejoiced abundantly in the God of his ſalvation; and never loſt his firſt love; but held on his way loving and praiſing the redeeming Friend of ſinners. The Lord ſtill made clearer and clearer diſcoveries of his love to his ſoul; ſo that his advancements in the divine life were more ſwift than ordinary. He ſoon began to pity and pray for his fellow-ſinners; and being encouraged both by God, and man, he, notwithſtanding his natural timidity, began to exhort his

neighbours, both in private and public, to fly from the wrath to come. And the Lord owned his feeble, loving endeavours in many places. Almoſt in every place where he proclaimed publickly, war with hell, more or leſs deſerted the devil's cauſe, and flew to the Redeemer, and inliſted under the banner of his love.

His mind was not vainly puffed up on this account; but his zeal and courage was abundantly encreaſed: ſo that in preaching he often forgot himſelf; and exhauſted all his ſtrength in ſpeaking for God. Having a ſtrong, healthy, youthful conſtitution, he continued labouring on, inſenſible of the danger into which he was running by his loud, and long ſpeaking; and all cautions to him, reſpecting this, ſeemed in vain.

At the Conference in 1787, he was taken upon trial as a Travelling Preacher, and appointed for the Clones Circuit. Here his labours were ſtill more abundantly bleſſed unto all; eſpecially the truly ſimple. The Lord gave him many ſeals to his miniſtry: but ſoon,

"The full blown roſe began to fade."

When he diſcovered his diſorder, it was too late to expect a recovery by human means. His ſtrength and beauty waſted by ſwift degrees; and being judged by the Phyſicians irrecoverable, he came home to his mother's; where every means was uſed, but all in vain; for a few months brought him to the grave.

During the time of his ſickneſs, he never ſhewed the leaſt ſign of murmuring or diſcontent; but a calm patience, and ſweet reſignation to the will of God was conſtantly expreſſed in all his words and actions. A few days before he died, I called to ſee him, when he told me he felt no deſire to be any thing, or in any condition, but juſt as his loving God pleaſed; and added, "I am diſtreſſed becauſe I feel ſo little love; and am often ready to call in queſtion all my paſt experience."

I endeavoured

I endeavoured to encourage him, by obſerving that the enemy was taking advantage of this his heavineſs, through affliction, in order to bring him into doubts and fears. After we had converſed awhile, we went to prayer, and the Lord refreſhed this his ſuffering child. When I called ſoon again to ſee him, he appeared no worſe in body; and his mind was in a meaſure ſtayed upon God; but often exerciſed with the former temptation. I endeavoured to comfort him in the beſt manner I could; and we went to prayer. He then entered into a wreſtling agony, and, Glory be to God, he got power to believe with the heart, unto full ſalvation. All thoſe who were preſent, were melted down, and uncommonly refreſhed: for it was a time of refreſhing indeed from the preſence of the Lord. When we got up from prayer, he ſeemed fully ſatisfied, and ſaid, "Glory be to God, I now feel that he is all love; all my complaints are now removed: praiſe the Lord, O my ſoul, and all that is within me praiſe his holy name. But, (added he) continue to pray for me."

He grew worſe in the evening, and had a very ſevere night. About midnight he began to ſpit blood, and to bring up clotted lumps thereof; ſo that ſometimes he had difficulty in getting it up.

The family now gathered into the room; and his mother aſked him, when he could ſpeak, if he now experienced the ſalvation which he had preached to others? He anſwered in a ſweet, ſatisfying manner, "Glory be to God I do! Jeſus is all and in all!"

On Saturday Sept. 7th, 1788, during moſt of the forenoon, he continued to cough, and vomit great lumps of thick blood; but lay ſweetly reſigned, in the arms of redeeming love, until the evening, when he grew worſe. The family then all gathered into the room; when the ſcene was very diſtreſſing, but it was ſoon over; a large lump of blood came into his throat, which he was not able to get up; and then his weary ſpirit took its happy flight!

"Away

" Away from a world of diſtreſs!
Away to the manſions above!
The heaven of ſeeing his face!
The heaven of feeling his love!"

J. G.

A ſhort Account of a CHILD.

JOSEPH, the ſon of Paul and Jane Stones, was born at Sheffield in the County of York, in the year 1785. Even from his infancy there was an uncommon ſerioufneſs obſervable in his demeanour. When he was two years old, his mother thought proper to teach him to ſay his prayers: and, to her great aſtoniſhment, found that he could already repeat the Lord's prayer, and ſome others which he had learned by hearing the other children. He then began to take great delight in going with his parents, to the houſe of God; and was very attentive to what the Preachers ſaid.

One Lord's-day, Mr. J—— whilſt preaching, obſerved one that was aſleep; and called to him, to awake: this made great impreſſion on the Child's mind; who, when he got home, went into the next neighbour's houſe, and deſired to have two books; ſaying, he wanted to preach, and be like Mr. J—— From this time he took great delight in ſinging, and ſcarcely ever after, during his life, omitted a day without praying, ſinging, and preaching, (as he called it,) with a becoming ſerioufneſs.

On another Sabbath-day ſhortly after this, being at Chapel with his father, when the firſt hymn was given out, he knowing the tune and hymn very well, led it off; which excited the admiration of all that were near him. He knew all the Preachers, and whoſe turn it was to preach.

His compaſſion for the poor was wonderful. If he ſaw a poor perſon in the ſtreet, he was not ſatisfied without bringing them

them to his mother to relieve them. One day meeting a poor woman, he brought her home and gave her a piece of bread; and then conducted her to the next houſe, in hopes of getting her more.

On the Wedneſday before his illneſs, Mr. B—— being at his father's houſe, aſked him if he would ſing and pray; he replied yes, if you will give me a book; which was immediately done: then he kneeled down with his hand before his face; Mr. B—— ſaid, "that is right, my dear, now you are aſking a bleſſing upon the word; now you are to ſing:" then he ſung three verſes of the firſt hymn in the book; he then kneeled down and repeated the Lord's prayer: then riſing from his knees, Mr. B—— ſaid, "you are to preach next;" no, ſaid he, I muſt ſing firſt; and then ſung the following verſe,

"May I but find the grace,
To fill an humble place,
In that inheritance above;
I'll ſtretch my utmoſt ſtring,
And loud hoſannas ſing,
To ſpread thy fame, Redeeming love."

When he left the room, Mr. B— obſerved to his parents, and Mrs. J— that it was ſtrongly impreſſed on his mind, the Child would not live long; ſo that he was not at all ſurprized, when he heard of his death, ſhortly after.

On Saturday following, being May 2, 1789, the Child having been at ſchool, complained that he was poorly, and had a violent pain in his head and breaſt. But, at intervals, he wanted to pray and preach. On Sunday 3, he was ſtruck with a kind of Stupor, which was ſucceeded by the ſcarlet fever, accompanied with a putrid ſore throat. Tueſday 5th, he was again reſtored to the uſe of his underſtanding and retained it to the day of his death. He ſuffered much bodily affliction; yet he bore it with lamb-like patience, and was never heard to murmur or complain.

Saturday

Saturday 9th, he, being exceeding fond of the perſons who live in the adjoining houſe, deſired to be taken there; which was immediately done: he then deſired the miſtreſs of the houſe, to let him kneel down and pray; ſhe alſo kneeled down by him to ſupport him. He ſung three verſes of that hymn, "My God, the ſpring of all my joys," and then prayed. Although the woman did not profeſs much religion; yet it ſo affected her, as to draw tears from her eyes. On Monday 11, being taken there again, he aſked for his books, and on their being given to him, he turned them over and over, as if looking for ſome particular paſſage: but being tired and ſpent, he ſhut them again, and ſaid he would preach when he was better.

On Tueſday night, a perſon, who ſat up with him, obſerved that he was now and then a little inclined to ſleep; but it appeared by his motions, as if ſome one was before him, with whom he wanted to be gone. He often expreſſed a great deſire to go, ſaying, I *will* go, but let me go *now*. On Thurſday 14, it ſeemed as if he had ſome heavenly ſight before him; by his making ſigns with his fingers: and in awhile after, he in a very fervent manner repeated, Amen! This night, he ſpent much in the ſame manner as Tueſday night. Friday 15, he was very much afflicted, but calmly reſigned: and that night, without either ſigh or groan, his happy ſpirit took its flight, being aged three years and five months.

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

GENERAL REFLECTIONS.

Of Metals, Minerals, and other Foſſils.

[*Continued from page* 589.]

COPPER comes next to ſilver in ductility. Braſs is an artificial Metal, compoſed of copper fuſed with lapis calaminaris. Iron is leſs ductile than any of theſe, and contains

tains more droſs.* It likewiſe eaſily ruſts, whereas ſilver ſeldom ruſts, and gold ſeldom either ruſts or cankers. Tin reſembles † lead, but is conſiderably harder, and not near ſo heavy. Indeed it ſeems to be a ſort of imperfect metal, generated of two different ſeeds, that of ſilver and that of lead, which makes it a kind of compound of both. And it is ſometimes found in ſilver-mines, ſometimes in lead-mines, though it has alſo mines of its own. It is the lighteſt of all Metals, very little ductile or elaſtic, but the moſt fuſible of all. It is ſcarce diſſolvible with acids, but eaſily mixes with other Metals.

Of all the ſubſtances concurring to form the terreſtrial globe, Iron ſeems to have the greateſt ſhare; as it not only abounds in moſt kinds of ſtone, but enters greatly into the compoſition of clay. This may be judged from the ſimilitude of colour between clay, and dry Iron-ore, from the eaſy vitrification of clay, from the reſemblance of vitrified clay to clinkers of Iron, from its deep red colour after calcination, and laſtly, from its yielding pure Iron, by being burnt with oil.

Dr. Liſter has ſhewn that ſtones out of the human bladder being calcined, Iron may be extracted from them by a load-ſtone. And there is ſcarce any terreſtrial ſubſtance either in men, brutes, or plants, which after uſtion doth not exhibit ſome metallic particles. Dr. Bucher ſays, that out of brick-

* The Spirit of vitriol being mixed with iron, after fermenting, produces a green vitriol like the natural one. But if for Spirit of vitriol, you uſe oil of vitriol, which is the moſt acid part of that mineral, there happens immediately a ſmall fermentation, which is quickly over. That fermentation begins again in a few days, under the form of a white ſmoke, which riſes to the ſurface, and the whole maſs of iron turns into a very white pap which ſmells like common ſulphur. When the fermentation is over, the iron, inſtead of turning into green vitriol, becomes on a ſudden white vitriol. Mean time there is on its ſurface a black duſt, which it has thrown up. It ſeems this would have made it green. For if white vitriol be mingled with this duſt, it acquires a green colour.

† White Lead is thin plates of lead diſſolved in vinegar.

Red Lead is common lead calcined.

Black Lead (very improperly ſo called) is only a talky kind of earth.

earth, mixed with any fat or oil, and calcined in the fire, he hath produced iron: for it is only the iron that cauſes the redneſs of the bricks: and it can be extracted from them again. Moreover, Metals are diſſolved by the ſalts and moiſture in the earth, and ſo mix with the nutritious juices of vegetables; hence it may in ſome reſpects be ſaid, that we eat metals with the greateſt part of our food.

The Arbor Martis is a germination of iron, reſembling a natural plant. The manner of its diſcovery was this. One poured oil of Tartar on Iron filings, diſſolved in ſpirit of nitre in a glaſs. Preſently the liquor ſwelled much, though with little fermentation, and was no ſooner at reſt, than there aroſe a ſort of branches adhering to the glaſs, which increaſed till they covered it all over. And theſe branches were ſo perfect, that one might even diſcover a kind of leaves and flowers thereon. The experiment has ſince been frequently repeated, and with the ſame ſucceſs.

A friend of mine ſhewed me an experiment of the ſame kind. In a glaſs placed over a moderate fire, there was a continual budding of ſilver, in the form of a branch. When this was clipped off with ſciſſars, and a little crude mercury added, in a ſmall time there aroſe another branch of true ſilver, which had ſucked in and converted into Metallic ſprigs, a conſiderable portion of the quickſilver. The increment of new ſilver branches ceaſed not, as long as the fire was continued and freſh mercury ſupplied, for the due nutriment of this mineral vegetation. The ingredients were only aqua-fortis, quickſilver, and a ſmall quantity of ſilver, far leſs than you may reap in a ſmall time from theſe ſilver ſprigs. Yet far more expence is blown away in ſmoke, than can be recovered from this ſilver harveſt.

Not much unlike this was an experiment made by a gentleman, who kept in a cabinet ſome pieces of fire-ſtone from a coal-pit, and ſome large pieces of crude allum-ſtone, ſuch as it was when taken out of the rock. After a time both theſe had

had ſhot out tufts of long and ſlender fibres: ſome of which were half an inch long, bended and curled like hairs. And as often as theſe tufts were wiped off, they ſprouted out again.

But both of theſe fall ſhort of what is related by a curious naturaliſt. "Having extracted the ſalts out of a quantity of fern-aſhes after the common method, moſt of the water being evaporated, I had ſeveral pounds of ſalt, moſt of which being dried, I expoſed the reſt to the air. Having put it into a large glaſs, I forgot it for five or ſix weeks: looking after it then, I was ſaluted with a pleaſing ſpectacle. The lixivium had depoſited a large portion of ſalt, out of which ſprung at a ſmall diſtance from each other, about forty branches, which exactly reſembled Fern, putting out many leaves on each ſide, from one ſtem. They were of different ſizes, but the figures of all were preciſely the ſame. And theſe artificial vegetables, taking care not to ſhake them, I preſerved for many weeks."

And yet the following account is ſtranger ſtill. "I mixed equal parts of Sal Ammoniac and Pot-aſhes which were put into a tall glaſs body, till plenty of volatile ſalt ſublimed. I expected no unuſual appearance from this, having often repeated the operation. Being called out juſt as the ſalt began to appear, how was I amazed at my return, to ſee in the glaſs-head a foreſt in perſpective, ſo delineated, as ſcarce to be equalled by the greateſt maſters. They were a repreſentation of firs, pines, and another ſort of tree which I had never ſeen. But of this delightful ſpectacle I was ſoon deprived by the ſublimation of more ſalts.

"The next day I related this to Sir Robert Murray. He told me, one Daviſon, an experienced Chymiſt at Paris, had frequently ſhewed him in a glaſs a great company of firs and pines, full as lively as any can be painted. But in a little time they diſappeared. He produced them again at pleaſure. But herein his operation differed from mine: the ſubſtance out of which he raiſed thoſe ſhapes was of a more fixed nature; that which afforded mine, was volatile to the higheſt degree.

Again, he could conſtantly and regularly produce thoſe beautiful repreſentations: whereas mine unexpectedly appeared; nor have I any hope of ſeeing them again."

Sal Ammoniac is made of the ſoot ariſing from the dung of four-footed animals, as ſheep, oxen and camels, ſo long as they feed only on green vegetables. This dung is collected in the four firſt months of the year, when all theſe feed on freſh ſpring graſs. This in Egypt is a kind of trefoil or clover. But when the cattle are fed on hay, and the camels on bruiſed date-kernels, their excrements are not fit for this purpoſe.

The Nitre of Egypt was well known to the antients. It is produced in two lakes near Memphis. One of them is four or five leagues long, and one league broad: the other, three leagues long, and one and an half broad. In both, the Nitre is covered by a foot or two of water. They cut it up with long iron bars, ſharp at the end. And what is taken away, is replaced in one or two years, by new Nitre, coming out of the earth.

5. If iron in melting be carefully purged from its droſs, drawn into plates, and plunged red hot into cold water, it grows harder, and is termed ſteel. But it is conſiderably ſoftened again, if it is put into the fire, and afterward left to cool gradually in the air.

[*To be continued.*]

An extract from a treatiſe called, The REFINED COURTIER.

[*Concluded from page 594.*]

Of NEATNESS *and* ELEGANCY *of* MANNERS.

IT is uncivil when you are diſcourſing to fix your eyes ſtedfaſtly upon a man, as if you meant to put him out of countenance. When you are at the table, you muſt refrain from ſpitting as much as you can, or do it after a decent manner.

Beware

Beware likewiſe of eating ſo greedily that you are conſtrained to belch, or make any other rude noiſe, and of rubbing your teeth with your napkin, and picking them with your fingers.

Nor is it comely by any geſture to expreſs an extraordinary ſatisfaction in your meat and drink. It is not laudable to urge your gueſts to eat more than they chooſe. To drink to others, and earneſtly to ſolicit them to pledge you in large bowls, is a brutiſh and moſt execrable rudeneſs. Some imagine, that by exceſſive drinking a man may try his ſtrength to reſiſt more violent aſſaults; but in ſpite of the moſt plauſible pretenſions that can be brought, I muſt beg leave to be of a contrary judgment; and tell you that it is not ſafe to make the experiment, and that theſe arguments are vain and frivolous, and ſuch as deſerve no reply, becauſe they ſufficiently confute themſelves. Some wits, to ſhew their dexterity and acuteneſs, undertake to handle abſurd ſubjects; and dreſs up deformity and madneſs in the guiſe of beauty and reaſon; and though we do not believe what they ſay, yet we know not well how to contradict it. Thus Phavorinus the Philoſopher cried up Therſites for a handſome man, and wrote a volume in praiſe of a quartan Ague; Carneades and Galba commended injuſtice, and Hortentius diſpraiſed Philoſophy; Syneſius extolled baldneſs, and Marcus Antonius vomited out a large apology for drunkenneſs. It may be they thus excuſed thoſe who were guilty of this crime, and endeavoured to cover their blemiſhes; becauſe they durſt not reprehend them, leſt they ſhould incur the fate of Socrates, who, for frequently reproving others, was by the malice of ſome Debauchees (which is the caſe of many good men) accuſed of impiety and ſeveral heinous offences, and put to death as a notorious criminal; though he was certainly an honeſt man, and a moſt punctual obſerver of the Religion and Rites of his country. I cannot believe that ſobriety or any good can be learned from ſuch maſters as wine and diſſoluteneſs.

Let

Let none put off his clothes, or dreſs himſelf in the ſight of ſtrangers; nor comb his head, nor pare his nails, nor ſo much as waſh his hands (except it be immediately before or after meals) in the view of others; for the chamber is the moſt proper place for ſuch actions; nor ſhall you come out to ſalute your ſuperiors in your night-attire. It is an ugly thing to draw your mouth awry, or roll your eyes, or diſtend your cheeks.

What has been ſaid concerning the face, holds true alſo of all the parts of the body. It is unſeemly to thruſt out your tongue; and to rub or clap your hands; to laugh at the wagging of a feather, to twiſt your beard, and to ſtretch out your body as though you wanted ſleep.

Take ſpecial care what geſtures and motions you uſe in talking; moſt men are ſo intent that they do not conſider this; one nods fantaſtically with his head, another looks a ſquint, and a third fixes his eyes upon the ground, a fourth pulls his mouth on one ſide, and a fifth wrinkles up his chin. Some throw their hands about as if they were flapping away flies, and others cough and ſpit in your face: all theſe are very unhandſome behaviour. It is the ſaying of Pindar, That whatſoever is elegant, is done by the hands of Venus and the graces; what then ſhall we think of thoſe that ſpit upon their fingers, and lay their legs upon a table, and commit an hundred other indecencies which I ſhall not go about to collect? All I intend to add ſhall be couched in two words. Be not looſe in your deportment, nor yet ſevere; neither all honey, nor all gall; but let affability and gravity be ſweetly tempered and mixt together.

An extract from a volume entitled, A Review of Dr. PRIESTLEY's *Doctrine of Philosophical Necessity.*

Whether Liberty be essential to practical Virtue; and of moral and practical Necessity.

[*Continued from page* 595.]

BUT I shall proceed to what Dr. Priestley says about B (page 81.) "We have supposed that A has done a virtuous action, and has been commended, because it proceeded from the bent of his mind to virtue, so that whenever proper circumstances occurred, he necessarily did what he wished him to have done. Let us now suppose that B does the very same thing; but let it be fully understood, that the cause of his right determination was not any bias or disposition of mind in favour of virtue, or because a good motive influenced him to do it; but that his determination was produced by something within him (call it by what you please) of a quite different nature, with respect to which motives of any kind have no sort of influence or effect, a mere arbitrary pleasure, without any reason whatever (for a reason is a motive;) and I apprehend he would no more be thought a proper subject of praise, notwithstanding he should do what was right in itself, than the dice which by a fortunate throw should give a man an estate. It is true the action was right, but there was not the proper principle, and motive, which are the only just foundations of praise and blame." I have observed before that, outward motives have a considerable degree of influence on B's mind, as a free-agent, but not an absolute, necessary, and unavoidable one; and it may be here observed, that a disposition of mind in favour of virtue, or a good disposition, tends to influence B's mind to virtuous actions; but yet not so necessarily and unavoidably,

unavoidably, but that by his ſelf-determining power, acting at pleaſure by mere will, he can over-rule and overcome that good diſpoſition, and act contrary to its influence. If he could not poſſibly do ſo, he could not poſſibly with ſuch a diſpoſition commit ſin, nor do any thing amiſs, conſequently he muſt be all good without any poſſibility of doing evil. This is directly contrary to what St. Paul and St. James ſay of all men, Rom. iii. 9. "We have before proved, both Jews and Gentiles, that they are all under ſin." And ver. 23, "All have ſinned." And James iii. 2, "In many things we offend all." I allow that man generally acts according to the influence of motives, or that he is generally induced by ſome reaſon to act as he does in every thing. But I maintain at the ſame time, that man has a ſelf-determining power of mind, which enables him to act in many things at pleaſure, even contrary to inclining motives, or any foreign influence upon him; though I do admit that he does not always exert that power of acting contrary to motives. It is through this power alone that man can make any choice at all, as before obſerved. Upon the ſcheme of neceſſity, no choice whatever can be made, becauſe when two things are preſented, a man is neceſſitated to take one only, and can by no means take or chooſe the other. But Dr. Prieſtley aſſerts that a man who acts from a principle of ſelf-determination, independent of motives, if he does what is right, it is a mere chance, and "he is no more a ſubject of praiſe than the dice which by a fortunate throw ſhould give a man an eſtate." It appears to me very ſtrange, to compare B, a ſuppoſed free agent, and conſequently ſuppoſed able, by a ſelf-determining power to do, or leave undone ſeveral things at pleaſure, to dice, mere dead paſſive matter, which have no power to act or move, till firſt acted upon or moved. A, the neceſſarian, who is neceſſarily and unavoidably influenced or impelled by motives foreign to himſelf, may properly be compared to dice. The dice act abſolutely, certainly, and neceſſarily, according to motives or foreign moving powers, without

any

any probability of an inherent power in themſelves to chooſe action, or non-action. The man who ſhakes the box is undoubtedly a motive or moving power to the dice. He (after ſhaking them) throws them upon the table, where they fall in ſome poſition or other; and what is uſually called gravity (another motive or moving power) neceſſarily and certainly influences or impels the dice to reſt upon ſome ſide according to the law of nature,* called gravity, acting on the dice, as they were ſituated at the moment of contact with the table; ſo that if a man will tell me before he throws the die, how it will firſt ſtrike the table, that is, with what velocity, with what point of the die, in what direction, and with what angle of inclination, I can with certainty foretel him on what ſide the die will reſt, becauſe it is certainly and neceſſarily influenced or impelled by a motive, or the moving power called gravity. With equal certainty could I foretel the action of a man certainly and neceſſarily influenced or impelled by ſome motive or moving power foreign to himſelf, provided I knew his ſituation, and the motive neceſſarily and certainly impelling him. Hence, every neceſſarian certainly and neceſſarily influenced and impelled by motives, appears to be exactly ſimilar to a die thrown, which alſo is certainly and neceſſarily influenced and impelled by a motive or moving power, in ſuch a manner that the very inſtant the die leaves the box, it can neither reſt, nor do any other thing, otherwiſe than motives, gravity, or ſome foreign power, neceſſarily cauſe and impel it to do. Thus a neceſſarian, who is certainly and neceſſarily influenced and impelled by motives, without any inherent power of his own, to reſiſt or overcome the action or influence of ſuch motives, cannot with any propriety, be maintained to

* By the law of nature, I mean what appears to be now eſtabliſhed, without any interference of the Deity, or other free agent, interrupting it, which has ſometimes been the caſe, and which extraordinary interference or interruption we term a miracle.

be any more commendable or blamable for what he does, than a die thrown out of the box, which is in an equal manner neceſſarily influenced and impelled by motives or moving powers, may be commended or blamed, for reſting with any one ſide uppermoſt, when it could not do otherwiſe. Perhaps, indeed, the ſide eagerly wiſhed for may be uppermoſt, but no praiſe or thanks can be due to the die, becauſe it could not be otherwiſe done by it. Juſt ſo much praiſe and no more is due to A for having done a good action, which was to be done in ſpite of himſelf, it being an event which could not poſſibly be otherwiſe. But ſuppoſe the die had a power of ſelf-determination (ſuch as B is ſuppoſed to have) to chooſe upon which ſide it would reſt, in ſpite of gravity or the power of any motives influencing it to the contrary, and that then it choſe to lie on the moſt favourable ſide for me, when it could have done otherwiſe, then I praiſe and thank it, or perhaps reward it, for favouring me, when it was in its power to have equally favoured my adverſary, and that for the ſame reaſon that I praiſe, thank, or reward B for doing a good and virtuous action, when he had it in his power to have done otherwiſe, and was alſo, perhaps, inflenced by ſome bad motive to have done otherwiſe. But it may be urged that A acts voluntarily and freely, though neceſſarily, or that he has liberty to do what he does freely. Granted. Yet as obſerved by Dr. Prieſtley, out of Mr. Hobbes, (page 3) his liberty is only like "the liberty which water has to deſcend freely," or the die to fall freely, and to reſt freely when at reſt. So that neither A, the neceſſarian, nor the water, nor the die, (all upon a par) could poſſibly do otherwiſe than they reſpectively did.

[*To be continued.*]

The

The TWO COVENANTS *of* GOD *with* MANKIND: *or the* DIVINE JUSTICE *and* MERCY *explained and vindicated.*

[By Thomas Taylor, A. M.]

CHAP. II.

A conſideration concerning the inſcrutability of Divine Providence.

[*Continued from page* 541.]

IF we conſider what a ſudden change of nature ſucceeded Adam's ſin, we ſhall eaſily believe that God would never have brought ſuch a curſe on the earth, and thus blaſted a new created world, unleſs it had been inconſiſtent with his juſtice, to ſuffer ſuch a monſter as a ſinner to inhabit a place of ſo great perfection. He would not have overturned the primitive condition of nature, which was fitted for the production of the fruits of the earth, without labour and tillage, if ſin had not obliged him to it. But ſuch a change being once introduced, the corrupted world was no more fit for the entertainment of righteous men, than ſo perfect a world was for the habitation of ſinners. So that if Adam's ſin had ſpread no farther, but his ſon had been born as upright as his father was created, he would have felt the effects of his father's ſin, from the laws of nature, unleſs God ſhould interpoſe by continual miracles and feed him, as he did the Iſraelites, with quails and bread from heaven. The fruits of the earth, which were his ſuſtenance, had depended on the temper of the air and heavens; and the labour of his hands, (which was one part of the curſe,) had been often defeated by the inclemency of the climate: what happineſs then for a righteous man? when, though the natural ſterility of the earth ſhould be removed by his toil and the ſweat of his brow, yet exceſſive rains and immoderate

drought, heat and cold, thunder and lightning, ſtorms and tempeſts would have often deſtroyed the expected returns of the huſbandman?

You ſay that God might have prevented all theſe effects by making the laws of motion obedient to the exigences of his ſervants; it is true he might, but then he muſt have multiplied his laws, and governed the world by a conſtant ſeries of miracles, which is a ſuppoſition not ſo conſiſtent with the idea of an all-wiſe God, and the ſimplicity of his ways.

For this is not to be underſtood as if there were only one ſinner and one righteous perſon; becauſe, if the covenant had ſtood upon the ſame foot as it did with Adam, the condition of man had been equally hazardous: and though many might have maintained their ground in a perfect obedience, it is to be feared as many would have imitated the ill conduct of their father. What a ſtrange diverſity muſt there have been then, in the government of the world whilſt in a promiſcuous mixture of the righteous and the wicked, all the elements ſhould be let looſe upon the one to chaſtiſe them, and managed with reſpect to the other's happineſs? The wiſdom of God doubtleſs would find a better medium, than thus to trouble the order and ſimplicity of his actings: and he has conſequently avoided ſuch harſh and perplexed proceedings, by aboliſhing the ſtate of juſtice, that he might ſubſtitute the more gracious covenant of univerſal mercy in its ſtead.

2. But beſides this, there was a greater inconveniency ſtill which would make this ſtate not ſo beneficial to man. For had this covenant remained in force, the condition of thoſe that fell had been irrecoverable. Adam and the unfortunate part of his poſterity had found no place for repentance, but muſt have been loſt to all eternity, like the rebellious angels; being, of himſelf, as able to create himſelf anew, as to reſtore his corrupted nature, after the image of God, in righteouſneſs and true holineſs. This will eaſily appear upon view of thoſe changes

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ſin brought upon his being; and the diſorder and impotence it introduced into all his faculties.

His great ſtrength conſiſted in the ſubjection of his inferior to his higher powers: ſenſe, appetite and paſſion being perfectly under the command of his will and the direction of his judgment: ſo that his mind was always ſerene, and unclouded, and his will unconfined and free: his God and his duty were ſtill uppermoſt in his thoughts: and his happpineſs in the uninterrupted enjoyment of the former, made the latter eligible and delightful: ſuch a ſtate, as it was very different from what we feel at preſent, ſo we may conclude impoſſible, if his mind had been in ſubjection to his body; his reaſon diſturbed, and his liberty wakened by bodily affections, or ſenſual deſires. And yet what could have prevented all this, if the ungovernable motion of his blood and ſpirits communicated to his brain, could have raiſed ſuch mutinies in his ſoul, as are now the unavoidable conſequences of the laws and union of the ſoul and body?

From whence we may infer that his ſoul kept the reigns of the body in her hands, and was as abſolute in controling the commotions of the animal ſpirits, as ſhe is now in governing the movement of an arm: and God in his favour, ſuſpended the laws of motion at his deſire, that neither pain nor pleaſure might ſeize him unawares; nor any paſſion, or deſire diſcompoſe his ſoul. But ſin entring confounded all this order, when God withdrawing his hand, which withheld the natural influence of bodies, ſuffered them to exert their whole force, and like a ſea, when the banks are broken down, to ruſh in, overflow, and leave diſorder upon the whole frame of his nature.

To repair this breach was impoſſible for him, as being unable to recal the loſt power of his ſoul, and prevail with God to ſuſpend the laws of nature once more, in behalf of a criminal and a rebel: he would be ſenſible of this impotence, and be ſo far from endeavouring to recover himſelf, (it being a vain and hopeleſs attempt) that he would ſeek his happineſs in the

the pleaſures of the body, and ſtill be ſinking lower into a ſtate of ſenſuality, and deviliſhneſs, till at laſt he fell into that *bottomleſs pit of miſery prepared for the devil and his angels.*

Thus one part of mankind had been ruined without hopes, or tenders, or conditions of mercy: and whilſt we admire *the goodneſs of God to thoſe who ſtood in his goodneſs*, we could not but wonder at his *ſeverity to thoſe that fell.* For though indeed they could not have blamed his juſtice, yet they might have complained of the rigour of it, as being doomed to the ſame irreverſible deſtiny with thoſe that fell from higher ſtations, and had greater capacities to ſtand.

[*To be continued.*]

An extract from a Courſe of SERMONS, *upon Death, Judgment, Heaven, and Hell.*

[By a late Author.]

[*Continued from page* 601.]

OH, think what muſt be the conſternation of theſe ſouls at that moment. Think of it, thou ſinner, whereſoever thou art, and tremble. Think of it, thou that alloweſt thyſelf in any known ſin. Oh think that thou mayeſt ſhare in this very conſternation, and that thou probably wilt. Oh think of this, and then lull thy ſoul into ſlumbers if thou canſt. One unrepented ſin of commiſſion, one wilful departure from the laws of God, may ſend thee off thy guard into eternity, and bring thee thus lingering, thus ſhrinking back, thus full of conſternation, before the face of thy judge. And, ſhould that be the caſe, how wilt thou regret thy unthinkingneſs, how wilt thou condemn thy folly, how wilt thou curſe thy ſtupidity, in life! How wilt thou remember, with biting remorſe, that thou haſt been earneſtly warned of all theſe terrors which are

now

now come upon thee; that thou hadſt them all ſet in array before thee from the pulpit, and hadſt been admoniſhed to take ſhelter from them in religion. And with what a deep diſmay of ſoul wilt thou recollect every ſerious and ſoul-felt addreſs that has been made to thee.

Happy indeed will it be for thee then, if ſuch had never been made. Happy, if thou hadſt been totally ignorant of this tremendous hour of judgment, and hadſt never been taught to expect it. And happy even, if thou hadſt never been inſtructed in any other principle of Chriſtianity; if thou hadſt never heard the name of thy Redeemer. Thy conduct has turned all theſe bleſſings away from thee. It has made the gracious favours of heaven to become thy condemnation. It has made even the goſpel of love to prove thy deſtruction. And it has forced thy Redeemer himſelf, who melted in pity over thy fate, who bowed the heavens and came down to make thee happy, who endured the diſtreſſes of poverty, and the pangs of death to ſave thee; it has forced even this Lord of mercies, and this Father of all kindneſſes, now to put on the majeſty of a judge, and to exerciſe the ſeverity of an enemy, againſt thee. Terrible indeed will be that majeſty, and dreadful that ſeverity, to thee. A wicked Heathen may have ſome excuſe for his ſins. But for thee a wicked Chriſtian, there remains nothing at the hour of account, but "a fearful looking for of judgment, and of fiery indignation, which ſhall devour" and ſwallow thee up to all eternity.

With the multitudes of the dead, that will be raiſed from their reſt in the depths of the earth or in the caverns of the ocean, and be preſented before the throne of Chriſt, ſhall the living inhabitants of the world, the millions, that ſtand ſtruck with wonder at all this amazing ſcene be preſented before the ſame throne. Both ſhall come together to the judgment-ſeat: and both ſhall receive their ſentence together. Thus St. Paul "I would not have you to be ignorant, concerning them which are aſleep," that is, dead: "For we which are alive, and remain

main unto the coming of the Lord, ſhall not prevent," that is, go before, "thoſe which are aſleep." But "we ſhall be caught up together with them in the clouds, to meet the Lord in the air." The dead in Chriſt ſhall be as readily brought before their Saviour-judge, as the living. And if this will be the caſe with the good, it will be equally ſo with the bad. The wicked dead ſhall not be behind the wicked living in their appearance at that throne of horror. And they ſhall ſtand there trembling at what they ſee before their eyes, and ſhuddering at what they know to be coming on them.

When the earth and the ſea have delivered up all the ſtores of human duſt, which have lodged in their cells; and when hell, or the place of departed ſpirits, has ſent forth the multitude of human ſouls, which have been kept in its large abodes; and when all the generations of the dead ſhall once more ſtand upon this earth: then ſhall they and the living "be caught up together in the clouds, to meet the Lord in the air." The whole immenſe body of men and women, all that have ever trod the ſurface of this globe, all that have ever riſen into life from the firſt creation of the world to that period of its cloſe, all, all ſhall then be caught up into the clouds. The angels certainly, the devils probably, will be employed in this great work. And what an amazing appearance will it make! All that have filled the pages of hiſtory with their actions; all that God's own hiſtory, the Bible ſpeaks of, are now mounting from the earth, which has long been the buſy ſtage of their deeds, and going to be judged for them. Their numbers probably are beyond the poſſible computations of man. They can only be reckoned up by the arithmetick of God. And what a wonderful flight of beings muſt they make, as they ſpring from the earth as they riſe higher and higher in the air, and as they gradually approach the judgment-ſeat of Chriſt.

This ſeat is now fixed. And it is fixed not upon the earth, but in the air above. In the air will his throne be fixed. And

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in the air will all these numbers beyond number be presented before him. They find a firm footing in the clouds. The throne itself stands as firmly upon them, as on the central pillars of the globe. Their bodies, in the instant they were raised from the graves, or caught up from the earth, are become spiritualized, and refined. "We shall not all sleep," says St. Paul, "but shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we all shall be changed; for this corruptible body must put on incorruption, and this mortal part must put on immortality." Hence it appears, that both the dead and the living shall have their bodies equally changed at the last trump. They shall become by it fitted for the new abodes to which they are now to be assigned, and so be as capable of treading on air as the angels themselves. And the whole multitude will appear arranged in the air, filling its ample spaces from end to end, and stretching in one vast circle around the throne of judgment.

[*To be continued.*]

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both thought it to be a providence; and ſo took him into our ſervice. His name is *Modaliapa*, of about twenty years of age. His mother being ſtill alive, is of good extraction; her grandfather having been a prince of this country. His father ſerved the *Eaſt-India* company here, and got a great deal of wealth: but before he died, he gave all away to the company, with this requeſt, that they would employ his ſon in their ſervice, and ſee him well educated. And he depoſited a certain ſum of money for this purpoſe. But all being come to nothing, both his own and his mother's eſtate being loſt, this young man hath been reduced to ſuch a low condition, that he is fain to go to ſervice for his livelihood.

This young *Malabarian*, after he had been with us for about eight days, and ſeen our life and converſation, became extraordinary kind to us, inſomuch that he would aſk in the *Portugueſe* tongue, (which he underſtands very well) whether he might not ſtay always with us, and go over one time or other to *Europe?* We replied: if this was his earneſt deſire, he ought then to embrace the Chriſtian religion, and learn our language. He ſaid: as for the Chriſtian religion, he would firſt be inſtructed in the fundamental principles thereof. But as for the *High-Dutch*, he fell to it immediately, beginning now to read and ſpeak many things pretty well. We at that time underſtood but little of the *Portugueſe*; which obliged us in our applications to him, to make uſe of images, and to convey the ſignification of things to his mind by outward objects and repreſentations. However, we employed ſome others now and then to inform him in ſeveral points relating to religion, eſpecially in the doctrine of the only true God, and his Son Jeſus Chriſt, with the Holy Spirit: likewiſe in the doctrine of our miſery and fallen condition, &c. This made ſuch an impreſſion upon him, that he freely confeſſed, the way of worſhip uſed by the *Malabarians*, was erroneous, and that of the Chriſtians true. In all this he expreſſed himſelf with ſo much ingenuity and good ſenſe, that I was ſurprized thereat.

The

The 25th of July, one visited us, who was throughly acquainted with the *Portuguese* language. To him *Modeliapa* applying himself in discourse, began to talk of the kings in *Europe*. I gave him to understand by that friend, who likewise spoke *German*, that real Christians were spiritual kings, and inheritors of many glorious possessions purchased by Christ. His answer was, "He believed all this; but said, that in this dignity such only had an interest, as had been entirely bent upon a holy life. He said: he knew also, that a king placed on his throne, and a beggar in his rags, had all one pedigree; nay, he knew and believed, that this outward life was not the true life, but that which is to come; where there would be no such distinction of degrees, as there was now observed in the world betwixt kings and peasants, blacks and whites." I caused him further to be asked, whether he believed only in one God? He replied: "There was no more but one, who had created him, with all other things in the world; and to this God he belonged, as well as the Christians, notwithstanding the blackness of his body whereby he was distinguished from them.

He was asked again: Whether he owned the *Malabar* idols to be true gods, and consequently, as such to be worshipped? He answered no: "Adding, a man could be no god, much less coin gods to himself. He knew well enough, that the *Malabarians* were not in the way leading to a happy life. He said that very few of his countrymen knew any thing of this." I asked him, what he believed of Jesus Christ, and of the doctrine of the Christian religion? "I am, quoth he, not fully instructed in this matter, and therefore cannot at present give any satisfactory account thereof; but I heartily desire to have it explained to me, and to be taught such things as I am yet unacquainted with." He was asked again, whether, after a solid conviction of the truth of Christianity, he was resolved, rather to renounce all that he had in the world, nay, rather to suffer banishment from all his friends and relations upon account of this saving knowledge, than to enjoy some transitory pleasures here, and afterwards be eternally lost with his idolatrous coun-

trymen? He ſaid: "It would make a great noiſe among the *Malabarians*, if he ſhould ſuffer himſelf to be baptized, not to be able to give ſufficient reaſon for his doing ſo. Wherefore, he had rather put it off, till he was able, upon ſolid grounds, to demonſtrate that truth he was initiated into."

Hereupon he gave us an account of many wonderful trials and providences he had paſſed through. He told us: "That his neck, hands and feet, had formerly been all adorned with gold chains; but that he was brought to ſuch a low ebb, as to be willing to ſerve others, though he himſelf had heretofore a long train of ſlaves attending him. However, he proteſted, that under all theſe diſaſters he was very eaſy, knowing they had done him a great deal of good. He ſaid: as a man had brought nothing into the world, ſo he could take nothing with him at his going out of it, beſides his own ſoul, and the good he had done during his ſtay in it."

The 30th of July, I took a walk with him into the country. And I had many a uſeful diſcourſe with him. The ſun brightly ſhining upon us, I aſked him among other things, whether the *Malabarians* worſhipped the ſun? He ſaid, they did: but as for me, ſaid he, I own the ſun to be only a creature of the great God. He added: "As ſure as I am, that the way we are walking in, is the right way, and all other ways, in relation to the place we are going to, are wrong; ſo fully I am alſo convinced, that all that I have heard and ſeen from you, is right and true; but our heatheniſh worſhip, is erroneous and utterly diſpleaſing to God." At length, after a profound conviction of theſe truths, he declared: that he was willing to live and die with me, deſiring nothing more in this world, than what is juſt neceſſary for maintaining his body, provided he might partake of what he had heard, and what he was ſo much affected with.

From that day, we ſpared no labour, carefully to inſtruct him in the word of God. And this we did, partly by ourſelves, partly by the help of an interpreter, when perhaps we wanted ſome word in *Portugueſe*, to expreſs our meaning to him.

But

But by daily exercise he has already gained so much of the *High-Dutch*, and we so much of the *Portuguese*, that we can make shift to understand one another, he being at the same time our interpreter to the *Malabarians*. He has studied five years in the *Malabarick*-schools, and is well versed in their theology, philosophy, arithmetick and fair writing. But to render him more accomplished in every thing, that in time he may prove serviceable to us, in translating books, and in performing other useful services; I keep a particular schoolmaster for him, who is employed with him the whole day.

Besides him, we have two other *Malabarians*, who are willing both to serve us, and to be instructed in the principles of Christianity: but the parents of one declared against it. And though he intends wholly to leave them, and to own us for his parents: yet we hitherto have avoided the making any noise among the *Malabarians*, lest we might prejudice them against coming near us again. Last night a gentlewoman coming to visit us, brought a present of *Malabar* sweetmeats, expressing withal a great love and kindness. Discoursing with her, we told her among other things, that Christians had their best gifts and refreshments laid up for them in the world to come; whereupon she desired us to pray for her, that she might be there with us one time, and partake of those exquisite blessings of God. We entertained her besides with many other good discourses, whereby she was so much affected, that she offered to be our slave, though she is of a noble pedigree.

Our being settled here is now known almost over the whole country; nor is King *Tanjour* any longer unacquainted therewith. One of his officers paying us a visit the sixth of August last, we discoursed with him by the help of an interpreter, wherewith he seemed to be very well pleased. He asked us, whether we had not a mind to see the country? If we had, he would send us a troop of thirty soldiers, as a safe-guard. He offered also to write to the king in our behalf, and make way for cultivating a good correspondence with him Yours, &c.

Tranquebar, Sept. 1, 1706. *The*

[*To be continued.*]

Of the RAINBOW.

AS the Rainbow proceeds from a natural cauſe; the reflection and refraction of the rays of the ſun from innumerable drops of rain in a cloud; and as there have been a ſun and clouds before the flood; it has been much debated among the learned, whether this phænomenon was previous, or ſubſequent to the deluge.

It muſt be allowed, indeed, that this curious mixture of light and ſhade, diſcernible in the Rainbow, ariſes naturally from the ſuperficies of thoſe parts, which conſtitute a cloud, when the rays of the ſun, from the adverſe part of the hemiſphere, ſhine upon it; for which reaſon, whenever there is the like diſpoſition of the ſun to the cloud, it may be expected, that the ſame phænomenon may be ſeen, and conſequently, at certain times has been ſeen, not only from the deluge; but from the foundation of the world. Yet, as this opinion is not ſupported by ſcripture, we cannot admit it.

Were we, indeed, to admit the ſuppoſition of thoſe two ingenious men, Dr. *Burnet*, and Mr. *Whiſton*, that there was no rain before the deluge; then the diſpute concerning a Rainbow muſt be at an end: but, as the ſcripture informs us, that it was appointed by God to be a witneſs of his covenant with the new world, and as a meſſenger to ſecure mankind from deſtruction by a flood, in future; ſo we may ſuppoſe, had it appeared before the deluge, the ſight of it afterwards would have afforded little comfort to *Noah* and his poſterity, whoſe fear of an inundation was too great, ever to be taken away by a common and ordinary ſign.

God did not ſet this bow in the cloud for his own ſake, to engage his attention, and revive his memory, whenever he looked on it (though that be the expreſſion, which the Holy Spirit, ſpeaking after the manner of men, has thought fit to uſe;)

uſe;) but for our ſakes was it placed there as an illuſtrious ſymbol of the divine mercy and goodneſs, and to confirm our belief and confidence in God; and therefore, whenever we look upon the Rainbow, we ſhould praiſe Him, who made it; for, very beautiful is it in the brightneſs thereof. It compaſſeth the heaven with a glorious circle; and the hands of the Moſt High have bended it. Ecclus: xliii. 11, 12.

The TRANSLATION *of an* INSCRIPTION *on the Monument of the Duke of* Wirtemberg, *erected to his own memory in his hermetage at* Hohenheim.

HERE lies Charles Eugene, Duke of Wirtemberg, &c. Reader, I have enjoyed life, and have known all its enjoyments. Their charms had ſeduced me. I ſuffered myſelf to be carried away like a torrent. O God! What an opening, when the bandage fell at length from my eyes! Days and years had gone by, and what was right and good had never once been thought of. Falſehood and hypocriſy deified the baſeſt actions; and the veil, which hid truth from me, was as a black miſt, which the ſtrongeſt rays of the bleſſing—diſpenſing ſun cannot diſpel. What remains of me now? Alas! friends, this ſtone covers my grave. It alſo covers what is paſt.* Great God! Watch upon what is to come!

* Perhaps this is not ſtrictly ſcriptural, ſeeing nothing but the blood of Chriſt can cover, or atone for paſt ſins.

LETTERS.

LETTERS.

LETTER DXIV.

[From Mr. J. G. to the Rev. J. Wesley.]

Nov. 4, 1779.

Rev. and dear Sir,

NOT having had an opportunity of seeing or hearing you for many months, by reason of my bodily complaint, which I have had since Nov. 1775; I take this method of informing you that my light and love are not in the least diminished. I learn obedience by the things which I suffer. My whole life is prayer and praise; yet I feel my own indigence, and mourn. The cross of Christ is my only glory; and I can safely say, that all my delight is with the saints that are in the earth, and such as excel in virtue. The poor and little children are my companions; yet, I honour all men, not in word only, but in deed and in truth.

My exercise of late has been greater than I can well bear. Last Sunday I was so ill as to be obliged to go to bed; but my soul was filled with love. On Monday, being asked to visit a sick person, I endeavoured to do so, without conferring with flesh and blood; though I had not been out for eight months before, and the last time I had gone out was to see a dying neighbour. When the sick man very pathetically said, "What poor creatures we are!" I sensibly felt it, and could sympathize with him. When I got up stairs, I felt my breath very short; and as I entered the room, which was full of people, I saw, in the sick man, my own likeness. I then, as I was able, gave out that hymn,

"Ho! every one that thirsts, draw nigh, &c."

and

and afterwards went to prayer. I felt, as I uſually do, myſelf as nothing; and yet ſuch a nearneſs to the throne, as overpowered me. Chriſt is all in all. I returned home trembling; yet bleſſing and praiſing God, who had given ſuch power to a poor worm.

On Tueſday the 2d of November I was again ſent for, at the dying man's requeſt; but could not go till ſix o'clock in the evening. I then went, after having firſt uſed much private prayer, and when I came into the room, I could ſay in truth, that "the kingdom of God is open to all believers." I ſang that hymn, which begins with

"Jeſus drinks the bitter cup:"

and then went to prayer, when the dying man, though ſpeechleſs, joined fervently, together with ſix other perſons who were preſent. I returned home truly humbled to the duſt; for,

"Excluded is my every boaſt,
My glory's ſwallowed up in ſhame."

The nervous fever then came upon me more violent than ever.

Wedneſday was a day of trial. I felt myſelf, indeed, outwardly all weakneſs and pain; but what grieved and pained me moſt, was to hear of a child's telling a lie, which appears to me a very great evil. In the evening I was greatly diſtreſſed; but having prayed fervently, I was heard in that I feared. That verſe of the hymn was a cordial and comfort to me

"Teach me the happy art, in all things to depend;" &c.

I went to bed very weary, and my reſt was painful; for, the diſorder is upon me as well when ſleeping, as waking. This morning, at waking, the language of my heart was, "It is of

the Lord's mercies that I am not consumed." I am, at present, greatly blest and refreshed with the spirit of unity, peace, and love.

"Only love to me be given!
Lord, I ask no other heaven;"

I subscribe myself, with all humility, Rev. Sir, your devoted son and servant,

J. G.

LETTER DXV.

[From Mr. H. M. to the Rev. J. Wesley.]

Coleraine, Nov. 9, 1779.

Hon. Sir,

I Received your letter, and desire to express my gratitude for your great love and kindness to me. Nancy too is very thankful for your kind remembrance of her; and we pray that God may abundantly recompence you for this your love to us.

I had resolved to marry soon, if you should consent; but as I wish to be married by you rather than any other; and as we expect to see you here soon, I mean to postpone the matter till then. Perhaps this delay may answer some good end. I dread doing any thing, of which I may have cause to repent in the day of judgment. Oh! will God, after all my unfaithfulness, enable me to say, in this matter, as well as in all things, "thy will be done!"

Glory be to God, I think I am better in every respect than when I wrote to you last. I have not once felt that disorder which I mentioned to you, the palpitation of the heart, since that time; and the Lord hath given me a more firm resolution than I have had for a long time, to know nothing, save Jesus Christ and

and him crucified. I intend to travel as long as I live; though I have been, and am ſtill afraid of it. I believe it requires great courage, deep and conſtant communion with God, and a mind wholly emptied of ſelf, to travel with profit, eſpecially to our own ſouls. I am conſcious, that in all theſe reſpects, I am exceedingly deficient; nevertheleſs I will do as you deſire; and I intreat you to pray for me often and particularly.

It may be proper for me to give you ſome account of the infant Society here. They knew but little of the Methodiſt diſcipline; and I fear ſometimes, leſt I ſhould overdrive them. They had no regular band-meeting, neither did they know well the nature of it; but I have formed, ſuch as I thought fit for it, into bands, and appointed a public meeting for them once a week. I have alſo deſired that Friday may be obſerved with faſting and prayer and a few of us join in interceſſion at one o'clock. I think, indeed, that I ſee a good deal of fruit already; and I am ſure I ſhall be aſhamed before them in the day of judgment, when they ſhall ſee how much carnality ſtill remains in my heart. We have got ſome new members, who promiſe well; but, moſt of the people here are diſſenters, and I fear they are, in general, too wiſe to receive Chriſt upon his own terms. Indeed the want of ſimplicity in myſelf often pierces me through with many ſorrows. I have a ſincere deſire to ſerve God; but I am unſtable as water, and cannot excel. O that the Lord may ſtabliſh, ſtrengthen, and ſettle me!

I wiſh to have your advice, how I may ſtudy, (particularly the ſcripture) and preach, with the greateſt profit. Reſpecting the latter, my preſent way is this; I ſtrive to get a clear knowledge of the paſſage, and I ſpeak from it, without writing at all. Some of our brethren write down the heads of their ſermons; and they ſpeak regularly, fluently, and pleaſingly. I did this a few times; but was confuſed and barren, therefore I did not continue it. Beſides, I have obſerved that few, who have their ſkeletons, (as they are called) ever take much notice of

of the great truths of ſcripture, which have been lately ſo clearly and particularly illuſtrated by Mr. Fletcher. Therefore I fear to uſe this method, leſt either the people or myſelf ſhould not be ſo much profited, as we might otherwiſe be.

Dear Sir, I deſire to be directed by you in this, as in all other things; for, I am ſenſible I know nothing yet as I ought to know; and am your dutiful, affectionate ſon, and ſervant,

H. M.

LETTER DXVI.

[From Mrs. S. N. to the Rev. J. Weſley.]

Dec. 5, 1779.

Dear Sir,

I Have long delayed writing, partly becauſe I would not trouble you with my complaints, and partly becauſe my ſpirits have been ſo depreſſed that I have had but little inclination to write. For many months I have been, in a great meaſure, deprived of the bleſſings of health and eaſe; the want of which I ſometimes find very hard to bear; as it renders the hurry and fatigue of buſineſs (which even when I am well, often weighs me down) far more burthenſome. But my exerciſes of mind have been ſtill harder. It ſeems as if I had indeed been wreſtling with principalities and powers. Such temptations, I think, I never felt before; and I do not know, but I ſhould have utterly fainted, if the Lord had not frequently ſuccoured me with ſtrong conſolations.

The dejection and burthen of my mind is now in a great meaſure removed; but I ſtill feel too much, for, preſent pain and the anticipation of an approaching trial, often diſtreſs me. And, though I do not find ſuch temptations to queſtion the goodneſs and love of God towards me, as I have done; yet I cannot ſo caſt my care upon him, as to be eaſy and tranquil

while

while trouble and anguiſh are near at hand. I beg your prayers. I believe God heard you, in my behalf, on a like former occaſion; for I was ſaved, beyond my expectation, and doubtleſs, by faith ſuperior to my own.

I wiſhed to have had the pleaſure of ſeeing you at M. in the ſpring but was diſappointed; yet, if I live till the return of that ſeaſon, I hope to ſee you here. With Mr. N's joint reſpects, I am, dear Sir, your unworthy S. N.

POETRY.

SHORT HYMNS

[By the late Rev. C. Weſley.]

HYMN VIII.

On MATT. iv. ver. 6.—*Then the devil ſaith, It is written.*

ONE by his helliſh father taught
May take the tempter's place,
(His head with ſcripture notions fraught
His mouth with ſcripture-phraſe)
May carry on the fiend's deſign,
The faithful to pervert,
And talk with language moſt divine,
With Satan at his heart.

On TRUTH.

[*Continued from page* 516.]

THINK with what pleaſure, ſafe and at his eaſe,
He hears the tempeſt howling in the trees;
What glowing thanks his lips and heart employ,
While danger paſt is turn'd to preſent joy!

So

So fares it with the ſinner, when he feels
A growing dread of vengeance at his heels;
His conſcience like a glaſſy lake before,
Laſhéd into foaming waves begins to roar;
Then welcome refuge, and a peaceful home;
Oh for a ſhelter from the wrath to come!
"Cruſh me, ye rocks, ye falling mountains hide,
Or bury me in ocean's angry tide;
The ſcrutiny of thoſe all-ſeeing eyes
I dare not!" and "you need not," God replies;
The remedy you want I freely give,
The book ſhall teach you: read, believe, and live;
'Tis done: the raging ſtorm is heard no more,
Mercy receives him on her peaceful ſhore,
And juſtice, guardian of the dread command,
Drops the red vengeance from his willing hand.
A ſoul redeeméd demands a life of praiſe;
Hence the complexion of his future days.

Yon cottager who weaves at her own door,
Pillow and bobbins all her little ſtore;
Content, though mean, and chearful, though not gay,
Shuffling her threads about the live-long day;
Juſt earns a ſcanty pittance, and at night
Lies down ſecure, her heart and pocket light;
She, for her humble ſphere by nature fit,
Has little underſtanding, and no wit;
Receives no praiſe, but (though her lot be ſuch,
Toilſome and indigent) ſhe renders much;
Juſt knows, and knows no more, her bible true,
A truth the brilliant Frenchman never knew;
And in that charter reads, with ſparkling eyes,
Her title ſure to treaſure in the ſkies.

Not many wiſe, rich, noble, or profound
In ſcience, win one inch of heavénly ground:

And

And is it not a mortifying thought,
The poor ſhould gain it, and the rich ſhould not?
No: the voluptaries, who ne'er forget
One pleaſure loſt, loſe heavén without regret;
Regret would rouſe them, and give birth to prayér,
Prayér would add faith, and faith would fix them there.
Not that the Former of us all, in this,
Or ought he does, is governed by caprice;
The ſuppoſition is replete with ſin,
And bears the brand of blaſphemy burnt in.
Not ſo: the ſilver trumpet's heavénly call
Sounds for the poor: but ſounds alike for all:
Kings are invited, and would kings obey,
No ſlaves on earth more welcome were than they:
But royalty, nobility, and ſtate,
Are ſuch a dead preponderating weight;
That endleſs bliſs (how ſtrange ſoe'er it ſeem)
In counterpoiſe, flies up and kicks the beam.
'Tis open, and yet cannot enter: why?
"Becauſe ye would not," Conyers would reply:
And he ſays much, that many may diſpute,
And cavil at with eaſe, but none refute.
Oh bleſſéd effect of penury and want;
The ſeed ſown there, how vig'rous is the plant!
No ſoil like poverty for growth divine,
As leaneſt land ſupplies the richeſt wine.
Earth gives too little, giving only bread,
To nouriſh pride, or turn the weakeſt head:
To them, the ſounding jargon of the ſchools,
Seems what it is, a cap and bells for fools:
The light, they walk by, kindles from above,
Shews them the ſhorteſt way to life and love:
They, ſtrangers to the controverſial field,
Where deiſts, though they're foiléd, yet ſcorn to yield;

And

And never checked by what impedes the wise,
Believe, rush forward, and possess the prize.
How readily upon the gospel plan,
That question has its answer; "what is man?"
Sinful and weak, in every sense a wretch,
An instrument, whose chords upon the stretch,
And strained to the last screw that he can bear,
Yields only discord in his Maker's ear:
Once the blest residence of truth divine,
Glorious as Solyma's interior shrine;
Where, in his own oracular abode,
Dwelt visibly the light-creating God;
But made long since, like Babylon of old,
A den of mischiefs, never to be told:
And she, once mistress of the realms around,
Now scattered wide, and no where to be found;
As soon shall rise and re-ascend the throne,
By native power and energy her own;
As nature, at her own peculiar cost,
Restore to man the glories he has lost.
Go, bid the winter cease to chill the year;
Replace the wandring comet in his sphere;
Then boast (but wait for that unhoped-for hour)
The self-restoring arm of human power.

[*To be continued.*]

On PLUTARCH'S STATUE.

[By Mr. Dryden.]

WISE, honest Plutarch! to thy deathless praise,
The sons of Rome this grateful statue raise:
For why? both Greece and Rome thy fame have shared;
(Their heroes written, and their lives compared)
But thou thyself couldst never write thy own;
Their lives had parallels; but thine has none.

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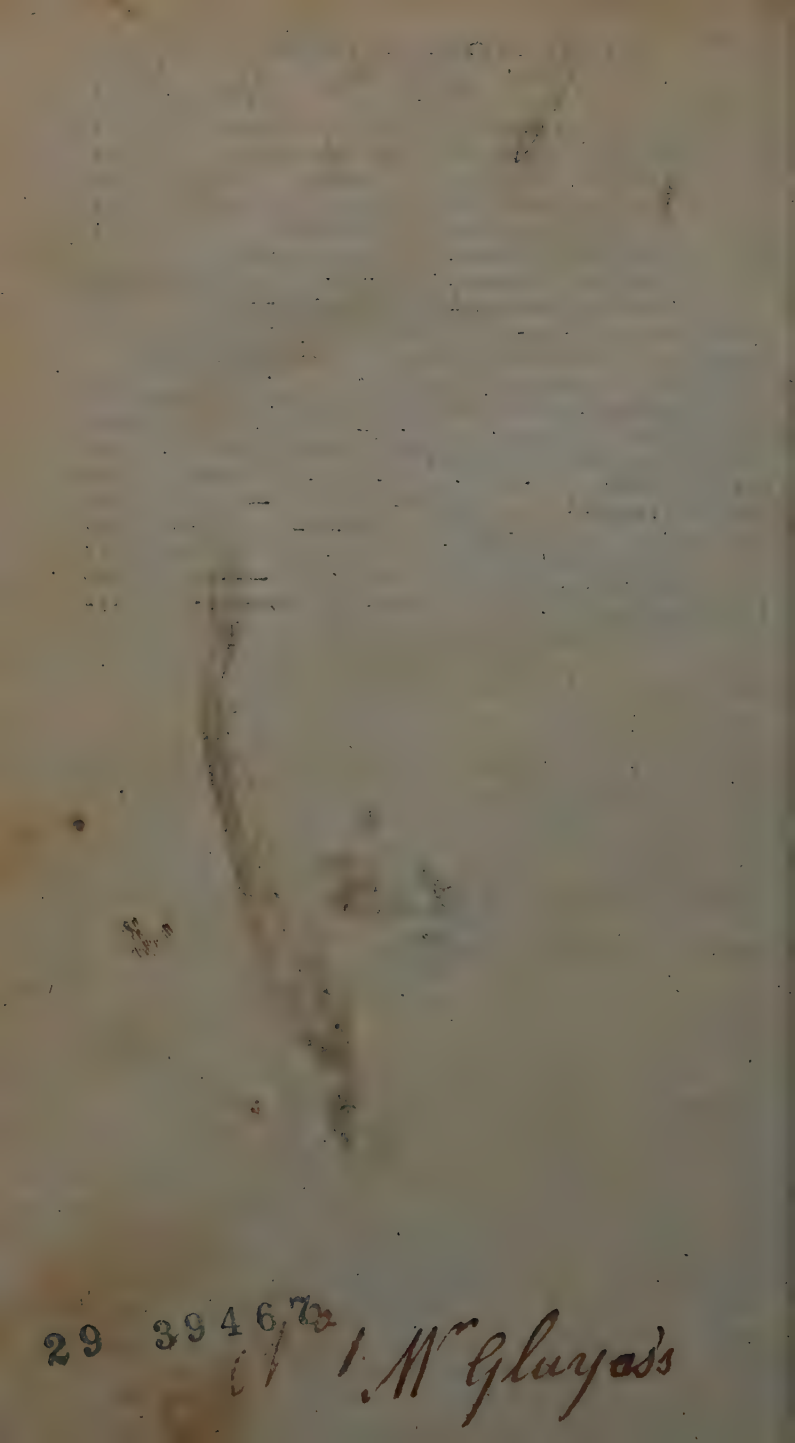
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